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OF

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CHAP. I.

A short account of the heretics who condemned or vilified marriage anciently, under pretence of greater purity and perfection; and of such also as gave license to community of wives and fornication.

1. **BEFORE** I enter upon the history of the Church's practice in relation to the holy office of matrimony, and the several rites and usages observed in the celebration thereof, it will not be amiss to give a short account of those heretics who, immediately upon the first plantation of the Gospel, set themselves to vilify and contemn marriage, either by openly condemning it as a thing unlawful under the Gospel, upon pretence that the Gospel required greater purity and perfection; or by granting license for community of wives and promiscuous fornication. Though God had instituted marriage as an honourable state in man's innocency, and our Saviour had allowed it as such, reducing it to its primitive institution; and the Apostle had said, [Hebr. 13, 4.] "that marriage was honourable in all, and the bed undefiled:" yet, according to the Spirit's prediction, there presently arose some who departed from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry; and others, who taught men to commit forni-

Community of wives first taught by Simon Magus.

cation with license and impunity. This latter doctrine was immediately broached by Simon Magus, the arch-heretic against the faith. For, as St. Austin¹ informs us, he taught the detestable impurity of the promiscuous use of women. Which is also signified by Epiphanius² and Irenæus³, when they say, that Simon corrupted venerable marriage by his filthiness in following his own lusts with Helena, his strumpet. Theodoret⁴ gives a more particular account of his impiety, telling us the ground of his doctrine, how he taught, 'that the old prophets were only the servants of the angels, who made the world: upon which account he encouraged his followers not to regard them, nor dread the threatenings of the Law, but to do, as free, whatever they listed; because they were to be saved, not by good works, but by grace.' And upon the strength of this principle they who were of his sect gave themselves up boldly without restraint to all manner of lusts and intemperance, often practising magical enchantments and sorcery as divine mysteries, to bring about their amorous designs. All which agrees very well with that short account which is given by Damascen⁵, and by the author of the Predestinarian Heresy published by Sirmondus⁶, who say, that Simon taught the promiscuous use of women without distinction; and that God regarded not chastity, forasmuch as the world was not made by him, but by angels.

¹ De Hæres. c. i. (t. 8. p. 6 a.)
Ducebat autem detestandam turpitudinem indifferenter utendi fœminis.

² Hær. i. al. 21. Simonian. n. 2. (t. i. p. 56 b, c.) Γυναίκα γάρ τινα ἐαυτῷ εὐράμενος ρεμβάδα, Ἑλένην τοῦ νομα, ἀπὸ τῆς Τυρίων ὀρρωμένην, ἄγεται, μὴ ἰποφαίνων συνάφειαν ἔχειν πρὸς ταύτην· ἐν παραβύστω δὲ αἰσχροῦ ἰσχυρῶς συμπεριπλεκόμενος τῷ γυναικῷ ὁ γόης, κ. τ. λ.

³ L. i. c. 20. (p. 94. 20.) Hic Helenam [al. Helenen] quandam, quam ipse a Tyro civitate Phœnicæ quæstuariam cum redemisset, secum circumducebat, &c. [This woman is sometimes termed *Selene*. See before, b. 13. ch. 3. s. 3. v. 4. p. 339. n. 54. Ed.]

⁴ Hæret. Fabul. l. i. c. i. t. i. p. 193. (t. 4. part. i. p. 288.) Τοὺς δὲ

προφήτας τῶν ἀγγέλων ὑπουργοὺς γενεῆσθαι· τοὺς δὲ εἰς αὐτὸν πιστεύοντας ἐκέλευσε μὴ προσέχειν ἐκείνοις, μηδὲ φρίττειν τῶν νόμων τὰς ἀπειλὰς, ἀλλὰ πράττειν ὡς ἐλευθέρους ἄπερ ἂν ἐβελήσωσιν· οὐ γὰρ διὰ πράξεων ἀγαθῶν, ἀλλὰ διὰ χάριτος τεύξεσθαι τῆς σωτηρίας. Οὐ δὴ χάριν, οἱ τῆς τούτου συμμορίας πᾶσαν ἐτόλμων ἀσελγείαν, καὶ μαγανείαις ἐχρῶντο παντοδαπαῖς, ἐρωτικά τινα καὶ ἀγώγῃ μαχανώμενοι, καὶ τὰ ἄλλα ὅσα τῆς γοητείας ἴδια ὡς θεία μετιόντες μυστήρια.

⁵ De Hæres. p. 576. (t. i. p. 81 a.)
... Ἐδίδασκεν δὲ αἰσχροποῖόν μίξιν μολυσμοῦ, . . . ἀδιαφορίαν σωμάτων.

⁶ Prædestin. l. i. de Hæres. c. i. (ap. Oper. Sirmond. t. i. p. 465 a. 2.) Prima hæresis a Simone sumpsit exordium, qui dicebat castitatem ad Deum non pertinere, Deum mundum non fecisse.

2. One of the chief of Simon's scholars was Saturnilus, or Saturninus, a Syrian, who confirmed Simon's impurity, as St. Austin⁷ says, and 'that upon the very same foundation, viz. 'that God did not regard the world, because it was made by certain angels without his knowledge, or against his will.' Others say, 'he condemned matrimony and procreation of children universally, and that he was the first that asserted openly that marriage was a doctrine and work of the Devil.' So Irenæus⁸, Epiphanius⁹, Theodoret¹⁰, and others after them. Perhaps he might maintain both opinions, equally injurious to lawful matrimony. For it has been no unusual thing with men that have stiffly opposed matrimony to be more favourable to real impurity and fornication.

The Nicolaitans are said by all writers to have trod in the steps of Simon Magus, in teaching the liberty of fornication. And this is supposed to be the doctrine and deeds of the Nicolaitans condemned in the Revelation. For it is certain there were some at that time who taught men to commit fornication, as appears from the reproof given to the Angel of the Church of Thyatira, (Rev. 2, 20.) "Thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to commit fornication." Which makes some learned men think that the doctrine of Jezebel was the same with that of the Nicolaitans, and that they are but different names of the same persons. For all ecclesiastical writers agree that the Nicolaitans held this doctrine. Irenæus¹¹, Tertullian¹², and Epiphanius¹³, make Nicolaus, one of the seven deacons, to be

Afterward
by Saturni-
lus and the
Nicolaitans,
and many
others.

⁷ De Hæres. c. 3. (t. 8. p. 6 c.)... Qui turpitudinem Simonianam in Syria confirmasse perhibetur: qui etiam mundum solos angelos septem præter conscientiam Dei Patris fecisse dicebat.

⁸ L. 1. c. 22. (p. 97. 5.) Nubere autem et generare a Satana dicunt esse.

⁹ Hæret. 23. Saturnilian. n. 2. (t. 1. p. 63 d.) Τὸ γαμεῖν δὲ καὶ τὸ γεννᾶν ὁ αὐτὸς ἀγύρτης ἐκ τοῦ Σατανᾶ ὑπάρχειν λέγει, κ. τ. λ.

¹⁰ Hæret. Fabul. 1. 1. c. 3. (t. 4. part. 1. p. 291.) Τὸν δὲ γάμον οὗτος πρῶτος τοῦ Διαβόλου διδασκαλίαν ὠνόμασε.

¹¹ L. 1. c. 27. (p. 103. 4.) Nicolaitæ autem magistrum quidem habent Nicolaum, unum ex septem, qui primi ad diaconium ab Apostolis ordinati sunt: qui indiscrete vivunt.

¹² De Præscript. c. 46. (p. 220 a.) Alter hæreticus Nicolaus emersit: hic de septem diaconis, qui in Actis Apostolorum allecti sunt, fuit.

¹³ Hæret. 25. Nicolaitæ. n. 1. (t. 1. p. 76 b, c.) Νικόλαος γέγονεν εἰς ἀπὸ τῶν ἐπὶ τὰ διακόνων. . . ὕστερον δὲ τοῦτον ἰπέδν ὁ Διάβολος, καὶ ἐξηπάτησεν αὐτοῦ τὴν καρδίαν τῇ αὐτῇ πλάνῃ τῶν προειρημένων παλαιῶν, κατατρωθήναι μειζόνως ὑπὲρ τοὺς πρῶν: κ. τ. λ.

the author of it. But others excuse him, and say, it was a doctrine taken up by those who pretended to be his followers, grounded upon some mistaken words of his, which had no such meaning. So Clemens Alexandrinus¹⁴ more than once apologises for him; and, in like manner, Eusebius¹⁵, Theodoret¹⁶, and St. Austin¹⁷. But it is agreed on all hands, that either he or his disciples brought in such a doctrine, which is condemned as the doctrine and deeds of the Nicolaitans in the Revelation. Afterwards it was propagated by Prodicus, the author of the impure sect of the Adamites, and by the Carpocratians and Gnostics, of whose impurities I need not stand to make a particular narration.

Hence arose the calumny of the Gentiles against the Christians in general, that

3. I only observe, that from these vile practices of the sects under the name of Christians, arose that common charge of the Heathens against the Christians in general, that they practised impurities in their religious assemblies. For some of these sects not only made a common practice of fornication

¹⁴ Stromat. 2. (p. 490. 33.) Τοιοῦτοι δὲ καὶ οἱ φάσκοντες ἑαυτοὺς Νικολάω ἔπασθαι, ἀπομημόνευμά τι τὰν δρόσ φέροντες ἐκ παρατροπῆς, τὸ δεῖν παραχρῆσθαι τῇ σαρκί· ἀλλ' ὁ μὲν γενναῖος κολουεῖν δεῖν ἐδήλου τὰς τε ἡδονὰς, τὰς τε ἐπιθυμίας, καὶ τῇ ἀσκήσει ταύτη καταμαραίνειν τὰς τῆς σαρκὸς ὁρμὰς τε καὶ ἐπιθέσεις.—Stromat. 3. (p. 522. 19.) Ἐπεμνήσθημεν δὲ καὶ τῆς κατὰ Καρποκράτην ἀθέσμιου γυναικῶν κοινωνίας, περὶ τε τῆς Νικολάου ῥήσεως διαλεχθέντες, ἐκεῖνο παραλείπομεν. Ὠραϊαν, φασὶ, γυναικὰ ἔχων οὗτος, μετὰ τὴν ἀνάληψιν τὴν τοῦ Σωτῆρος, πρὸς τῶν Ἀποστόλων ὀνειδισθεὶς ζηλοτυπίαν, εἰς μέσον ἀγαγὼν τὴν γυναικὰ, γῆμαι τῷ βουλομένῳ ἐπέτρεψεν· ἀκόλουθον γὰρ εἶναι φασὶ τὴν πράξιν ταύτην ἐκεῖνη τῇ φωνῇ, ὅτι παραχρῆσασθαι τῇ σαρκὶ δεῖ· καὶ δὴ, κατακολουθήσαντες τῷ γενομένῳ τῷ τε εἰρημένῳ ἀπλῶς καὶ ἀβασανίστως, ἐκπορνεύουσιν ἀναίδην οἱ τὴν ἀρεσιν αὐτοῦ μετίοντες. Πυνθάνομαι δ' ἐγώγε τὸν Νικόλαον μηδεμίᾳ ἑτέρᾳ, παρ' ἣν ἔγημεν, κεχρῆσθαι γυναικῶν τ' ἐκείνου τέκνων θηλείας μὲν καταγῆράσαι παρθένους, ἄφθορον δὲ διαμεῖναι τὸν υἱόν. Ἐν οὗτως ἐχόντων, ἀποβολὴ πάθους ἦν εἰς μέσον τῶν Ἀποστόλων ἢ τῆς ζηλοτυπουμένης ἐκ-

κύκλησις γυναικός· καὶ ἡ ἐγκράτεια τῶν περισπουδᾶστων ἡδονῶν τὸ παραχρῆσθαι τῇ σαρκὶ ἐδίδασκεν.

¹⁵ L. 3. c. 29. (v. 1. p. 123. 18.) Ἐπὶ τούτων δῆτα καὶ ἡ λεγομένη τῶν Νικολαϊτῶν αἵρεσις, ἐπὶ σμικρότατον συνέστη χρόνον· ἥς δὴ καὶ ἡ τοῦ Ἰωάννου Ἀποκάλυψις μνημονεῖ. Οὗτοι Νικόλαον ἕνα τῶν ἀμφὶ τὸν Στέφανον διακόνων πρὸς τῶν Ἀποστόλων ἐπὶ τῇ τῶν ἐνδεῶν θεραπείᾳ προκεχειρισμένων ἤρχον. Ὅγε μὴν Ἀλεξανδρεὺς Κλήμης ἐν τρίτῳ Στρωματεί ταῦτα περὶ αὐτοῦ κατὰ λέξιν ἱστορεῖ· Ὠραϊαν, φασὶ, γυναικὰ ἔχων, κ. τ. λ.

¹⁶ Hæret. Fabul. l. 3. c. 1. (t. 4. part. 1. p. 340.) Ἡ Νικολαϊτῶν αἵρεσις, οὐ μόνον ἐξ ἀνοίας, ἀλλὰ καὶ ἐξ ἀκολασίας συνέστη· σαφέστερον δὲ τὰ περὶ ταύτης ὁ Κλήμης ἐδίδαξεν, κ. τ. λ.

¹⁷ De Hæres. c. 5. (t. 8. p. 6 d.) Nicolaitæ a Nicolao nominati sunt, uno, ut perhibetur, ex illis septem, quos Apostoli diaconos ordinaverunt. Iste cum de zelo pulcherrimæ conjugis culparetur, velut purgandi se causa permisisset fertur, ut ea, qui vellet, uteretur. Quod ejus factum in sectam turpissimam versum est, qua placet usus in differens fœminarum.

and uncleanness, but adopted them into the mysteries of their religion. Clemens Alexandrinus¹⁸ particularly charges it upon the Carpocratians, and Theodoret¹⁹ upon the Adamites, the followers of Prodicus, who was a disciple of Carpocrates. Epiphanius²⁰ and St. Austin add to these the Gnostics; concerning whom St. Austin²¹ remarks, that, as they went by different names in different parts of the world, 'some called them *Borboritæ*, *Wallowers in the mire*, because of their extreme impurity which they were said to exercise in their mysteries.' And of Carpocrates, the father of the Carpocratians, he remarks²², 'how he taught all manner of filthiness and invention of evil, saying, that this was the only way to escape and pass safe by the principalities and powers of the air, who were pleased therewith, that so men might come to the highest heaven.' Now these were doctrines of devils indeed, scarce heard of among the Gentiles, that a man should commit lewdness with his father's wife; and that men should do evil that good might come, and that the best way to escape the power of devils was to become slaves to them, and do the things that pleased them. Wherefore the Heathens knowing that such

they practised impurity in their religious assemblies.

¹⁸ Stromat. 3. p. 511. (p. 511. 20.) Οἱ δὲ ἀπὸ Καρποκράτους καὶ Ἐπιφάνους ἀναγόμενοι κοινὰς εἶναι γυναῖκας ἀξιοῦσιν' ἐξ ὧν ἡ μεγίστη κατὰ τοῦ ὀνόματος ἔρρη βλασφημία.—Conf. Philastr. Hær. 59. [al. 29.] (ap. Galland. t. 7. p. 489 e.) Floriani, sive Carpocratiani, dicuntur . . . negantes iudicium atque resurrectionem, Christum natum de virgine non credentes, omnemque resurrectionem in filiorum procreatione nefandi cœtus [al. coitus] æstimantes consistere, ut in ecclesia sua post occasum solis lucernis extinctis misceri cum mulierculis non dubitaverint, legis præceptum implere putantes, *Nascimini* [al. *Crescimini*] *et multiplicamini*. Iudaismo potius et Paganitati parere nefandæ, quam Christianæ veritati acquiescere properantes, pecudumque potius vitam et amentiam detinentes, quos et Scriptura vitæ pecudum comparavit.

¹⁹ Hæret. Fab. l. i. c. 8. (t. 4. part. 1. p. 295.) Πρόδικος δὲ τοῦτον διαδεξάμενος τὴν τῶν καλουμένων Ἀ-

δαμιτῶν συνεστήσατο αἵρεσιν' οὗτος προφανῶς λαγνεύειν τοῖς Καρποκράτους προσέθεκε δόγμασι' κοινὰς γὰρ εἶναι τὰς γυναῖκας ἐνομοθέτησεν' οὐ δὴ χάριν οὐκ ἐν τοῖς κοινοῖς δείπνοις μόνον, τὸ λυχναῖον φῶς ἐκποδῶν ποιούμενοι, ἤπερ ἂν ἕκαστος ἐπέτυχε συνεμίγνυτο' ἀλλὰ δὴ καὶ τελετὴν τὴν τοιαύτην ἀκολασίαν ὑπελήφισαν μυστικῆν.

²⁰ Hær. 26. Gnostici. n. 3. (t. 1. p. 84 d.) Αὐτὴν γὰρ τὴν σίναξιν αὐτῶν ἐν αἰσχρότητι πολυμιξίας φύρουσιν, κ. τ. λ. [See also n. 4, throughout. Ed.]

²¹ De Hæras. c. 6. (t. 8. p. 6 f.) Nonnulli eos etiam Borboritas vocant, quasi cœnosos, propter nimiam turpitudinem, quam in suis mysteriis exercere dicuntur.

²² Ibid. c. 7. (p. 7 b.) Carpocratiani sunt a Carpocrate, qui docebat omnem turpem operationem, omnemque adinventionem peccati: nec aliter evadi atque transiri principatus et potestates, quibus hæc placent, ut possit ad cœlum superius perveniri.

things were taught and practised among heretics, who went under the name of Christian, made no distinction, but threw the charge upon all Christians in general; and so "by reason of their pernicious ways (or, as some copies²³ read it, *their lascivious ways*) the way of truth was evil spoken of." (2 Pet. 2, 2.)

These doctrines being fetched from the very dregs of Gentilism, and scandalous in the eyes of sober Heathens.

4. And this was done so much the more plausibly, and with a better grace, because there were but few among the Heathen themselves that allowed such practices. The doctrines were fetched by heretics from the very dregs of Gentilism, and they were scandalous in the eyes of all wise and sober Heathens. Some of the more barbarous nations indeed allowed of community of wives, and practised promiscuous adultery. Solinus Polyhistor²⁴ affirms it of the Ethiopians, called Garamantes; and Julius Cæsar²⁵ gives the same account of the Britons: but in all the civilized part of the world, throughout the whole Roman empire, we meet with but one instance of it, in the Heliopolitans of Phœnicia, among whom, by the law of their country, Socrates²⁶ says, all women were common; so that no child knew his own father, because no distinction was made between parents and children. They also gave their virgins to be defiled by all strangers that came among them. And

²³ [Καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπολείαις, κ. τ. λ., is the reading of the *textus receptus*. The Vulgate has it thus: *Et multi sequentur eorum luxurias, &c.*—See Nov. Test. Gr. Johan. Millii, Ed. Kuster. Lips. 1723, for numerous authorities for ἀσελγείαις rather than that of the *textus receptus*, ἀπολείαις. Of the former reading Millius says, Quæ lectio Estio longe probabilior videtur, non enim proprie, inquit, nec usitatæ quis dicitur sequi alterius perditionem. Immo vero illa ipsa de causa mutata suspicor lectionem, quam sequimur, in ἀσελγείαις. Dabant novam hanc lectionem in margine et quidem ex capitulis hujus v. 18, seu potius 2 Pet. 2, 2, aliqui, quibus haud intellectum ἀπολείαις hoc loco idem esse quod αἰρέσεις τῆς ἀπολείας. Ed.]

²⁴ C. 33. (p. 162.) Garamantici Æthiopes matrimonia privatim nes-

ciunt, sed omnibus vulgo in Venerem licet. Inde est, quod filios matres tantum recognoscunt.

²⁵ De Bell. Gallic. l. 5. c. 10. (p. 98.) Uxores habent deni duodenique inter se communes, &c.

²⁶ L. 1. c. 18. (v. 2. p. 48. 29.) Κοινὰς γὰρ εἶναι παρ' αὐτοῖς τὰς γυναῖκας ἐγχώριος νόμος ἐκέλευε· καὶ διὰ τοῦτο ἀμφίβολα μὲν ἦν παρ' αὐτοῖς τὰ τικτόμενα· γονέων γὰρ καὶ τέκνων οὐδεμία διάκρισις ἦν· τὰς δὲ παρθένους τοῖς παριοῦσι ξένοις παρέιχον πορνεῦσθαι· καὶ τοῦτο ἐξ ἀρχαίου κρατοῦν παρ' αὐτοῖς λῦσαι ἐσπούδασε [ὁ βασιλεὺς]· νόμφ γὰρ σεμνῶ τῶν αἰσχυρῶν ἀνελὼν τὸ μῦθος τὰ γένη ἑαυτὰ ἐπιγνώσκειν παρεσκεύασεν· ἐκκλησίας τε κτίσας, καὶ ἐπίσκοπον χειροτονηθῆναι παρεσκεύασε, καὶ κληρὸν ἱερὸν· οὕτω τὰ Ἡλιουπολιτῶν κακὰ μετριώτερα ἀπειργάστατο.

this iniquity, established by a law, continued among them till Constantine abrogated it by a contrary law, and builded them churches, and settled a bishop and clergy among them, by which means they were converted to Christianity, and brought to the orderly course of the rest of mankind in this particular, which was always reckoned scandalous among the very Gentiles. For Solinus²⁷, describing the lasciviousness of the Garamantes, which made that no child could know his own father, nor have any reverence for him, says, 'that upon this account the Garamantes were reckoned a degenerate people among all nations; and that not without reason, because they had destroyed the discipline of chastity, and by that wicked custom lost all knowledge of succession among them.' It is true, indeed, Plato is generally accused by the ancient writers of the Church for saying that a community of wives ought to be established in his commonwealth. The charge is brought against him by Theophilus²⁸, bishop of Antioch, first of all; then by St. Jerom²⁹, Chrysostom³⁰, and Theodoret³¹. But if what Clemens Alexandrinus pleads in his behalf be true, there

²⁷ C. 33. (p. 162. ult. lin.) Ea propter Garamantici Æthiopes inter omnes populos degeneres habentur: nec immerito, quia afflicta castitatis disciplina, successionis notitiam ritu improbo perdidierunt.

²⁸ Ad Autolycum, l. 3. p. 207. (ad calc. Just. Mart. p. 120 a.) Πρωτός γε Πλάτων, ὁ δοκῶν ἐν αὐτοῖς σεμνότερον πεφιλοσοφηκέναι, διαρρήδη ἐν τῇ πρώτῃ βίβλῳ τῶν Πολιτειῶν ἐπιγραφομένη, τρόπον τινὶ νομοθετεῖν χρῆν εἶναι κοινὰς ἀπάντων τὰς γυναῖκας, χρώμενος παραδείγματι τῷ Διὸς, καὶ Κρητῶν νομοθετῆ, ὅπως διὰ προφάσεως παιδοποιῶ πολλὴ γίνηται ἐκ τῶν τοιούτων, καὶ ὡς δῆθεν τοὺς λυπούμενους διὰ τοιούτων ὁμιλιῶν χρῆν παραμυθίσθαι.

²⁹ Ep. ad Ocean. advers. Jovin. l. 2. (t. 2. p. 335 b.) Scotorum natio uxores proprias non habet: et quasi Platonis Politiam legerit, et Catonis sectetur exemplum, nulla apud eos conjux propria est: sed ut cuique libitum fuerit, pecudum more lasciviunt.

³⁰ Hom. 5. in Tit. p. 1725. (t. 11. p. 762 a.) Καὶ παρ' αὐτοῖς [al. ὁ θαν-

μαστός αὐτῶν] φιλόσοφος ἐνομοθέτει, δούλῳ ἐξείναι μήτε παιδεραστεῖν, μήτε ξηραλοιφεῖν· ὡς γὰρ ἐναρέτου τοῦ πράγματος ὄντος, καὶ πολλὴν ἔχοντος τιμὴν· διὰ τοῦτο καὶ ἐπ' οἰκῆματος εἰστήκεισαν φανερώς τοῦτο ποιοῦντες, κ. τ. λ.—Hom. 4. in Act. (t. 9. p. 38 e.) Κοινὰ, φησὶν, αἱ γυναῖκες ἕστωσαν, καὶ γεγυμνωμένα παρθένα ἐπ' ὄψεσι τῶν ἐραστῶν παλαιέτωσαν, καὶ κοινοὶ πατέρες ἕστωσαν καὶ οἱ τικτόμενοι παῖδες.

³¹ De Curand. Græc. Affect. Serm. [al. Disput.] 9. t. 4. p. 611. (t. 4. part. 2. p. 930.) Ὁ γὰρ τοι Λυκοῦργος, τῶν νομοθετῶν ὁ ἄριστος, ὡς δοκεῖ τοῖς τῶν Ἑλλήνων σοφοῖς, διηγόρευσεν ἐν τοῖς νόμοις, ὡς οἱ τὴν Λακεδαιμονίων πολιτείαν ξυγγεγραφότες φασὶν, ἐξείναι καὶ ἀνδράσι καὶ γυναιξίν, ἤδη δεξαμένους τὸν τοῦ γάμου ζυγόν, ταῖς μὲν, ἐξ ἄλλων ἀνδρῶν, τοῖς δὲ, ἐκ γυναικῶν ἐτέροις ἀνδράσι ξυνεzeugμένων, παῖδας ποιεῖσθαι, ἀδεῶς μγγυμένους· καὶ . . . Πλάτων καὶ τὴν ὑπ' αὐτοῦ διαπλασθεῖσαν πόλιν κατὰ τοῦτους προσέταξε πολιτεῦσθαι.

must be some mistake in the accusation. For he says³², 'Plato did not teach the community of wives after they married, but only that the world was like a theatre, which is common to all spectators: so women, before they were married, were any man's right that could obtain them; but after they were married, they were every man's property, and no longer common.' But be this matter as it will, it is certain the main current of the Heathen laws were against such practices; and therefore it was the more abominable for heretics to introduce them into the purest of all religions, which was so much a friend to lawful marriage, and so great an enemy to all uncleanness.

Marriage
condemned
as unlawful
by Tatian
and the
Encratites.

5. But these were not the only heretics that infested the Christian Church upon this point. There were others who railed at marriage as simply unlawful under the Gospel, and would have all men abstain from it as a matter of necessity, without which they could not be saved. This doctrine was first taught by Saturnilus [or Saturninus] and Marcion, as Irenæus³³ informs us, but afterwards better known among the Encratites, a sect begun by Tatian, the scholar of Justin Martyr, who, after his master's death, divided from the Church upon this and some other points, asserting that marriage was no better than fornication, and therefore all men ought to abstain from it: 'thereby,' says our author³⁴, 'annulling the primitive work of God, and tacitly accusing him, who created man male and female, for the propagation of mankind.' Epiphanius³⁵, speak-

³² Stomat. 3. c. 2. (p. 514. 25.) Δοκεί δέ μοι καὶ τοῦ Πλάτωνος παρακηκοέναι, ἐν τῇ Πολιτείᾳ φαμένου, κοινὰς εἶναι τὰς γυναῖκας πάντων· κοινὰς μὲν τὰς πρὸ τοῦ γάμου, τῶν αἰτεῖσθαι μελλόντων, καθάπερ καὶ τὸ θέατρον κοινὸν τῶν θεωμένων, φάσκοντος· τοῦ προκαταλαβόντος δὲ ἐκάστην ἐκάστου εἶναι, καὶ οὐκ ἔτι κοινὴν τὴν γεγαμημένην. [See the fifth book of the Republic, chapters 7 and 8. Ed.]

³³ L. I. c. 30. (p. 105. 20.) Ἀπὸ Σατυρινίου καὶ Μαρκίωτος οἱ καλούμενοι Ἐγκρατεῖς ἀγαμίαν ἐκήρυσαν, ἀθετοῦντες τὴν ἀρχαίαν πλάσιν τοῦ Θεοῦ, καὶ ἡρέμα κατηγοροῦντες τοῦ ἄρρεν καὶ θῆλυ εἰς γένεσιν ἀνθρώπων πεποιηκότος.

³⁴ Ap. Euseb. l. 4. c. 29. (v. I.

p. 192. 31.) reciting the same words of Irenæus, and adding, Καὶ τοῦτο νῦν ἐξευρέθη παρ' αὐτοῖς, Τατιανοῦ τινὸς πρώτως ταύτην εἰσενέγκαντος τὴν βλασφημίαν· ὃς Ἰουστίνου ἀκροατῆς γεγονώς, ἐφόσον μὲν συνῆν ἐκείνῳ, οὐδὲν ἐξέφηγε τοιοῦτον· μετὰ δὲ τὴν ἐκείνου μαρτυρίαν ἀποστὰς τῆς ἐκκλησίας, οἰήματι διδασκάλου ἐπαρθεῖς καὶ τυφωθείς ὡς διαφέρων τῶν λοιπῶν, ἴδιον χαρακτῆρα διδασκαλείου συνεστήσατο, αἰωνὰς τινὰς ἀοράτους ὁμοίως τοῖς ἀπὸ Οὐαλεντίνου μυθολογήσας· τὸν γάμον τε φθορὰν καὶ παρθείαν, παραπλησίως Μαρκίῳ καὶ Σατυρινίῳ, ἀναγορεύσας.

³⁵ Hæc. 47. n. I. (t. I. p. 400 a.) Τὸν γάμον ἀποβάλλουσι, τοῦ Σατανᾶ φάσκοντες τοῦτον εἶναι· τὸν δὲ γάμον σαφῶς τοῦ Διαβόλου δρίζονται.

ing of these Encratites, says, 'that they taught openly that marriage was the work of the Devil.' Theodoret³⁶ says the same, 'that they observed celibacy, terming marriage fornication, and the lawful joining of man and woman together the work of the Devil.' Which is also confirmed by St. Austin³⁷, who adds, 'that upon this account they would admit no married person into their society, whether male or female.'

6. Not unlike these was that other sect, who called themselves *Apostolici*, from a vain pretence of being the only men who lead their lives according to the example of the Apostles; and *Apotactici*, from a show of renouncing the world more than other men. St. Austin³⁸ says, 'they arrogantly assumed these names, because they would not receive into their communion any who were married, or kept the possession of any thing in property to themselves; and that they allowed no hope of salvation to such as used either of those things which they renounced.'

Also by the *Apostolici* or *Apotactici*.

7. St. Austin³⁹ brings the same charge against the Manichees: he says, 'they condemned marriage, and prohibited it as far as they could, forbidding men to beget children, for which marriage was ordained.' The Severians and Archontics said, 'that woman was the work of the Devil, and therefore they that married fulfilled the work of the Devil,' as Epiphanius⁴⁰ reports of them. And Clemens Alexandrinus⁴¹, speaking of the same heretics, or some others like them, says, 'they

By the Manichees, Severians, and Archontics.

³⁶ Hæret. Fabul. l. i. c. 20. (t. 4. part. i. p. 312.) . . . Καὶ τὴν ἀγαμίαν δὲ μετίασι, πορνείαν τὸν γάμον προσ-αγορεύοντες, καὶ τὴν ἔννομον κοινω-νίαν διαβολικὴν ὀνομάζοντες.

³⁷ De Hæres. c. 25. (t. 8. p. 9 f.) Tatiani, a Tatiano quodam instituti, qui et Encratitæ appellati sunt, nuptias damnant, atque omnino pares eas fornicationibus aliisque corruptionibus faciunt: nec recipiunt in suorum numerum conjugio utentem, sive marem sive fœminam.

³⁸ Ibid. c. 40. (p. 11 e.) Apostolici, qui se isto nomine arrogantissime vocaverunt, eo quod in suam communionem non reciperent utentes conjugibus, et res proprias possidentes. . . Nullam spem putant eos habere, qui utuntur his rebus, qui- bus ipsi carent.

³⁹ De Hæres. c. 46. (t. 8. p. 16 e.) . . . Nuptias sine dubitatione condemnant, et quantum in ipsis est prohibent, quando generare prohibent, propter quod conjugia copulanda sunt.

⁴⁰ Hær. 45. Severian. n. 2. (t. 1. p. 388 d.) Φάσκουσι δὲ καὶ τὴν γυναικα εἶναι ἔργον τοῦ Σατανᾶ· καθάπερ καὶ οἱ Ἀρχοντικοὶ τοῦτο ἔφασαν· διὰ τοῦτο τοὺς γάμους πλησιάζοντας τοῦ Σατανᾶ τὸ ἔργον πληροῦν λέγουσιν.

⁴¹ Stromat. 3. c. 9. (p. 540. i.) [Hæc ibi non exstant, nisi fortassis auctor noster respexerit ad verba, quæ ineunte pagina leguntur:— Φασὶ γὰρ, ὅτι αὐτὸς εἶπεν ὁ Σωτὴρ, Ἦλθον καταλύσαι τὰ ἔργα τῆς θηλείας· θηλείας μὲν, τῆς ἐπιθυμίας· ἔργα δὲ, γένεσιν καὶ φθοράν. *Gri-schov.*]

taught that marriage was downright fornication, and that it was delivered by the Devil.'

By the Hieracians, and Eustathians.

8. After these arose up one Hierax, whose disciples are called *Hieracians*, who taught with a little more modesty, but no less erroneously, 'that marriage was a thing belonging only to the Old Testament, and since the coming of Christ it was no longer to have place; neither could any one in the married state obtain the kingdom of heaven.' So Epiphanius⁴² represents their doctrine. And upon this account St. Austin⁴³ says, 'they admitted none but monks and nuns, and such as were unmarried, into their communion.' The same tenets were stiffly maintained by one Eustathius, whom Socrates⁴⁴ and Sozomen⁴⁵ call bishop of Sebastia, [or Sebastea,] and Vale-sius⁴⁶ defends them in so saying, though Baronius⁴⁷ labours to

⁴² Hær. 67. Hierac. n. i. (t. i. p. 710 b.) Καὶ συγκεχωρησθαι φησι ἐν τῇ Παλαιᾷ Διαθήκῃ, τῷ γάμῳ συνάπτεσθαι· ἀπὸ δὲ τῆς ἐνδημίας τοῦ Χριστοῦ μηκέτι τὸν γάμον παραδέχεσθαι, μήτε δύνασθαι αὐτὸν κληρονομεῖν βασιλείαν οὐρανῶν.

⁴³ De Hæres. c. 47. (t. 8. p. 17 f.) Monachos tantum, et monachas, et conjugia non habentes, in communione recipiunt.

⁴⁴ L. 2. c. 43. (v. 2. p. 158. 35.) ... Ἐπίσκοπος Σεβαστείας... γαμεῖν... ἐκόλυε καὶ βρωμάτων ἀπέχεσθαι ἐδογματίσειν, καὶ διὰ τούτων πολλοὺς μὲν τοὺς γεγαμηκότας τοῦ συνοικεσίου ἐχώριζε· ... ἐν οἴκοις τε γεγαμηκότων εὐχὰς ἐκόλυε γενέσθαι· καὶ πρῶτον γυναικὰ ἔχοντος, ἣν νόμῳ λαϊκὸς ὢν ἠγάγετο, τὴν εὐλογία καὶ τὴν κοινωνίαν, ὡς μῦθος, ἐκκλίνειν ἐκέλευε.

⁴⁵ L. 4. c. 24. (ibid. p. 169. 34.) Ἐπειτα δὲ [Εὐστάθιος], ὡς οὐ δέον διδάσκον τε καὶ πράττων καὶ φρονῶν, ἀφηρέθη τῆς ἐπισκοπῆς παρὰ τῶν ἐν Γάγγραις συνελθόντων. [Sozomen does not expressly term him bishop of Sebastia, as Socrates does. ED.]

⁴⁶ In Socrat. l. 2. c. 43. (ibid. p. 159. n. 3.) ... Basilus in Epistola 74., quam scripsit ad Occidentales contra Eustathium Sebastenum, Gangrensis Concilii nullam mentionem facit. Ex quo manifeste colligitur, tunc, cum Basilus eam epi-

stolam conscriberet, scripsit autem sub Valente, nondum celebratum fuisse Gangrense Concilium, in quo damnatus est Eustathius. Dicit fortasse aliquis id, quod a Baronio dictum est, Eustathium illum, qui in Gangrensi Synodo condemnatus est, diversum esse ab Eustathio Sebasteno. Verum hoc gratis dicitur, nec ullius auctoris testimonio nititur.

⁴⁷ An. 361. n. 45. (t. 3. p. 842 b.) At priusquam de his agamus, de Eustathio pravorum hujusmodi dogmatum architecto disserendum est. Hunc fuisse Eustathium illum episcopum Sebastie in minori Armenia, ... Socratis atque Sozomeni et aliorum recentiorum, qui hos sunt secuti, historicorum assertione traditur. Quod quidem mihi nulla prorsus ratione probatur: cum e contrario plura sint, quæ dictis auctoribus magnopere adversentur. Et in primis, quod S. Basilus duabus epistolis, cum diligenti scopa cunctas ejusdem Eustathii Sebasteni turpitudines in unum congerat, eademque singulas spectandas palam exponat, nullam prorsus de hujusmodi hæresibus, vel ejus damnatione facta in Gangrensi Concilio, mentionem habuit: quæ quidem ad totam ejus vitam sugillandam ante omnia ponenda esse videbantur, &c.

prove him to be another man. However, it is agreed on all hands that there was one of this name, who was so great an admirer of the monastic life, that, for the sake of it, he condemned all marriage in general, and taught that no one that lived in a married state could have any hope in God. Upon which many wives forsook their husbands, and husbands their wives: many servants deserted their masters, to join with him in this new way of living; and many withdrew from the public assemblies of the Church, and held private conventicles, upon pretence that they could not communicate with the ministers of the Church, because they were married persons: as the fathers of the Council of Gangra⁴⁸ largely set forth his errors in their declaration against them.

9. And to give some check to his errors, they used their authority in making several canons against them, having first deposed the author. In the first canon⁴⁹ they say: 'If any accuses marriage, or blames or abhors a woman, who is otherwise faithful and pious, for sleeping with her husband, as if upon that account she could not enter into the kingdom of God, let him be *anathema*.' The fourth canon⁵⁰ is to the same purpose: 'If any one condemn or separate from a married presbyter, under pretence that it is unlawful to partake of the oblation when such an one ministers, let him be *anathema*.' The ninth⁵¹ in like manner: 'If any one retire from the world and live a virgin, or contain, as abominating marriage, and not for the excellency and holiness of a virgin life, let him be *anathema*.' The fourteenth⁵²: 'If any woman forsake her

Who were condemned in the Council of Gangra, and those called the Apostolical Canons.

⁴⁸ In Præfat. (t. 2. p. 413 d.) Καὶ γὰρ ἐκ τοῦ καταμέμφεσθαι αὐτοὺς [τοὺς περὶ Εὐστάθιον], τὸν γάμον καὶ ὑποτίθεσθαι, ὅτι οὐδεὶς τῶν ἐν γάμῳ ὄντων ἐλπίδα παρὰ Θεοῦ ἔχει, πολλαὶ γυναῖκες ὑπανδρῶν, ἀπατηθεῖσαι τῶν ἐαντῶν ἀνδρῶν, ἀνεχώρησαν, καὶ ἄνδρες τῶν ἰδίων γυναικῶν. . . . Καὶ δοῦλοι δεσποτῶν ἀναχωροῦντες, καὶ διὰ τοῦ ξένου ἀμφιάσματος καταφρόνησιν κατὰ τῶν δεσποτῶν ποιούμενοι. Ibid. (p. 416 a.) Καὶ πρεσβυτέρων γεγαμηκότων ὑπερφρονούντες, καὶ τῶν λειτουργῶν τῶν ὑπ' αὐτῶν γινομένων μὴ ἀπτόμενοι.

⁴⁹ [Ibid. c. 1. (p. 416 d.)] Εἴ τις τὸν γάμον μέμφοιτο, καὶ τὴν καθεύδουσαν μετὰ τοῦ ἀνδρὸς αὐτῆς, οὐσαν πιστὴν

καὶ εὐλαβῆ, βδελύσσοιτο, ἢ μέμφοιτο, ὡς ἂν μὴ δυναμένην εἰς βασιλείαν εἰσελθεῖν, ἀνάθεμα ἔστω.

⁵⁰ Ibid. c. 4. (p. 419 a.) Εἴ τις διακρίνοιτο παρὰ πρεσβυτέρον γεγαμηκότος, ὡς μὴ χρῆναι, λειτουργήσαντος αὐτοῦ, προσφορᾶς μεταλαμβάνειν, ἀνάθεμα ἔστω.

⁵¹ Ibid. c. 9. (c.) Εἴ τις παρθενοῖοι, ἢ ἐγκρατεῖοιτο, ὡς ἂν βδελύττων, τῶν γάμων ἀναχωρήσας, καὶ μὴ δι' αὐτὸ τὸ καλὸν καὶ ἅγιον τῆς παρθενίας, ἀνάθεμα ἔστω.

⁵² Ibid. c. 14. (e.) Εἴ τις γυνὴ καταλιμπόνοι τὸν ἄνδρα, καὶ ἀναχωρεῖν ἐθέλοι, βδελυττομένη τὸν γάμον, ἀνάθεμα ἔστω.

husband, minding to turn recluse out of an abhorrence of marriage, let her be *anathema*.' They add in the close of all⁵³: 'We write not these things to cut off any from the Church of God, who are minded to give themselves to an ascetic life according to the Scriptures, but only those who make such a life an occasion of pride, to lift themselves up above those who live in a more plain and simple manner, introducing novelties against the Scriptures and the rules of the Church. We admire virginity, when accompanied with humility; and applaud continency, when attended with gravity and piety; and allow of a retirement from worldly affairs, when it is done with humility; but we also honour cohabitation in chaste marriage; and in a word, desire that all things may be done in the Church according to the traditions delivered to us in the Scripture and rules of the Apostles.' By *the traditions of the Apostles* these fathers might mean, either the rules about marriage delivered by the Apostles in Scripture, or the rules given in those which are called *the Apostolical Canons*, which were at that time of common use in the Church. One of which⁵⁴ runs in these terms: 'If any bishop, presbyter, or deacon, or any other of the sacred roll, abstain from marriage, or flesh, or wine, not for exercise of an ascetic life, but out of abhorrence; thereby blaspheming and calumniating the workmanship of God, and forgetting that God created all things very good, and made man male and female: let him amend, or else be deposed and cast out of the Church. And so let a layman be treated likewise.'

By all this it is evident, that the Church had a mighty

⁵³ Ibid. c. 21. (p. 424 c.) Ταῦτα δὲ γράφομεν, οὐκ ἐκκόπτοντε τοὺς ἐν ἐκκλησίᾳ τοῦ Θεοῦ κατὰ τὰς Γραφὰς ἀσκέσθαι βουλομένους· ἀλλὰ τοὺς λαμβάνοντας τὴν ὑπόθεσιν τῆς ἀσκήσεως εἰς ὑπερηφανίαν, κατὰ τῶν ἀφελέστερον βιούντων ἐπαιρομένους τε καὶ παρὰ τὰς Γραφὰς καὶ τοὺς ἐκκλησιαστικούς Κανόνας, καὶ νεωτερισμούς εἰσάγοντας. Ἡμεῖς τοιγαροῦν καὶ παρθενίαν μετὰ ταπεινοφροσύνης θαυμάζομεν, καὶ ἐγκράτειαν μετὰ σεμνότητος καὶ θεοσεβείας γινομένην ἀποδεχόμεθα· καὶ ἀναχώρησιν τῶν ἐγκοσμίων μετὰ ταπεινοφροσύνης ἀποδεχόμεθα· καὶ γάμον συνοίκησιν σεμνὴν τιμῶμεν· . . . καὶ πάντα συνελόν-

τας εἰπεῖν, τὰ παραδοθέντα ὑπὸ τῶν Θείων Γραφῶν καὶ τῶν Ἀποστολικῶν Παραδόσεων ἐν τῇ ἐκκλησίᾳ γίνεσθαι εὐχόμεθα. Grischov.]

⁵⁴ C. 51. al. 50. (Cotel. [c. 43.] v. I. p. 445.) Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὄλωσ' τοῦ καταλόγου τοῦ ἱερατικοῦ, γάμων καὶ κρεῶν καὶ οἴνου, οὐ δι' ἀσκήσιν, ἀλλὰ διὰ βδελυρίαν ἀπέχεται, ἐπιλανθανόμενος, ὅτι πάντα κατὰ λίαν, καὶ ὅτι ἄρρεν καὶ θῆλυ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἀλλὰ βλασφημῶν διαβάλλει τὴν δημιουργίαν· ἢ διορθούσθω, ἢ καθαρείσθω, καὶ τῆς ἐκκλησίας ἀποβαλλέσθω· ὡσαύτως δὲ λαϊκός.

struggle with those ancient heretics, who inveighed bitterly against marriage under the Gospel state, and wrought upon many weak minds to commit great disorders, under pretence of a more refined way of living and fanciful perfection, which the Gospel had no where enjoined as of necessity to mankind; but only they, who were able to receive it, might receive it at their own liberty and discretion, provided they made their own liberty no snare to other men's consciences, nor imposed a matter of free choice as a necessary obligation upon the rest of mankind.

10. The Church had also another contest with the Montanists about second marriages. Theodoret⁵⁵ says, Montanus made laws to dissolve marriage. And the same was objected to him by Apollonius, an ancient writer in Eusebius⁵⁶, who opposed the new spirit of Montanus when he first began to appear in the world 'This is the man that teaches the dissolution of marriages,' says he, in this charge against him; which some later writers by mistake understand of his prohibiting marriage in general, as the heretics of whom we have just been speaking: whereas Montanus did not deny the lawfulness of marriage, but only second marriages, as is evident from Tertullian, who was the chief advocate of that heretic against the Church. His books, *De Monogamia* and *De Exhortatione Castitatis*, were written purposely on this subject: in both which he declaims very heartily indeed against second marriages, as no better than adultery; but he never gives the least intimation that he or any other Montanist had the same opinion of the first. Nay, he begins his Book of Monogamy with these remarkable words⁵⁷, 'Heretics take away marriage, and the *psychici*, or *carnal men* (by whom he means the Catholics) repeat it: the one marry not so much as once, the other marry more than once. But neither is such continency

The error of the Montanists about second marriages, and of the Novatians also.

⁵⁵ Hæret. Fabul. l. 3. c. 2. (t. 4. part. 1. p. 341.) Οὗτος καὶ γάμον διαλύειν ἐνομοθέτησε.

⁵⁶ L. 5. c. 18. (v. I. p. 233. 38.) Οὗτός ἐστιν ὁ διδάξας λύσεις γάμων.

⁵⁷ De Monogam. c. 1. (p. 525 c.) Hæretici nuptias auferunt, psychici ingerunt. . . . Verum neque continentia ejusmodi laudanda, quia hæretica est; neque licentia defen-

denda, quia psychica est. Illa blasphemata, ista luxuriat. Illa destruit nuptiarum Deum, ista confundit. Penes nos autem, quos spiritales merito dici facit agnitio spiritalium charismatum, continentia tam religiosa est, quam licentia verecunda, quandoquidem ambæ cum Creatore sunt. . . . Unum matrimonium novimus, sicut unum Deum.

to be praised, because it is heretical; nor such liberty to be defended, because it is carnal. The one destroys the God of marriage, the other confounds him. The one blasphemes him, the other is luxurious against him. But among us, who are deservedly called *spiritual* from the acknowledgment of spiritual gifts, continency is religious, and our liberty observed with modesty and moderation, because they both stand with the Creator. We acknowledge one matrimony, as we do one God.' So that it is plain that the Montanists ought not to be charged with denying the lawfulness of marriage in general, which they defended against other heretics, but only the liberty of second and third marriages, which they rejected upon the pretence of receiving some new revelations from the Holy Ghost. And therefore when the Ancients say they taught men to dissolve marriage, or forbid men to marry, they are always to be understood as speaking of second marriages and not of the first, as Epiphanius⁵⁸ well explains himself when he writes against them.

The Novatians were in the same sentiments with the Montanists, rejecting all from communion who were twice married. Which we learn not only from Epiphanius⁵⁹ and other private writers against them, but also from the rule made in the great Council of Nice⁶⁰ concerning them, 'that when any of the Novatians returned to the Catholic Church, they should be obliged to make profession in writing, that they would submit to the decrees of the Catholic Church, particularly in this, that they would *διγάμοις κοινωνεῖν*, *communicate with digamists*, or those that were married a second time.' Which shows us

⁵⁸ Hær. 48. Phrygast. s. Montan. n. 9. (t. 1. p. 410 d.) Εἰ δέ τις κατὰ ἀσθένειαν ἐπίδησθῆι, μετὰ τὴν τελευταίαν τῆς ἰδίας γαμετῆς, συναφθῆναι δευτέρῳ γάμῳ, οὐκ ἀπαγορεύει τοῦτο ὁ κανὼν τῆς ἀληθείας, τούτεστι τὸν μὴ ὄντα ἱερέα· οὗτοι δὲ κωλύουσι κατὰ [τὸ] εἰρημένον, κωλύόντων γαμείν· ἐκβάλλουσι γὰρ τὸν δευτέρῳ γάμῳ συναφθέντα, καὶ ἀναγκάζουσι μὴ δευτέρῳ γάμῳ συνάπτεσθαι.

⁵⁹ Hær. 59. Cathar. s. Novatian. n. 4. (t. 1. p. 496 a.) Τὰ γὰρ εἰς ἱερῶσιν παραδοθέντα διὰ τὸ ἐξοχώτατον τῆς ἱερουργίας, εἰς πάντας ἐνό-

μισαν ἴσως φέρεσθαι· ἀκηκοότες, ὅτι δεῖ τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, ἐγκρατῆ, κ. τ. λ.

⁶⁰ C. 8. (t. 2. p. 32 e.) Περί τῶν ὀνομαζόντων μὲν ἑαυτοὺς Καθαροὺς ποτε, προσερχομένων δὲ τῇ καθολικῇ ἐκκλησίᾳ, ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε χειροθετούμενους αὐτοὺς μένειν οὕτως ἐν τῷ κλήρῳ· πρὸ πάντων δὲ τοῦτο ὁμολογήσαι αὐτοὺς ἐγγράφως προσήκει, ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας δόγμασι· τούτ' ἔστι, καὶ διγαμοῖς κοινωνεῖν, κ. τ. λ.

both what was the opinion of the Novatians upon this point, and what was the general sense of the Catholic Church in opposition to it. And if any private writers have spoken any thing harshly or indecently of second marriages, their opinion is not either to be defended or urged as the sentiment of the Church; as I have had occasion to show in a former Book ⁶¹ concerning the discipline of the Church, where this matter is more fully discussed.

CHAP. II.

Of the just impediments of marriage in particular cases, showing what persons might or might not be lawfully joined together; and of the times and seasons when the celebration of marriage was forbidden.

1. HAVING thus given an account of the several opinions and practices of heretics, derogatory either to marriage in general, or to the repetition of it after the decease of a former consort, I now come to show what restraints the Church herself laid upon some particular sorts of persons, by her rules prohibiting them to marry, either for some time, or at least not in such circumstances as were thought just impediments of marriage in certain particular cases. Of this nature was the rule forbidding Christians to marry with infidels or Heathens, because of the danger and scandal that would attend the being joined so unequally with unbelievers. The Apostle leaves the woman, whose husband is dead, at liberty to marry to whom she will, only with this proviso, that it be “in the Lord;” (1 Cor. 7, 39.) which the Ancients generally so understood, as to take it for a command that Christians should marry only Christians, and not infidels, or persons of a different religion.

Christians not to marry with infidels, or Jews, or heretics, or any of a different religion.

Cyprian, in his book of Testimonies out of Scripture⁶², brings this text and two others out of St. Paul’s Epistles, to prove that Christians ought not to join in matrimony with the Gentiles. His other proofs are, (1 Cor. 6, 15.) “Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them members of an harlot? God forbid;” and (2 Cor. 6, 14.) “Be ye not unequally yoked

⁶¹ B. 16. c. 11. s. 7. v. 6. p. 427. (p. 60.) Matrimonium cum gentili-

⁶² Testimon. ad Quirin. l. 3. c. 62. bus non jungendum.

with unbelievers." And in his book *De Lapsis*⁶³ he complains, 'that among other causes why God sent that terrible persecution upon Christians, one reason was, that many of them had joined themselves in matrimony with infidels, and prostituted the members of Christ to the infidels.' In like manner Tertulian before him gives the same sense of the words of the Apostle. 'For certainly,' says he⁶⁴, 'in prescribing that the woman should only marry in the Lord, lest any believer should contract matrimony with an Heathen, he defends the law of the Creator, which every where forbids marrying with those of another nation, or Heathens of another religion.' So again⁶⁵: 'She, that was to marry, was only to marry in the Lord, that is, not to a Heathen, but to a brother: because the old law also forbade the marrying with strangers.' He pursues this argument at large in his Second Book to his own Wife, where urging first the same text of the Apostle, he concludes⁶⁶, 'that it is fornication and adultery for Christians to join in marriage with Heathens, and that they who do so ought to be cast out of the communion of the Church.' And in another place⁶⁷ he says, 'Christians did not marry with Heathens, for fear they should draw them into idolatry, which was the first rite that was used in celebrating their marriages.'

St. Jerom⁶⁸ urges the same authorities of the Apostle against such marriages: 'when the Apostle,' says he, 'adds *only in the*

⁶³ P. 123. (p. 88. ad calc.)... Jungere cum infidelibus vinculum matrimonii, prostituere gentilibus membra Christi.

⁶⁴ Cont. Marcion. l. 5. c. 7. (p. 469 d.) Certe præscribens, tantum in Domino esse nubendum, ne qui fidelis ethnicum matrimonium contrahat, legem tuetur Creatoris, allophylorum nuptias ubique prohibentis.

⁶⁵ De Monogam. c. 7. (p. 529 a. Et illa nuptura, in Domino habet nubere, id est, non ethnico, sed fratri: quia et vetus lex admittit conjugium allophylorum.—Ibid. c. 11. p. 532 c.) . . . Propterea adjecerit, tantum in Domino, . . . ne scilicet etiam post fidem ethnico se nubere posse præsumeret.

⁶⁶ Ad Uxor. l. 2. c. 3. (p. 168 b.)

Hæc cum ita sint, fideles gentilium matrimonia subeuntes stupri reos esse constat, et arcendos ab omni communicatione fraternitatis, &c.

⁶⁷ De Cor. Mil. c. 13. (p. 109 a.) . . . Ideo non nubamus ethnicis, ne nos ad idololatriam usque deducant, a qua apud illos nuptiæ incipiunt.

⁶⁸ Ep. 11. ad Gerontiam, [al. Ep. 123. ad Ageruchiam,] de Monogam. (t. i. p. 897 b.) . . . Quodque addidit Apostolus, tantum in Domino, amputat ethnicorum conjugia, de quibus in alio loco dixerat, *Nolite jugum ducere cum infidelibus. Quæ enim participatio justitiæ cum iniquitate? Aut quæ societas lucis cum tenebris? Quæ conventio Christi cum Belial? Aut quæ pars fideli cum infideli? Qui consensus templo Dei cum idolis?*

Lord, he thereby cuts off all making marriages with the Heathen. Concerning which sort of marriages he says in another place, [2 Cor. 6, 14 and 15.] “Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?” St. Jerom, indeed, in another place⁶⁹, laments the transgression of these rules, and sharply reproves the transgressors. ‘Now many women,’ says he, ‘despising the command of the Apostle, are married to Heathens, not considering that they become part of that body, whose ribs they are. The Apostle pardons those who were married to Heathens before they believed in Christ, but not those who, being Christians, afterward were married to Gentiles: to whom he thus speaks in another place, “Be not unequally yoked with unbelievers,” &c. ‘I am sensible,’ says St. Jerom, ‘I shall anger and enrage many matrons, who as they have despised their Lord (in being married to Heathens), so they will rant at me, who am but a flea and the meanest of all Christians. Yet I will speak what I think, and say what the

⁶⁹ Cont. Jovinian. l. 1. c. 5. [al. 10.] (t. 2. p. 251 e.) Nunc pleræque mulieres, contemnentes Apostoli jussionem, junguntur Gentilibus, et templa Cbristi idolis prostituunt: nec intelligunt se corporis ejus partem esse, cujus et costæ sunt. Ignoscit Apostolus infidelium conjunctioni, quæ habentes, maritos in Christum postea crediderunt; non his, quæ, quum Christianæ essent, nupserunt Gentilibus, ad quas alibi loquitur: *Nolite jugum ducere cum infidelibus, &c.* . . . Licet enim in me sævituras sciam plurimas matronarum; licet eadem impudentia, qua Dominum contempserunt, in me publicem et Christianorum minimum debacchaturas; tamen dicam quod sentio, loquar quod me Apostolus docuit: non illas justitiæ esse, sed iniquitatis; non lucis, sed tenebrarum; non Christi, sed Belial; non templa Dei viventis, sed fana et idola mortuorum. Vis apertius discere, quod Christianæ omnino non liceat Ethnico nubere? Audi eundem A-

postolum, *Mulier, inquit, alligata est legi, quanto tempore vir ejus vivit: quod si dormierit vir ejus, liberata est: cui vult nubat, tantum in Domino, id est, Christiano. Qui secundas tertiasque nuptias concedit in Domino, primas cum Ethnico prohibet. Unde et Abraham adjurat servum in femore suo, hoc est, in Christo, qui de ejus erat semine nasciturus, ut filio suo Isaac alienigenam non adducat uxorem. Et Ezras offensam Dei hujuscemodi uxorum repudiatione percipit. Et Malachias Propheta, *Prævaricatus est, inquit, Judas, et abominationem fecit in Israel et in Jerusalem. Poluit enim sanctum Domini, et dilexit et habuit filiam Dei alieni. Disperdat Dominus virum qui fecerit hoc, magistrum, et discipulum, de tabernaculis Jacob, et offerentem munera Domino virtutum.* Hæc idcirco dixi, ut, qui nuptias virginitati comparant, sciant saltem, tales nuptias digamæ et trigamæ subjiendas.*

Apostle has taught me; that they are not on the side of righteousness, but unrighteousness; not of light, but of darkness; not of Christ, but of Belial; not temples of the living God, but temples and idols of dead men. Would you have me speak more plainly, that a Christian woman ought not to be married to an Heathen? Hear the same Apostle: "The woman is bound," says he, [Rom. 7, 2.] "as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord;" that is, to a Christian. He that allows second or third marriages in the Lord, forbids even a first marriage with an Heathen. I say this, that they, who compare marriage to virginity, may yet at least understand that digamy and trigamy, (second and third marriages,) are far above such marriages with Heathens.'

St. Ambrose is no less earnest in dissuading all Christians from engaging in such unequal marriages, not only with Heathens but heretics; pathetically exhorting parents, who had the chief hand and authority in disposing of their children, to beware of such dangerous matches. 'Beware,' says he ⁷⁰, 'O Christian, that thou give not thy daughter to a Gentile or a Jew: beware, I say, that thou take not a wife to thee who is a Gentile, or a Jew, or an alien, that is, an heretic, or any one that is a stranger to the faith.' And again ⁷¹, writing to one Vigilus some instructions about the execution of the ministerial office, he bids him teach the people carefully this one thing;—'not to join in matrimony with strangers, but with Christian families: for though we read of many people destroyed with an heavy destruction for violating the laws of hospitality, and of dreadful wars commenced

⁷⁰ De Abrahamo, l. 1. c. 9. (t. 1. p. 309 c. n. 84.) Cave, Christiane, Gentili aut Judæo filiam tuam tradere. Cave, inquam, Gentilem aut Judæam atque alienigenam, hoc est, hæreticam, et omnem alienam a fide tua uxorem accersias [al. arcessias] tibi.

⁷¹ Ep. 70. [al. 19.] ad Vigilium. (t. 2. p. 844 a. nn. 6, 7.) Legimus preemptos gravi populos excidio propter violata jura hospitii. Propter libidinem quoque commissa bella atrocia. Sed prope nihil gra-

vius quam copulari alienigenæ, ubi et libidinis et discordiæ incentiva, et sacrilegii flagitia conflantur. Nam cum ipsum conjugium velamine sacerdotali et benedictione sanctificari oporteat, quomodo potest conjugium dici, ubi non est fidei concordia? Cum oratio communis esse debeat, quomodo inter dispares devotione potest esse conjugii communis caritas? Sæpe plerique, capti amore fœminarum, fidem suam prodiderunt; ut patrum populus in Beelphegor.

upon uncleanness; yet there is scarce any thing more grievous than marrying with strange women; which is both an incentive to lust and discord, and the forge of sacrilege. For when marriage ought to be sanctified with the sacerdotal veil and benediction, how can that be called a marriage, where there is no agreement in faith? When their prayers ought to be in common, how can there be any mutual conjugal love where there is such disparity in their devotion? Many men by this means have frequently betrayed their faith, as the Israelites did in the wilderness, when by the seducement of the Midianitish women they joined themselves to Baal-Peor.' The author also of the short Notes upon the Epistles, under the name of St. Ambrose⁷², gives the same interpretation of St. Paul's words, "Let the woman marry only in the Lord:" 'Let her marry without suspicion of uncleanness, and let her marry to a man of her own religion. This is to marry in the Lord.' In like manner Sedulius⁷³ and Theodoret⁷⁴ upon the same place: 'Let her marry to one of the same faith, to a godly man, in sobriety, and according to the law.'

Upon this account St. Austin, being solicited by one Rusticus an Heathen to give his consent that his son might marry a certain woman that was a Christian, tells him⁷⁵, 'that though it was absolutely in his power to give any virgin in marriage, yet he could not give a Christian to any but a Christian.' This St. Austin spake according to the known rules and practice of the Church. For though he himself in his own private opinion did not think such marriages so clearly and expressly forbidden in the New Testament as others did, yet he thought there were probable reasons to make it a very doubtful case: and that was enough to deter any one from venturing on it, and also sufficient to oblige the ministers of the Church not to give any en-

⁷² In 1 Cor. 7, 39. (ibid. append. p. 138 c.) *Cui vult nubat, tantum in Domino*: hoc est, ut sine suspitione turpitudinis nubat, et religionis suæ viro nubat. Hoc est in Domino nubere.

⁷³ In eund. loc. (ap. Bibl. Max. t. 6. p. 542 g.) *Cui voluerit nubat*: tantummodo Christiano, non Gentili; *tantum in Domino* propter continentiam.

⁷⁴ In eund. loc. (t. 3. part. 1. p. 212.) *Μόνον ἐν Κυρίῳ τούτέστιν, ὁμοπίστῳ, εὐσεβεῖ, σωφρόνῳ, ἐννόμῳ.*

⁷⁵ Ep. 234. [al. 255.] (t. 2. p. 882 b.) Certissime noveris, etiamsi nostræ absolutæ sit potestatis quamlibet puellam in conjugio tradere, tradi a nobis Christianam nisi Christiano non posse.

couragement to it, either by consenting to such marriages, or authorizing them in their ministrations. Yet if the question were, whether such persons so offending against the rules of the Church were to be denied either baptism or communion, he reckons this to be a matter of some doubt, not so clearly to be resolved as the question about manifest fornicators and adulterers. 'The manifest crimes of uncleanness,' says he⁷⁶, 'do absolutely debar men from baptism, unless they be corrected by a change of will and repentance: and in doubtful cases, as marrying with Heathens, we are by all means to endeavour that such marriages be not contracted. For what need have any persons to run their heads into so great danger in doubtful matters? But if such marriages be made, I am not sure that the parties concerned ought to be denied baptism in this case as in the former.' Indeed the punishment of such contracts was not always and every where the same in the Church, though it was agreed on all hands to prohibit and discourage them as dangerous and dubious, or manifestly sinful.

Some canons barely forbid the thing, without assigning any ecclesiastical punishment to the commission of it. So in the Council of Laodicea, one canon⁷⁷ says, 'that they who are of the Church ought not to give their children in marriage promiscuously to heretics.' And another⁷⁸, 'that they ought not to marry with all heretics indifferently, nor give their sons or daughters to them, unless they will promise to become Christians.' The prohibition in the third Council of Carthage⁷⁹ extends only to

⁷⁶ De Fid. et Oper. c. 19. (t. 6. p. 136 f.) Quæ manifesta sunt impudiciæ crimina, omnimodo a baptismo prohibenda sunt, nisi mutatione voluntatis et penitentia corrigantur: quæ autem dubia, omnimodo conandum est, ne fiant tales conjunctiones. Quid enim opus est in tantum discrimen ambiguitatis caput immittere? Si autem factæ fuerint, nescio utrum ii, qui fecerint, similiter ad baptismum non debere videantur admitti. — Vid. Augustin. de Adulterin. Nupt. l. 1. c. 25. (ibid. p. 402.) Non enim in Evangelio vel ullis Apostolicis Literis sine ambiguitate declaratum esse

recolo, utrum Dominus prohibuerit fideles infidelibus jungi.

⁷⁷ C. 10. (t. 1. p. 1497 d.) Περὶ τοῦ, μὴ δεῖν τοὺς τῆς ἐκκλησίας ἀδιὰφόρος πρὸς γάμον κοινωνίαν συνάπτειν τὰ ἐαυτῶν παῖδια αἰρετικοῖς.

⁷⁸ C. 31. (ibid. p. 1501 d.) Ὅτι οὐ δεῖ πρὸς πάντας αἰρετικοὺς ἐπιγαμίας ποιεῖν, ἢ διδόναι υἱοὺς, ἢ θυγατέρας, ἀλλὰ μᾶλλον λαμβάνειν, εἴγε ἐπαγγέλλονται Χριστιανοὶ γίνεσθαι.

⁷⁹ Carth. 3. c. 12. (t. 2. p. 1169 c.) Ut filii vel filiae episcoporum, vel quorumlibet clericorum, Gentilibus [al. gentibus] vel hæreticis vel schismaticis matrimonio non jungan-
gantur.

the sons and daughters of bishops and the clergy, 'that they should not marry with Gentiles, heretics, or schismatics,' but particularly mentions no others. The Council of Agde⁸⁰ runs in the same words with the Council of Laodicea, 'that none shall marry with heretics, unless they will promise to become Catholic Christians.' And so the Council of Chalcedon⁸¹ forbids the readers and singers among the inferior clergy 'to marry either Jew, Gentile, or heretic, unless they would promise to embrace the orthodox faith:' and this is enjoined the clergy under pain of canonical censure. But the first Council of Arles goes a little further, with respect to the whole body of Christians, and orders⁸², 'that if any virgins, who are believers, be married to Gentiles, they shall for some time be separated from communion.' The Council of Eliberis not only forbids such marriages in one canon⁸³, for fear of spiritual adultery, that is, apostasy from the faith; though there was a pretence, 'that young women were so numerous that they could not find Christian husbands enough for them:' but also in another canon⁸⁴, orders such parents as gave their daughters in marriage to Jews or heretics, 'to be five years cast out of the communion of the Church.' And a third canon⁸⁵ orders, 'that if any parents married their daughters to idol-priests they should not be received into communion even at their last hour.' The second Council of Orleans forbids⁸⁶ all Christians to marry

⁸⁰ C. 67. (t. 4. p. 1394 b.) Non oportet cum omnibus hæreticis miscere connubia, et vel filios vel filias dare, sed potius accipere, si tamen profitentur Christianos futuros esse se et Catholicos.

⁸¹ C. 14. (ibid. p. 762 e.) . . . Μήτε μὴν συνάπτειν πρὸς γάμον αἰρετικῶ, ἢ Ἰουδαίῳ, ἢ Ἑλληνί· εἰ μὴ ἄρα ἐπαγγελῆσθαι μετατίθεσθαι εἰς τὴν ὀρθόδοξον πίστιν τὸ συναπτόμενον πρόσωπον τῷ ὀρθοδόξῳ· εἰ δέ τις τοῦτον τὸν ὅρον παραβαίῃ τῆς ἀγίας συνόδου, ἐπιτιμῶ κανονικῶς ὑποκείσθω.

⁸² C. 11. (t. 1. p. 1428 c.) De puellis fidelibus quæ Gentilibus junguntur, placuit ut aliquanto tempore a communione separantur.

⁸³ C. 15. (ibid. p. 972 d.) Propter copiam puellarum Gentilibus minime in matrimonium dandæ sunt virgines Christianæ; ne ætas in flore

tumens in adulterio animæ resolvatur.

⁸⁴ C. 16. (ibid. d.) . . . Catholicas puellas neque Judæis neque hæreticis dare placuit: eo quod nulla esse possit societas fideli cum infideli. Si contra interdictum fecerint parentes, abstinere per quinquennium placet.

⁸⁵ C. 17. (ibid. e.) Si qui forte sacerdotibus idolorum filias suas junxerint, placuit, nec in fine eis dandam esse communionem.

⁸⁶ C. 18. [al. 19.] (t. 4. p. 1782 c.) Placuit ut nullus Christianus Judæam, neque Judæus Christianam in matrimonio ducat uxorem: quia inter hujusmodi personas illicitas nuptias esse censemus. Quod [al. qui] si commoniti, a consortio hoc se separare distulerint, a communionis gratia sunt sine dubio submovendi.

Jews, 'because all such marriages were deemed unlawful: ' and if any upon admonition refused to dissolve such marriages, they were to be denied all benefit of communion. Thus stood the discipline of the Church at that time in reference to all such marriages.

Nor was the civil law wanting to confirm the ecclesiastical with its sanction. For by an edict published by Valentinian and Theodosius, which is twice repeated in the Theodosian Code⁸⁷, and stands still as law in the Justinian Code, if any Jew presumes to marry a Christian woman, or a Christian takes to wife a Jewish woman, their crime is put into the same class with adultery, that is, made a capital crime, and not only relations but any one has liberty to accuse and prosecute them upon such transgression. Constantius before this had made it a capital crime for a Jew to marry a Christian woman⁸⁸, but laid no penalty upon the Christian marrying a Jew. But this being thought a defect by Theodosius, he supplied it by that new law, which more expressly made it capital for them both. And so all possible restraint was laid upon such marriages that the civil power could think of.

All Christians obliged to acquaint the Church with their designs of marriage before they completed it.

2. And to prevent the inconveniences attending such unequal marriages, all Christians were obliged to acquaint the bishop of the Church beforehand with their design of marrying, that if any such obstacle appeared they might be dissuaded and diverted from it. Thus Ignatius, in his Epistle to Polycarp⁸⁹: 'It becomes those that marry, and those that are given in marriage, to take upon them this yoke with the consent or direction of the bishop, that their marriage may be according

⁸⁷ L. 3. tit. 7. de Nuptiis, leg. 2. (t. 1. p. 278.) Nequis Christianam mulierem in matrimonium Judæus accipiat, neque Judæam Christianus conjugio sortiatur: nam si quis aliquid hujusmodi admiserit, adulterii vicem commissi hujus crimen obtinet, libertate in accusandum publicis quoque vocibus relaxata.—L. 9. tit. 7. Legem Juliam de Adulteriis, leg. 5. (t. 3. p. 62.)—Conf. Cod. Justin. l. 1. tit. 9. de Judæis, leg. 6. (t. 4. p. 197. ad calc. et p. 198.) Ne quis Christianam mulierem in matrimonium Judæus accipiat, neque Judæam Christianus conjugium sortia-

tur, &c.

⁸⁸ Cod. Theod. l. 16. tit. 8. de Judæis, leg. 6. (t. 6. p. 223.) Quod ad mulieres pertinent, quas Judæi in turpitudinis suæ duxere consortium in gynecio nostro ante versatas, placet easdem restitui in gynecio: idque in reliquum observari, ne Christianas mulieres suis jungant flagitiis: vel, si hoc fecerint, capitali periculo subjungentur.

⁸⁹ N. 5. (Cotel. v. 2. p. 42.) Πρέπει τοῖς γαμοῦσι, καὶ ταῖς γαμουμέναις, μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἔνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ἢ κατὰ Θεὸν καὶ μὴ κατ' ἐπιθυμίαν.

to the will of God, and not their own lusts.' And this is evident from several passages in Tertullian, who often speaks of taking advice and counsel beforehand about this matter from the Church; for, speaking of some women who were married to Heathens, he says⁹⁰, 'he could not but wonder either at their own petulancy, or the prevarication and unfaithfulness of their counsellors:' intimating, that in this case they had taken counsel of others, and not of the Church, who would not have given them counsel and consent to have married Heathens. In another place⁹¹, says he, 'How shall I sufficiently set forth the happiness of that marriage which the Church brings about by her procurement, and the oblation confirms, and the angels report it when done, and the Father ratifies it.' Here, not to dispute at present the meaning of any words, *the Church's bringing about the marriage* must at least signify its being done by her advice and counsel, if not by her ministry and benediction; which some are unwilling to allow; but of this more by and by, [in the first section of the fourth chapter following.]

To proceed: Tertullian, when he was turned Montanist, dissuaded all widows from marrying a second time, and among other arguments he urges them with this⁹²: 'With what face canst thou request such a second marriage of those who are not allowed themselves to have what thou askest of them; viz., of the bishop, who is but once married; and of the presbyters and deacons, who are in the same state; and of the widows, whose society thou hast refused?' Here he plainly says that the whole Church was acquainted with any person's intention to marry, who as it were asked leave of every order of the Church, even the widows as well as the clergy, that if any one

⁹⁰ Ad Uxor. l. 2. c. 2. (p. 167 b.) Igitur cum quædam istis diebus nuptias suas de ecclesia tolleret, ac [al. id est] Gentili conjungeretur; idque ab aliis retro factum recordarer, miratus aut ipsarum petulantiam, aut consiliariorum prævaricationem, &c.

⁹¹ Ibid. c. 9. (p. 171 c.) Unde sufficiamus [al. sufficiam] ad enarrantandam felicitatem ejus matrimonii, quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio, angelique renuntiant [al. obsignatum an-

geli renuntiant], et Pater rato habet?

⁹² De Monogam. c. 11. (p. 531 c.) Qualis es id matrimonium postulans, quod eis, a quibus postulas, non licet habere; ab episcopo monogamo, a presbyteris et diaconis ejusdem sacramenti; a viduis, quarum sectam in te recusasti? Et illi plane sic dabunt viros et uxores, quomodo buccellas. Hoc enim est apud illos: Omni petenti te dabis, et conjungent vos in ecclesia virgine, unius Christi unica sponsa; &c.

had any just objection against them, as, that they were about to marry an Heathen, or Jew, or heretic, or one too nearly related, or without consent of parents, or any thing of the like nature, a timely intimation might be given of it, and such marriage be prevented, or at least not be authorized and ratified by the consent of the Church. This is plainly the meaning of *petitioning the Church* in the case of marriage: not that the Church assumed any arbitrary power of granting or refusing marriage to any persons, but only of disallowing those against whom there lay some just objection, as this in the first place, of any one's being about to join in matrimony with an Heathen; which, though it might be effected in those times by other means, yet it was never to be done by the agnizing, or consent, or ministration of the Church; as appears from the whole account that has here been given of the Church's practice in relation to such marriages with Heathens.

Not to marry with persons of near alliance, either by consanguinity or affinity, to avoid suspicion of incest.

3. Another rule of the Church prohibiting certain persons from joining together was, when they were too nearly related to each other, either by consanguinity or affinity, which would have made the marriage incestuous, by coming within the degrees prohibited by God in Scripture. How far the Christian morals exceeded the Heathen in this particular, (notwithstanding the false charge of the Heathens against them for committing incest in their religious assemblies,) I have fully shown in another place⁹³, where I have also noted the penalties both ecclesiastical and civil, that according to the discipline of those times were put upon all incestuous persons. Here I shall only add a little more particular account of such degrees as made marriage to be deemed incestuous, and a perfect nullity, whenever it was so contracted. The Council of Agde⁹⁴ gives

⁹³ B. 16. ch. 11. s. 3. v. 6. p. 412.

⁹⁴ C. 61. (t. 4. p. 1393 b.) De incestis conjunctionibus nihil prorsus veniæ reservamus, nisi cum adulterium separatione sanaverint. Incestos vero nullo conjugii nomine deputandos, quos etiam designare funestum est. Hos [enim] censemus esse: si quis relictam fratris, quæ pene prius soror exstiterat, carnali conjunctione polluerit: si quis frater germanam uxorem duxerit: si quis

novercam duxerit: si quis consobrinæ suæ se sociaverit: si quis relictæ vel filiæ avunculi misceatur, aut patruï filiæ, vel privignæ suæ: aut qui ex propria consanguinitate aliquam, aut quam consanguineus habuit, concubitu polluat [al. polluerit] aut duxerit uxorem. Quos omnes et olim, et sub hac constitutione incestas esse non dubitamus, et inter catechumenos . . . manere et orare præcipimus. Quod ita præ-

this account of them: 'Concerning incestuous conjunctions,' say they, 'we allow them no pardon, unless the offending parties cure the adultery by separation from each other. We reckon incestuous persons unworthy of any name of marriage, and dreadful to be mentioned. For they are such as these: if any one pollutes his brother's relict, who was almost his own sister, by carnal knowledge: if any one takes to wife his own sister: if any one marries his step-mother or father's wife: if any one joins himself to his cousin-german: if a man marries any one nearly allied to him by consanguinity, or one whom his near kinsman had married before: if any one marries the relict or daughter of his uncle by the mother's side, or the daughter of his uncle by his father's side, or his daughter-in-law, that is, his wife's daughter by a former husband. All which both heretofore, and now under this constitution, we doubt not to be incestuous: and we enjoin them to abide and pray with the catechumens, till they make lawful satisfaction. But we prohibit these things in such manner for the present time, as not to dissolve or cancel any thing that has been done before. And they who are forbidden such unlawful conjunctions shall have liberty to marry more agreeably to the law.' This canon is repeated almost word for word in the Council of Epone, only the last clause is read negatively⁹⁵,—*they shall not have liberty to marry again*. Which is plainly a corruption crept into the text by the negligence of some unskilful transcriber. For, in the second Council of Tours⁹⁶, this very canon of Epone is cited and read in the same manner as it is in the Council of Agde, and the Roman Correctors upon Gratian⁹⁷ observe, 'that it is so read in the Register of Gregory, and the Capitulars of Charles the Great.'

senti tempore prohibemus, ut ea quæ sunt hactenus instituta non dissolvamus. Sane quibus conjunctio illicita interdicitur, habebunt ineundi melioris conjugii libertatem.

⁹⁵ C. 30. [It is so according to Crabbe (t. i. p. 995.) *Non habebunt ineundi melioris conjugii libertatem*. But Labbe and Cossart (t. 4. p. 1580 b.) omit the negative, and read more correctly, *Habebunt, &c.* Ed.]

⁹⁶ C. 22. [al. 21.] (t. 5. p. 872 c.) *Incestis, &c.*

⁹⁷ Caus. 35. quæst. 2. c. 8. de In-

cestis. (t. i. p. 1841. n. β.) *Habebunt*. Sic in Agathensi et apud Ivonem. In Epaunensi legitur, *non habebunt*. Sed in Turonensi, in quo citatur Epaunense, *habebunt*. Sic etiam infra, quæst. 8. cap. *Hæc salubriter*, ex Gregorio. In Capitulari autem indicato plenius hæc sententia exponitur: *Sed quibus illicita conjunctio interdicitur, nisi hi sunt, quos sanctorum patrum decreta conjugio copulari prohibent, habebunt ineundi melioris conjugii libertatem*.

I only observe further, that whereas the marriage of cousin-germans is reckoned incestuous in these canons, it was not so in the ancient laws of the Church, till Theodosius first made it so by the advice of St. Ambrose: which inhibition did not last long: for Arcadius revoked it, and Justinian revived the old law by inserting it into his Code. Of all which I have given a more ample account in a former Book⁹⁸. What is necessary to be added in this place is only this further remark: that whatever the Church at any time reckoned to be incest, that was always esteemed a just impediment of marriage, and accordingly urged as a lawful cause why persons so nearly allied should not come together in marriage: or if they did, it was a just reason to inflict the censures of the Church upon them, till they dissolved such pretended marriage by separating from each other.

Children under age not to marry without the consent of their parents or guardians or next relations.

4. Another reason of inhibition in this affair was when children under age went about to marry without the consent of their parents, or guardians, or next relations, who, in case the parents were dead, had the paternal power and care of them. The civil law was extremely severe in this case, not only against the raptors themselves who stole young virgins against their parents' consent, and all that aided and assisted them therein, who were either to be banished or burned alive; but also against the virgins themselves, who conspired in such matches against the parents' will: as I have had occasion to show heretofore¹ from several laws of Constantine, Constantius, Valentinian, and Gratian, mentioned in both the Codes.

Now this being the case of the imperial laws, the Church was exceeding cautious not to transgress or incur any blame upon this score. Tertullian seems to testify for his own time, when he says², 'that children could not rightly and lawfully marry without the consent of their earthly parents, as well as the approbation of their Father in heaven:' and 'that the Church allowed no clandestine marriages³; for all such that

⁹⁸ B. 16. ch. 11. s. 4. v. 6. p. 414.

¹ See b. 16. ch. 9. s. 2. v. 6. p. 377.

² Ad Uxor. l. 2. c. 9. (p. 172 a.)
Nam nec in terris filii sine consensu patrum rite et jure nubent.

³ De Pudicit. c. 4. (p. 557 b.) Ideo

penes nos occultæ quoque conjunctiones, id est, non prius apud ecclesiam professæ, juxta mœchiam et fornicationem judicari periclitantur. Nec inde consertæ obtentu matrimonii crimen eludant.

were not publicly beforehand professed or notified before the Church were in danger of being judged fornication and adultery: and they could not be excused from guilt under pretence of being real matrimony.' St. Austin in like manner asserts the power of parents in this case: for, speaking of a young virgin, who was a minor, under the protection of his Church, to keep her safe from all attempts of making her a prey to any raptor, he says³, 'her age would not yet permit him to give, or so much as promise her to any one, though by her own consent; because she had an aunt, without conferring with whom he neither could nor ought to do any thing in the matter. Besides, though her mother did not then appear, yet perhaps hereafter she might appear, and then nature gave her will the preference before all others in disposing of her daughter, unless she were arrived to that age which gives her a free liberty and right to dispose of herself.' St. Basil often speaks of such minors, stolen and married clandestinely without the parents' consent⁴: but he says 'such pretended marriages were not matrimony, but fornication; and of no validity, but null, unless the parents thought fit to ratify them afterwards by their consent: meanwhile the transgressors were to do the penance of harlots and fornicators in the church.'

There was the more reason both for this antecedent caution, and subsequent severity, because not only the civil law under Christian emperors, but the old Roman law under Heathens, was very precise and strict in this matter of the necessity of consent of parents to a lawful marriage; without which it was reckoned illegitimate, and the children spurious. Justinian has inserted some of the laws of the Heathen emperors, Severus and Antoninus Caracalla, relating to this matter, into his Code⁵: and it otherwise appears from Apuleius, who, alluding

³ Ep. 233. [al. 254.] ad Benenat. (t. 2. p. 881 d, e.) In ea vero ætate est, ut si voluntatem nubendi haberet, nulli adhuc dari vel promitti deberet. . . . Deinde habet materterram, &c. . . Fortassis enim quæ nunc non apparet, apparebit et mater, cujus voluntatem in tradenda filia omnibus, ut arbitror, natura præponit: nisi eadem puella in ea jam ætate fuerit, ut jure licentiore sibi eligat

ipsa quod velit.

⁴ Ep. Canonic. c. 22. See before, b. 16. ch. 9. s. 2. v. 6. p. 379. n. 14. —Item c. 38. [ap. Oper. Basil. Ep. 199. Canonic. Secund.] (CC. t. 2. p. 1741 d.) Αἱ κόραι αἱ παρὰ γνώμην πατρὸς ἀκολουθήσασαι πορνέουσι.—C. 42. See n. 7, following.

⁵ L. 5. tit. 4. de Nuptiis. legg. 1, 2. (t. 4. p. 1129.)

to several particulars which render a marriage null, as being against law, thus brings in Venus insulting Psyche for pretending to be married to her son Cupid⁶: 'A marriage with so great disparity, huddled up privately in a village without witnesses, the father not consenting, cannot be thought a lawful marriage: and therefore thy son will be spurious or a bastard.' What therefore was thought so necessary to legitimate a marriage among the Heathens, was certainly much more so among the Christians. And there is no example, that I know of, to be found of the Church's allowing or approving any marriage to be lawful where the consent of the parents, disposing of their children when under age, was not had first or last to the ratification of it.

Slaves not to marry without consent of their masters.

5. The same power and right which parents had over their children masters had over their slaves: and for this reason no slave could marry without the consent of his master; or if any did, it was in the master's power whether he would ratify or rescind the marriage. 'If slaves,' says St. Basil⁷, 'marry without the consent of their masters, or children without the consent of their parents, it is not matrimony, but fornication, till they ratify it by their consent.' And again⁸, 'If a slave marry without the consent of her master, she differs nothing from an harlot. For contracts, made without the consent of those under whose power they are, have no validity, but are null.'

Persons of superior rank not to marry slaves.

6. Another thing required to a lawful marriage was, that there should be some parity of condition between the contracting parties. Persons of a superior rank might not debase themselves to marry slaves. The Civil Law⁹ requires that they

⁶ De Asino Aureo, l. 6. p. 104. (p. 182. 3.) Impares nuptiæ, et præterea in villa sine testibus et patre non consentiente factæ, legitime non possunt videri: ac per hoc spurius ille nascetur.

⁷ Ep. Canonic. c. 42. [Oper. Basil. ut supr.] (CC. t. 2. p. 1744 a.) Οἱ ἀνευ τῶν κρατούντων γάμοι, πορνείαι εἰσιν· οὔτε οὖν πατρὸς ζῶντος, οὔτε δεσπότητος, οἱ συνιόντες ἀνεύθυνοι εἰσιν, ὡς εἰάν [al. ἕως ἀν] ἐπινεύσωσιν οἱ κύριοι τὴν συνοίκησιν· τότε [γὰρ] λαμβάνει τὸ τοῦ γάμου βέβαιον.

⁸ C. 40. (CC. ibid. p. 1741 e.) Ἡ παρὰ γνώμην τοῦ δεσπότητος ἀνδρὶ ἑαυτὴν ἐκ[δι]δοῦσα, ἐπόρνευσεν'. . . . αἱ γὰρ συνθήκαι τῶν ὑπεξουσιῶν οὐδὲν ἔχουσι βέβαιον.

⁹ Cod. Theod. l. 3. tit. 7. de Nupt. leg. 1. (t. 1. p. 276.) . . . Placet admodum . . . habendo examini auctoritatem quoque judiciariæ cognitionis adjungi, ut si pares sunt genere ac moribus petitores, is potior æstimetur, quem sibi consulens mulier approbarit.

should be *pares genere et moribus, of equal rank and condition*. By which the law did not mean that they should be equal in fortune, but that there should be no such disparity in their condition as between a freeman and a slave; nor any such disparity in their morals, as between an actress and a senator, or any one of a liberal and ingenuous education; as the matter is accurately explained in one of the laws of Valentinian and Marcian¹⁰ upon this head: 'We do not intend her to be judged of a low and abject condition, who though she be poor, yet is born of liberal and ingenuous parents. And therefore we declare it lawful for senators, or any others of the highest dignity, to marry women that are born of ingenuous parents, although they be poor, and that there shall be no distinction in this case between ingenuous women and those that are rich by a great and opulent fortune. But we account these women only vile and abject persons, viz., a slave, or the daughter of a slave; a freed-woman, or the daughter of a freed-woman; an actress, or the daughter of an actress; an inn-keeper, or the daughter of an inn-keeper, or of a pander, or of a gladiator, (that is, one that was used to fight with men or wild beasts upon the stage,) or any who was wont to sell small wares publicly in the market. With such women as these it is just to forbid senators to join in marriage.'

Constantine had made a law¹¹ before to forbid all senators,

¹⁰ L. 5. tit. 5. de Incestis et Inutilibus Nuptiis, leg. 7. (t. 4. p. 1150.) Humilem vel abjectam fœminam minime eam judicamus intelligi, quæ, licet pauper, ab ingenuis tamen parentibus nata sit: unde licere statuimus senatoribus, et quibuscunque amplissimis dignitatibus præditis, ex ingenuis parentibus natas, quamvis pauperes, in matrimonium sibi accipere, nullamque inter ingenuas et opulentiores ex divitiis et opulentiore fortuna esse distantiam. Humiles vero abjectasque personas eas tantummodo mulieres esse censemus: ancillam, ancillæ filiam; libertam, libertæ filiam; scenicam, scenicæ filiam; tabernariam, tabernarii vel lenonis aut arenarii filiam; aut eam quæ mercimoniis publice præfuit. Ideoque hujusmodi inhi-

buisse nuptias senatoribus harum fœminarum, quas modo enumeravimus, æquum est.

¹¹ Cod. Justin. l. 5. tit. 25. de Naturalibus Liberis, leg. 1. (t. 4. p. 1262.) Senatores, seu præfectos, vel quos in civitatibus duumvirilitas, vel sacerdotii, id est, Phœnicarchiæ vel Syriarchiæ ornamenta condecorant; placet maculam subire infamiæ, et alienos a Romanis legibus fieri; si ex ancilla vel ancillæ filia, vel liberta vel libertæ filia, vel scenica vel scenicæ filia, vel tabernaria vel tabernariæ filia, vel humili vel abjecta [persona], vel lenonis aut arenarii filia, vel quæ mercimoniis publice præfuit, susceptos filios in numero legitimorum habere voluerint, &c.

and governors of provinces, and city magistrates, and high priests of provinces, to marry slaves, or freed-women, or actresses, &c., under pain of infamy and outlawry, and of having their children illegitimate and incapable of succeeding to any part of their father's substance or possessions. And the better to secure women of noble extract from the base attempts of vile and abject men, and those of infamous character, the law provided with great caution that no one of an inferior condition should solicit a woman of any noble family, or try to gain her by corrupting those that were about her by any clandestine arts, but that her relations should be consulted¹², and all things be transacted publicly in the presence of the nobles, who were not to be supposed inclinable to give way to any such fraud in bringing about any such unequal contract. Nay, the *curiales*, or *common councilmen* of any city, were expressly forbidden by a law of Constantine¹³ to marry a woman that was a slave, under pain of the woman's being condemned to the mines, and the man himself to perpetual banishment, with confiscation of all his moveable goods and city-slaves to the public, and all his lands and country-slaves to the city of which he was a member. And there is no doubt but that what was so severely punished in the civil State, was as duly regarded in the ecclesiastical, that they might not be accessory or aiding to any such illegal practices, which would have reflected great dishonour and scandal on the Church; though I remember no ecclesiastical canons expressly made against them.

Judges of provinces not to marry any provincial woman during the year of their administration.

7. There were also some reasons of State why a judge of a province should not marry any woman of that province during the year of his administration. Not because it was below his dignity, but because he might reasonably be supposed, by virtue of his power and superior influence over all about him, to overawe and terrify a woman into a compliance of marriage against her real inclinations, and not leave her parents or guardians at free liberty to dispose of her at their own dis-

¹² Ibid. (p. ead.) *Nuptias nobiles nemo redimat, nemo sollicitet, sed publice consulatur affinitas, adhibeatur frequentia procerum.*

¹³ Cod. Theod. l. 12. tit. 1. de Decurionibus, leg. 6. (t. 4. p. 350.)

Si decurio fuerit alienæ servæ conjunctus, et mulierem in metallum trudi sententia judicis jubemus, et ipsum decurionem in insulam deportari, &c.—Vid. Apuleium, l. 6. See before, s. 4. n. 6, preceding.

cretion. To prevent which inconvenience and oppression, Theodosius made a law¹⁴, 'that if any judge of a province, who might be a terror to parents, or tutors and guardians, or to women that might contract marriage, should betroth a woman during the time of his administration; if afterwards either the parent or the woman herself should change their mind, they should be free from the snare and punishment of the law, which appoints in that case a quadruple restitution to be made for breach of contract.' And this order extends not only to the judge himself, but to his children, grandchildren, kinsmen, counsellors, and all his domestics, who might be supposed to terrify women into marriage contracts by virtue of the judge's power. Yet if any woman, that was so betrothed, was minded to fulfil the contract, and make good her espousals after his administration was ended, she might lawfully do it. By which it is plain that this was only a restraint laid upon certain persons for a season, viz. upon provincial judges, not to marry any woman of their own province during the year of their administration. They were not debarred from marrying any others, but only those of their own province for the prudent reasons which the law assigns.

8. The case was much the same with widows: they were not restrained from marrying a second time, but yet they were tied up and limited by law not to do this till a year after the death of their former husband. This was the law of the old

Widows not to marry again till twelve months after their husband's death.

¹⁴ Ibid. l. 3. tit. 6. leg. 1. (t. 1. p. 273.) Si quis in potestate publica positus, atque honore provinciarum administrandarum, qui parentibus, aut tutoribus, aut curatoribus, aut ipsis quæ matrimonium contracturæ sunt, potest esse terribilis, sponsalia dederit; jubemus, ut deinceps sive parentes, sive eædem mutaverint voluntatem, non modo juris laqueis liberentur, pœnæque expertes sint, quæ quadruplum statuit, sed extrinsecus data pignora lucrativa habeant, si ea non putent esse reddenda. Quod ita late patere volumus, ut non solum circa administrantes, sed et circa administrantium filios, nepotes, propinquos, participes domesticosque censeamus, quibus tamen administrator operam dederit.

Impleri autem id postea matrimonium non vetamus, quod tempore potestatis ob eas personas, de quibus loquuti sumus, arris fuerit obligatum, si sponsorum consensus accedat.—Conf. ibid. tit. 11. leg. 1. (p. 292.) Si quis ordinaria vel qualibet præditus potestate, circa nuptias invitis ipsis vel parentibus contrahendas, (sive pupillæ, sive apud patres virgines, sive viduæ erunt, sive et sui juris viduæ, denique cujuscunque sortis,) occasione potestatis utatur, et minacem favorem suum invitis iis, quorum utilitas agitur, exhibere aut exhibuisse detegitur, hunc et multæ librarum auri decem obnoxium statuimus, et, cum honore abierit, peractam dignitatem usurpare prohibemus.

Romans, even from the time of their first founder Romulus. But the Roman year being then but ten months, the time of a widow's mourning was no longer at first; nor was it enlarged for many ages after, though the year itself was quickly enlarged by Numa to twelve months; yet still the widow's year was only according to the old computation. So that whenever we read of a widow's mourning a year after her husband's death, it is to be understood of the Romulean year of ten months only. And so the matter stood till the time of Theodosius, who added two months to the former term by an express law¹⁵, which runs in these words: 'If any woman after the loss of her husband make haste to be married to another within the space of a year, (for we have added a little time to the ten months, though we think it but a small term,) let her be branded with the marks of infamy, and deprived of the honour and privilege of a genteel and noble person; and let her forfeit whatever goods she is possessed of, either by the right of espousals, or by the last will and testament of her deceased husband.'

Women not to marry in the absence of their husbands till they were certified of their death.

9. If any woman's husband went abroad, and continued absent from her, there was no time limited for her marrying again, but she must wait till she was certified of his death: otherwise she was reputed guilty of adultery. So St. Basil¹⁶: 'She, whose husband is absent from home, if she cohabit with another man before she is satisfied of his death, commits adultery.' This was the case of a soldier's wife, marrying after the long absence of her husband, yet before she was certified of his death, as he determines in another canon¹⁷: but he reckons her more pardonable than another woman, because it was

¹⁵ Ibid. tit. 8. de Secund. Nupt. leg. 1. (t. 1. p. 281.) Si qua ex foeminis, perdito marito, intra anni spatium alteri festinarit innubere, parum enim temporis post decem menses servandum adjicimus, tamen ipsam exiguum putemus, probos inusta notis, honestioris nobilisque personæ et decore et jure privetur; atque omnia, quæ de prioris mariti bonis, vel jure sponsaliorum, vel judicio defuncti conjugis consecuta fuerat, amittat.

¹⁶ Ep. Canonic. c. 31. [Oper. Ba-

sil. ut supra.] (CC. t. 2. p. 1740 d.) 'Η, αναχωρήσαντος τοῦ ἀνδρὸς καὶ ἀφανοῦς ὄντος, πρὸ τοῦ πεισθῆναι περὶ τοῦ θανάτου αὐτοῦ, ἐτέρῳ συνοικήσασα, μοιχᾶται.

¹⁷ C. 36. [Oper. Basil. ut supra.] (CC. ibid. p. 1741 b.) Στρατιώτιδες, αἱ τῶν ἀνδρῶν [αὐτῶν] ἀφανῶν ὄντων γαμηθεῖσαι, τῷ αὐτῷ ὑπόκεινται λόγῳ, ἥπερ [ἂν] καὶ αἱ διὰ τὴν ἀποδημίαν τῶν ἀνδρῶν μὴ ἀναμείνασαι τὴν ἐπάνοδον· πλὴν ἔχει τινὰ συγγνώμην τὸ πρᾶγμα ἐνταῦθα, διὰ τὸ μᾶλλον πρὸς θάνατον εἶναι τὴν ὑπόνοιαν.

more probable that he might be dead. In these cases, if the first husband appeared again, he might claim his wife, and the second marriage was null and of no effect, as is determined in the Council of Trullo¹⁸, where these canons of St. Basil are repeated. But the Civil Law¹⁹ allowed a soldier's wife to marry after four years' expectation.

10. By the old Roman law a guardian might not marry a woman to whom he was guardian; neither might he give her in marriage to his own son. There are several laws of Severus, Philip, and Valerian, in the Justinian Code²⁰ to this purpose. The only exception then was, when the guardian did it by the prince's license and particular rescript. But Constantine determined this matter with another distinction²¹, which was, 'that the guardian should not marry the orphan whilst she was a minor and under his care; but when she was of age he might marry her, first proving that he had not defiled her in her mi-

Guardians not to marry orphans in their minority, till their guardianship was ended.

¹⁸ C. 93. (t. 6. p. 1182 b, c.) 'Ἡ ἀναχωρήσαντος, κ. τ. λ. . . . Εἰ δέ γε ὁ στρατιώτης ἐπανελθοῖ χρόνῳ ποτέ, οὐ ἡ γυνὴ διὰ τὴν ἐπιπολὺν ἐκείνου ἀπόλειψιν ἑτέρῳ συνήφθη ἀνδρὶ, οὗτος, εἰ προαιρεῖται, τὴν οἰκίαν αὐτοῦ ἀναλαμβάνετω γυναῖκα, συγγνώμης αὐτῆς ἐπὶ τῇ ἀγνοίᾳ δεδομένης, καὶ τῷ ταύτην εἰσοικισαμένῳ κατὰ δεύτερον γάμον ἀνδρὶ.

¹⁹ Cod. Justin. l. 5. tit. 17. leg. 7. (t. 4. p. 1240.) Uxor, quæ, in militiam profecto marito, post interventum annorum quatuor, nullum sospitatis ejus potuit habere indicium, atque ideo de nuptiis aliis cogitavit, nec tamen ante nupsit, quam libello ducem super hoc suo voto convenit, non videtur nuptias iniisse furtivas, nec dotis amissionem sustinere, nec capitali pænæ esse obnoxia; &c.

²⁰ L. 5. tit. 6. De interdicto matrimonio inter pupillam et tutorem seu curatorem, eorumque filios, leg. 1. (t. 4. p. 1151.) Senatus consulti auctoritatem, quo inter pupillam et tutoris filium connubium saluberrime sublaturum est, circumveniri rusticitatis et imperitiæ velamentis non oportet.—Leg. 4. (p. 1152. ad calc.) Libertinum, qui filio suo naturali, quem in servitute susceperat, postea manumisso pupillam suam, eandemque patroni sui filiam, in ma-

trimonio collocavit; ad sententiam amplissimi ordinis, qui hujusmodi nuptiis interdicendum putavit, pertinere dubitari non oportet.—Leg. 6. (p. 1153.) Si patris tui pupillam, nondum reddita tutelæ ratione, vel post redditam nondum exacto quinto et vicesimo anno, necnon utili anno, uxorem duxisti: nec matrimonium cum ea habuisse, nec filium ex hujusmodi conjunctione procreasse videri potes.—Leg. 7. (p. 1154.) Si tutor vel curator pupillam, vel adultam quondam suam sibi, vel filio suo, nullo divino impetrato beneficio, in matrimonio collocaverit, manet infamia contra eum, veluti confessum de tutela: quia hujusmodi conjunctione fraudem administrationis tegere laboravit, et dos data per conditionem repeti potest.

²¹ Cod. Theod. l. 9. tit. 8. leg. 1. (t. 3. p. 69.) Ubi puella ad annos adultæ ætatis accesserit, et aspirare ad nuptias cœperit, tutores necesse habent comprobare, quod puella sit intemerata virginitas, cujus conjunctio postulatur. Quod ne latius porrigatur, hic solus debet tutorem nexus astringere, ut seipsam probet ab injuria læsi pudoris immunem: quod ubi constiterit, omni metu liber optata conjunctione frui debebit.

nority. But, if he had offered any injury to her before, he was not only debarred from marrying her, but was also to be banished, and all his goods to be confiscated to the public.'

When first the prohibition of spiritual relations marrying one with another came in.

11. By some rules, though not of the first and prime antiquity, certain degrees of spiritual relations were prohibited from making marriages one with another. The thing was first thought of by Justinian, who made a law²² forbidding any man to marry a woman for whom he had been godfather in baptism; because nothing induces a more paternal affection, or juster prohibition of marriage, than this tie, by which their souls are in a divine manner united together. The Council of Trullo²³ improves this matter a little further, and forbids the godfather not only to marry the infant, but the mother of the infant, for whom he was surety; ordering such as have done so, first to be separated, and then to do the penance of fornicators. The Canon Law²⁴ afterward extended this relation to the baptizer and the baptized, and to the catechist and catechumen, and I know not what other degrees of spiritual kindred: and the Popes with the same reason might have used their authority to have prohibited all Christians from marrying one with another; because by baptism and many other ties they are more undoubtedly spiritual brethren. But Estius²⁵ owns this too absurd to be maintained, 'because it would oblige all Christians either to abstain from marriage, or else to marry infidels:' and yet he gravely defends all the other extravagant prohibitions upon the infallible authority of the Church.

²² Cod. l. 5. tit. 4. de Nuptiis, leg. 26. See b. II. ch. 8. s. 12. v. 4. p. 154. n. 52.

²³ C. 53. (t. 6. p. 1167 a.) 'Ἐπειδὴ μείζων ἢ κατὰ Πνεῦμα οικειότης τῆς τῶν σωμάτων συναφείας ἔγνωμεν δὲ ἔν τισι τόποις τινας ἐκ τοῦ ἁγίου καὶ σωτηριώδους βαπτίσματος παῖδας ἀναδεχομένους, καὶ μετὰ τοῦτο ταῖς ἐκείνων μητράσι χηρενοῦσαις γαμικὸν συναλλάσσοντας συνοικέσιον ὀρίζομεν, ἀπὸ τοῦ παρόντος μηδὲν τοιοῦτον πραχθῆναι· εἰ δέ τινες μετὰ τὸν παρόντα κανόνα φωραθῆεν τοῦτο ποιῶντες, πρωτότιπως μὲν οἱ τοιοῦτοι ἀφιστάσθωσαν τοῦ παρανόμου τούτου συνοικέσιον ἔπειτα δὲ καὶ τοῖς τῶν πορνεύοντων ἐπιτιμίοις ὑποβληθήτωσαν.

²⁴ Sext. Decretal. l. 4. tit. 3. de Cognatione Spirituali, c. 2. (ap. Corp. Jur. Canon. t. 3. p. 605. 10.) Per catechismum, qui præcedit baptismum, sacramentorum fundamentum et januam reliquorum, cognatio spiritualis contrahitur: per quam contrahendum matrimonium impeditur.

²⁵ In Sentent. l. 4. distinct. 42. s. I. (t. 4. p. 232 a.) Multo minus ea spiritualis fraternitas, quæ est inter omnes Christianos, debuit impedimentum matrimonii constitui; tum quia ratio supradicta non habet in ea locum, tum quia per ejusdem legem Christiani non possent matrimonia contrahere, nisi cum infidelibus, quod foret absurdissimum.

12. But, to return to the ancient Church, many of the primitive writers were of opinion that the bond of matrimony was not dissolvable by any thing but death: and therefore they not only condemned polygamy, or marrying a second wife whilst the first was living, and marrying after an unlawful divorce, which was much the same thing with polygamy in real estimation; but they reckoned it unlawful also to marry after a lawful divorce; because though there might be reason for a separation, yet they thought there was no dissolution of the marriage so long as both the parties were living. I shall say nothing further here of the unlawfulness of polygamy, or of marrying again after an unlawful divorce; because I have had occasion heretofore²⁶ to speak fully of the laws and discipline of the Church against both these: but *the prohibition of marrying again after a lawful divorce* is what deserves a little further consideration.

Whether a man might marry after a lawful divorce?

And here I observe that the Ancients were divided in their sentiments upon the point. Origen was against marrying after such a divorce, yet he says²⁷ there were some bishops in his time who permitted a woman to marry whilst her former husband was living. Which was indeed against Scripture, which says, "The woman is bound so long as her husband liveth:" and "She shall be called an adulteress, if, whilst her husband liveth, she be married to another man." [Rom. 7, 2 and 3.] Yet they did not permit this altogether without reason: for perhaps for the infirmity of such as could not contain, they tolerated that which was evil to avoid that which is worse, though contrary to that which was written from the beginning. Here it is reasonable to suppose that those bishops who allowed men and women to marry after divorce, did not think it simply evil, though it was so in Origen's opinion. And the same is to be said of Constantine, who made a law²⁸ that a man for three

²⁶ B. 16. ch. 11. ss. 5 and 6. v. 6. p. 421.

²⁷ Hom. 7. in Matth. t. 2. p. 67. [al. in Matth. t. 14. n. 23.] (juxt. Vet. Interpret. t. 3. ad calc. p. 647.) Scio quosdam, qui præsunt ecclesiis, extra Scripturam permisisse aliquam nubere, viro priore vivente: et contra Scripturam fecerunt quidem dicentem, *Mulier ligata est*

quanto tempore vivit vir ejus; item, Vivente viro, adultera vocabitur si facta fuerit alteri viro. Non tamen omnino sine causa hoc permisierunt; forsitan enim propter hujusmodi infirmitatem incontinentium hominum, pejorum comparatione quæ mala sunt permisierunt, adversus ea quæ ab initio erant scripta.

²⁸ Cod. Theod. l. 3. tit. 16. de

crimes, adultery, sorcery, and pandery, might lawfully put away his wife and marry another. For, as Gothofred²⁹ rightly observes in saying, 'that unless she was guilty of one of those three crimes, he might not marry another,' it is plainly implied that, if he proved her guilty of any of the three, he had liberty to put her away and marry another. The author under the name of St. Ambrose was of the same opinion: for, expounding those words of the Apostle, "A brother or a sister in such a case is not under bondage," he says³⁰, 'If Esdras cast out the infidels, and allowed the faithful to marry other wives; how much rather, if an infidel departs of his own accord, shall the believing woman have liberty, if she pleases, to be married to a man of her own religion?' and he gives this reason for it: 'Because an indignity offered to the Creator dissolves the obligation of matrimony with respect to him who is deserted, so that he is excused, though he be joined to another, forasmuch as an infidel is injurious both to God and to matrimony itself by desertion.'

Epiphanius³¹ speaks not only his own sense, but the sense of the Church in his time. And he says plainly, 'that though the clergy were prohibited from marrying a second wife after the death of the first; yet the people were not only allowed to marry again in such a case, but also in case of divorce, if a se-

Repudiis, leg. 1. (t. 1. p. 310.) In masculis etiam, si repudium mittant, hæc tria crimina inquiri conveniet, si mœcham, vel medicamentariam, vel conciliatricem repudiare voluerit: nam si ab his criminibus liberam ejecerit, omnem dotem restituere debet, et aliam non ducere.

²⁹ [In loc. (ibid. p. 313. col. sinistr.) Ex hac interim lege ibi, et aliam non ducere, a contrario discimus, juste repudiata uxore a marito, veluti ob adulterium, alteram ei uxorem ducere licuisse. *Grischov.*]

³⁰ In 1 Cor. 7, 15. (t. 2. append. p. 134 d.) Si Esdras dimitti fecit uxores aut viros infideles, ut propitius fieret Deus, nec iratus esset, si alias ex genere suo acciperent: non enim ita præceptum his est, ut remissis istis alias minime ducerent: quanto magis, si infidelis discesserit, liberum habebit arbitrium, si volu-

erit, nubere legis suæ viro! &c.—Ibid. antea. (c.) Non est peccatum ei, qui dimittitur propter Deum, si alii se junxerit. Contumelia enim Creatoris solvit jus matrimonii circa eum, qui relinquitur, ne accusatur alii copulatus. Infidelis autem discedens, et in Deum et in matrimonium peccare dignoscitur.

³¹ Hær. 59. Cathar. s. Novatian. n. 4. (t. 1. p. 497 a.) 'Ο μη δυνηθείς τῇ μιᾷ ἀρκεσθῆναι τελευτησάσῃ ἐνεκεν τινὸς προφάσεως πορνείας, ἢ μοιχείας, ἢ κακῆς αἰτίας χωρισμοῦ γενομένου, συναφθέντα δευτέρα γυναίκα οὐκ αἰτιάται ὁ θεῖος λόγος, οὐδὲ ἀπὸ τῆς ἐκκλησίας καὶ τῆς ζωῆς ἀποκηρύττει, ἀλλὰ διαβαστάζει διὰ τὸ ἀσθενές· οὐχ ἵνα δύο γυναῖκας ἐπὶ τὸ αὐτὸ σχῆ, ἔτι περιούσης τῆς μιᾶς, ἀλλ' ἀπὸ μιᾶς ἀποσχεθεὶς δευτέρα, εἰ τύχοιεν, νόμῳ συναφθῆναι.

paration was made upon the account of fornication or adultery, or any such criminal evil, and a man thereupon was joined to a second wife, or a woman to a second husband, the word of God did not condemn them nor exclude them from the Church nor eternal life, but tolerate them because of their infirmity; not that a man should have two wives at the same time, but that, being divorced or separated from the first, he might lawfully be joined to a second.' Petavius³² freely owns, that this is a full proof in fact of the Church's sentiments at that time: only he says, 'the matter was not then fully determined nor settled by any general Council.' Which is not very material to the present inquiry; which is not about the determinations of the Councils of Florence or Trent, but about the sense and practice of the ancient Church. Now what Epiphanius observes concerning the toleration of such marriages in the Church without any check of ecclesiastical censure, is further confirmed even from the Council of Arles and St. Austin, though they were of a different opinion from Epiphanius as to the sense of Scripture. They thought men were forbidden to marry again after divorce whilst the first wife was living: but they did not think this so clearly revealed as to make it an high crime and just matter of excommunication, like other plain cases of adultery. The Council orders³³, that such men shall be dealt with and advised, as much as might be, not to marry a second wife, while the former, that was divorced for adultery, was living: but they say not a word of any ecclesiastical censure to be passed upon them if they did otherwise.

³² In loc. (p. 255.) Ita quidem Epiphanius. Sed ut illis temporibus nondum ea res ab ecclesia definita prorsus fuerit, hodie tamen, præsertimque post editum a sacrosancta Tridentina synodo canonem, aliter sentire nefas, quam superstite priore conjuge, etiam post legitimum divortium, alteris copulari nuptiis nunquam licere.

³³ C. 10. (t. 1. p. 1428 c.) . . . Placuit, ut in quantum potest, consilium eis detur, ne, viventibus uxoris suis, licet adulteris, alias accipiant.

Note, that Petavius reads this ca-

non differently from all the printed editions: for, whereas they read the beginning of it thus, *De his qui conjuges suas in adulterio deprehendunt, et iidem sunt adolescentes fideles, et prohibentur nubere*, he contends that it ought certainly to be read, *non prohibentur nubere*: and then, as he says, it is another evident proof that innocent persons, after a lawful divorce, were not prohibited to marry in those days. Animadvers. in Epiphanius. Hær. 59. p. 255. See also St. Basil's ninth canon to the same purpose.—See nn. 31, 32, preceding, and afterwards, ch. 5. s. 1. n. 68.

And St. Austin³⁴ confesses ‘there was a very great difference to be made between such as put away their wives for adultery and married again, and such as did so upon other reasons: for this question, Whether he, who without doubt has liberty to put away his wife for adultery, be to be reckoned an adulterer if he marries again? is a matter so obscurely resolved in Scripture, that a man may be supposed to err venially about it.’ And therefore he concludes, ‘that all that the ministry has to do in this case is only to persuade men not to engage in such marriages: but if they will marry notwithstanding the contrary advice that is given them, he will not venture to say that such men ought therefore to be kept out of the Church.’ St. Austin was fully persuaded in his own mind that such marriages after divorce were unlawful. For he often repeats it³⁵ in his works, and uses what arguments he could to dissuade men from them; not scrupling to declare his opinion of them as suspicious and doubtful marriages, that might stand charged with adultery. But then he no where intimates that the Church either did or ought to treat persons so marrying as she did other adulterers, whose adultery was more indisputable, either by dissolving the marriage, or bringing the persons under excommunication and public penance in the church: but rather declares the error of such persons to be venial, because it was not so expressly condemned in Scripture. And thus much Estius³⁶ owns, only he says it was not then condemned by any general Council.

³⁴ De Fid. et Oper. c. 19. (t. 6. p. 185 e.) Quisquis etiam uxorem in adulterio deprehensam dimiserit et aliam duxerit, non videtur æquandus eis, qui, excepta causa adulterii, dimittunt et ducunt. Et in ipsis divinis sententiis ita obscurum est, utrum et iste, cui quidem sine dubio adulteram licet dimittere, adulter tamen habeatur, si alteram duxerit, ut, quantum existimo, venialiter ibi quisque fallatur. Quamobrem, &c.

³⁵ De Conjugiis Adulterinis, l. 1. c. 1. (ibid. p. 387 a.) Item, c. 24. (p. 402 b.) De Nuptiis et Concupiscentia, l. 1. c. 10. (t. 10. p. 285 f.) De Bono Conjugii, c. 7. (t. 6. p. 323 e.) De Serm. Dom. in Monte, l. 1. c. 14. (t. 3. part. 2. p. 181 c.) Lib. de Di-

vers. Quæst. 83. quæst. ult. (t. 6. p. 78 b.)

³⁶ In Sentent. l. 4. distinct. 35. s. 11. (t. 4. p. 160 e.) Sanctus Hieronymus in Epitaphio Fabiolæ ad Oceanum refert, quemadmodum Fabiola, quæ, dimisso viro, non solum adultero, sed omnibus flagitiis contaminato, alteri nupserat, post mortem secundi mariti publicam pœnitentiam, ab episcopo Romano impositam, similiter subierit; ejusque factum non aliter excusat, quam quod Evangelii rigorem ignoraverit. Hinc discimus, illo tempore publicum crimen habitum fuisse in ecclesia, si quis, vivente conjuge, etiam ob fornicationem dimissa, aliud conjugium iniret, &c.

There is one instance indeed, given by St. Jerom³⁷, of a woman doing public penance in the church for marrying a second husband after she had divorced herself from the first upon the account of his adultery and his other intolerable practices. But this was a voluntary act of her own, and not done till after the death of her second husband: the Church did not impose this penance on her whilst her husband was living, nor yet when he was dead; but she chose it of her own accord, and submitted to it without any compulsion. Had there been any general law then in the Church, either to dissolve such marriages, or bring the parties to public penance, no doubt the bishop of Rome would have called upon them both, whilst the husband was living, to have complied with the rule and the discipline of the Church: but this not being done seems to be an argument, that then it was not the custom of the Roman Church to inflict any public censures upon such as married again after a lawful divorce, but only to use what arguments she could to dissuade men and women from such marriages till the former husband or wife were dead: or else, if they did engage in them, to exhort them to repent of such engagements, as crimes prohibited by the Apostle. Which St. Jerom³⁸ himself does with no small vehemence, according to his manner, telling a woman who had so married a second husband ‘that she was an adulteress for so doing, and that she ought not to receive the communion till she repented of her crime.’ By which I suppose he means her obligations to private repentance, and not any solemn penance imposed by the public discipline of the Church.

Yet in the Spanish Church before this time there seems to have been something of public discipline exercised against such persons, especially women, joining in second marriages whilst the first husband was living. For in the Council of Eliberis

³⁷ Epitaph. Fabiolæ. Ep. 30. [al. 77.] (t. 1. p. 455 d.) ad Oceanam. Quis hoc crederet, ut, post mortem secundi viri in semetipsam reversa, saccum indueret, ut errorem publice fateretur, et, tota urbe spectante Romana, ante diem Paschæ, basilica quondam Laterani staret in ordine pœnitentium? &c.

³⁸ Ep. 147. [al. 55.] ad Aman- dum. (ibid. p. 296 d.) Ista soror, quæ, ut dicit, vim passa est, ut alteri jungeretur, si vult corpus Christi accipere et non adultera reputari, agat pœnitentiam; ita duntaxat, ut secundo viro, qui non appellatur vir sed adulter, a tempore pœnitentiæ non copuletur, &c.

there is a canon³⁹ which orders, 'that if a woman, who is a believer, put away an adulterous husband, who is also a believer, and go about to marry another, she shall first be dissuaded from it: but if, notwithstanding that, she does marry, she shall not receive the communion till her first husband be dead, unless the necessity of sickness require it to be given her.' But as this was but a canon of a private Council, so here are several exceptions and abatements in it. First, it only respects women and not men. Then again it only relates to women that were believers, and not catechumens, who by the next canon are allowed notwithstanding to be admitted to baptism, as St. Austin also determined. Thirdly, the husband also that was deserted must be a believer; for the case is otherwise if he was an Heathen. Lastly, she is allowed the communion at the point of death, though she never relinquished the second husband. So that as yet the prohibition was not universal upon many accounts. Afterwards we find in one of the laws of Honorius⁴⁰, 'that if a woman could prove her reason weighty and sufficient for a divorce, she might not only retain her dowry and the donations of her espousals, but also within five years have liberty to marry again. And a man, if he could prove his reasons for divorce weighty against his wife, might not only retain her dowry and gifts of espousal, but have liberty to marry another wife whenever he pleased. Or if they were only light faults, and not high crimes, that he had to allege against his wife, he was to leave her her dowry, but might reclaim any espousal gifts, and have liberty to

³⁹ C. 9. (t. 1. p. 971 d.) Item fœmina fidelis, quæ adulterum maritum reliquerit fidelem et alterum ducit, prohibeatur ne ducat; si duxerit, non prius accipiat communionem, nisi quem reliquerit prius de sæculo exierit, nisi forte necessitas infirmitatis dare compulerit.

⁴⁰ Cod. Theod. 1. 3. tit. 16. de Repudiis, leg. 2. (t. 1. p. 313.) . . . Si graves causas probaverit, quæ recedit, dotis suæ compos, sponsalem quoque obtineat largitatem, atque a repudii die post quinquennium nubendi recipiat potestatem. Si divortium prior maritus objecerit,

ac mulieri grave crimen intulerit, persequatur legibus accusatam, impetrataque vindicta et dota potiatur, et suam recipiat largitatem, et ducendi mox alteram liberum sortiatum arbitrium. Si vero morum est culpa, non criminum, donationem recipiat, et dotem relinquat, aliam post biennium ducturus uxorem. Quod si matrimonium solo maluerit separare dissensu, nullisque vitiiis peccatisque gravetur exclusa, et donationem vir perdat et dotem, ac perpetuo coelibatu insolentis divortii pœnam de solitudinis mœrore sustineat, mulieri post anni metas nuptiarum potestate concessa.

marry another wife after two years. But if a man put away his wife for no reasons at all, but only his own moroseness, he was condemned to live in perpetual celibacy for his insolent divorce, and the woman had liberty within a year to be married to another man. And there are several laws of Theodosius Junior, of Valentinian III., and of Anastasius, in the Justinian Code⁴¹, which grant the same liberty of marrying after lawful divorces.

But these laws are not altogether approved by the writers of the Church in those times. For as we have heard St. Austin and St. Jerom express their dislike before⁴², so we may find the same in Chrysostom⁴³, and Ambrose⁴⁴, and Pope Innocent⁴⁵, and other writers of that age, who reckon the laws of the State too loose and favourable to such as married after divorce. Which serves only to confirm the observation which I made at first, that the Ancients were divided upon this point, and treated it only as a problematical question, though the Council of Trent⁴⁶ has since turned it into an article of faith, and damned all those that come not into her sentiments about it. And in her sentence, to note this by the by, she has also condemned some of her own Popes and Councils of later ages, which Gratian has recorded. Pope Zachary⁴⁷

⁴¹ L. 5. tit. 17. de Repudiis, leg. 8. See afterwards, ch. 5. s. 5. of this Book, n. 93.—Leg. 9. See *ibid.* s. 7. n. 95.

⁴² See nn. 34, 35, 37, 38.

⁴³ Hom. 17. in Matth. (t. 7. p. 226 e.) . . . Ἐτερον δεικνυσιν ἡμῖν πάλιν μοιχείας εἶδος, κ. τ. λ. [De divortiiis quidem, sed non de legibus imperialibus circa divortia hic loquitur Chrysostomus. *Grischov.*]

⁴⁴ De Abraham. l. 1. c. 4. (t. 1. p. 291 c. n. 25.) . . . Vos moneo, viri, maxime qui ad gratiam Domini tenditis, non commiseri adulterino corpori: *Qui enim se jungit meretrici, unum corpus est*: nec dare hanc occasionem divortii mulieribus. Nemo sibi blandiatur de legibus hominum.

⁴⁵ Ep. 3. ad Exuper. c. 6. (CC. t. 2. p. 1256 c.) De his etiam requisivit dilectio tua, qui, interveniente repudio, alii se matrimonio copularunt: quos in utraque parte adulteros esse manifestum est. Qui vero

vel uxore vivente, quamvis dissociatum videatur esse conjugium, ad aliam copulam festinarunt, neque possunt adulteri non videri, in tantum ut hæc etiam personæ, quibus tales conjuncti sunt, etiam ipsæ adulterium commississe videantur; secundum illud quod legimus in Evangelio, *Qui dimiserit uxorem suam, &c.*

⁴⁶ Sess. 24. c. 7. (t. 14. p. 875 a.) Si quis dixerit ecclesiam errare, cum docuit et docet, juxta evangelicam et apostolicam doctrinam, propter adulterium alterius conjugum matrimonii vinculum non posse dissolvi, et utrumque, vel etiam innocentem, qui causam adulterio non dedit, non posse, altero conjuge vivente, aliud matrimonium contrahere, mœcharique eum qui, dimissa adultera, aliam duxerit, et eam quæ, dimisso adultero, alii nupserit: anathema sit.

⁴⁷ Ap. Gratian. caus. 22. quæst. 7. c. 23. (t. 1. p. 1642. 40.) Concu-

allows a woman, whose husband had committed incest with her sister, to put him away, and marry to whom she would in the Lord; and Gregory III.⁴⁸ allows a man to put away his wife for infirmity, and marry another. The Council of Tribur⁴⁹ says, 'If a son commits incest with his mother-in-law, the father may put her away, and marry another if he pleases.' And the Council of Vermeriæ (which in some copies of Gratian is falsely called the Council of Eliberis) says⁵⁰, 'If a woman take counsel with others to compass the death of her husband, he may dismiss her for the attempt, and marry another if he pleases.' So that the new legislators at Trent were as much at variance with their own Canon Law as they were with the ancient Fathers upon this subject.

Whether an adulterer might marry an adulteress, whom he had defiled, after the death of her husband.

13. Nor are the Roman casuists better agreed with the Ancients upon another question relating to the impediments of marriage; viz. Whether an adulterer may marry another man's wife after the death of her husband, having been guilty of adultery with her whilst her former husband was living? the modern canonists commonly resolve this in the negative. The Council of Tribur, in Germany, which was held in the year 895, under Pope Formosus, proposes a famous case, of a man who defiled another man's wife, and swore he would marry her after her husband's death: the Council peremptorily determines⁵¹ this to be unlawful: 'We anathematize such a marriage, and forbid it to all Christians. It is not lawful, therefore, nor agreeable to

buisti cum sorore uxoris tuæ? Si fecisti, neutram habeas: et si illa, quæ uxor tua fuerit, conscia sceleris non fuit, si se continere non vult, nubat in Domino, cui velit. Tu autem et adultera sine spe conjugii permanetis: et, quamdiu vixeritis, juxta præceptum sacerdotis pœnitentiam agite.

⁴⁸ Ibid. caus. 32. quæst. 7. c. 18. (ibid. p. 1640. 43.) Quod proposuisti, Si mulier infirmitate correpta non valuerit debitum viro reddere, quid faciat jugalis? bonum esset, si sic permaneret, ut abstinentiæ vacaret: sed quia hoc magnum [al. magnorum] est, ille, qui se non poterit continere, nubat magis, &c.

⁴⁹ Ibid. c. 24. (p. 1642. 66.) Si quis cum noverca sua dormierit,

neuter ad conjugium potest venire: sed vir ejus potest, si vult, aliam accipere, si se continere non potest.

⁵⁰ Ap. Gratian. caus. 31. quæst. 1. c. 6. (ibid. p. 1581. 58.) Si qua mulier in mortem mariti sui cum aliis consiliata sit, ipse vir potest uxorem dimittere, et, si voluerit, aliam ducere. [See in Labbe, c. 5, (t. 1. p. 1657 e.) and in nearly the same terms. Ed.]

⁵¹ C. Tribur. c. 40. (t. 9. p. 461 c.) Tale igitur connubium anathematizamus, et Christianis omnibus obseramus. Non licet ergo, nec Christianæ religioni oportet, ut ulus ea utatur in matrimonio, cum qua prius pollutus erat [al. est] adulterio.

the Christian religion, that any one should use her in matrimony, whom he had before defiled by adultery.' Peter Lombard⁵² and Gratian⁵³ cite other authorities of Pope Leo and the Council of Althæum to this purpose: and the modern Canonists⁵⁴ commonly stand to their determination, only making some nice distinctions to reconcile these canons to better authorities of the Ancients. For the Ancients in this matter were of another opinion. St. Austin⁵⁵ resolves the question in the

⁵² Sentent. l. 4. distinct. 35. (p. 412.) Solet etiam quæri, An valeat duci in conjugium, quæ prius est polluta per adulterium? De hoc Leo Papa ait, *Nullus ducat in matrimonium, quam prius polluit adulterio.* Item: *Relatum est auribus sanctorum sacerdotum, quendam alterius uxorem stupro violasse et insuper mæchæ juramentum dedisse, quod post legitimi mariti mortem, si superviveret, duceret eam in uxorem, quod et factum est. Tale ergo conubium prohibemus et anathematizamus.* His aliisque auctoribus vetantur in conjugium copulari, qui se prius adulterio maculaverunt.

⁵³ Caus. 31. quæst. I. c. I. (t. I. p. 1579. 54.) Nullus ducat in matrimonium, quam prius polluit adulterio.—Ibid. c. 2. e. C. Alth. (p. 1580. 40.) Illud vero communi decreto secundum canonum instituta definimus et præjudicamus, ut si quis cum uxore alterius eo vivente fornicatus fuerit, moriente marito, synodali iudicio aditus ei claudetur illicitus, ne ulterius ei conjugatur matrimonio, quam prius polluit adulterio. Nolumus enim, nec Christianæ religioni convenit, ut ullus ducat in conjugium, quam prius polluit per adulterium.

⁵⁴ Vid. Estium in Sentent. l. 4. distinct. 35. s. 13. (t. 4. p. 162 e.) Quare altera ejusdem Augustini expositio, quam et alii veteres fere sequuntur, cæteris præponenda videtur, ut exceptio illa (*nisi ob fornicationem*) ad id, quod præcedit, tantum referatur, totaque oratio elliptica sit, hoc pacto supplenda atque intelligenda, *Quicumque dimiserit uxorem suam* (quod non licet nisi ob fornicationem) *et aliam duxerit, mæchatur.* Simile est, si dicam, Quicumque mu-

liem cognoverit, nisi in conjugio, et libidini suæ obsecutus fuerit, peccat. Constat autem ellipticum loquendi genus Hebræis admodum fuisse familiare, et hujus rei exempla plurima reperiri in Sacris Literis, quale illud est, 1 Tim. 4. *Prohibentium nubere, abstinere a cibis, &c.*: subauditur enim vocabulum contrariæ significationis, nempe *jubentium.* — Ibid. (p. 130.) Apud Gratian. 32. quæst. 7. [c. 19.] (t. I. p. 1641. 50.) exstat canon cujusdam Concilii in hæc verba: *Quædam cum fratre viri sui dormivit. Decretum est, ut adulteri nunquam conjugio copulentur: illi vero, cujus uxor stuprata est, licita conjugia non negentur.* Sed respondetur, ut canoni detur auctoritas, (qui tamen cujus Concilii fuerit ignoratur, quandoquidem nec hodie in ullo exstat Concilio,) sensum ejus hunc esse, adulteros incestuosos, (talis enim est casus in canone propositus,) nunquam posse conjugio copulari, ne eorum post mortem conjugum: at eorum conjuges non prohiberi, quo minus, adulteris mortuis, ad alia conjugia transeant. Qui sensus canonis colligitur, tum ex antithesi partium, tum ex simili canone Gregorii, qui habetur eadem quæst. cap. *Hi vero, &c.*, quem similiter de adultera incestuosa exponunt. In eo enim expresse post mortem conjugis adulteris conceditur, quod in vita negatur; et similiter respondendum est ad duos alios canones, alterum Zachariæ Papæ et alterum Concilii Triburiensis, quos ibidem Gratianus recitat. Hoc enim duntaxat concedunt innocenti, quod prohibetur nocenti, nempe aliud conjugium post mortem prioris.

⁵⁵ De Nuptiis et Concupiscentia, l. I. c. 10. (t. 10. p. 286 b.) Denique,

affirmative, universally and without distinction, 'that when a woman's husband was dead, to whom she was truly married, she might become the true and lawful wife of another, with whom before she had committed adultery.' And again⁵⁶, 'It is manifest, that they, who at first join wickedly together in concubinage, may afterward by changing their wills make a just and honest marriage together.' And therefore the Council of Eliberis⁵⁷ determined, 'that though a woman, who left her husband, and lived adulterously with another, should not communicate so long as her husband was living; yet she might after his death, because then she became the lawful wife of him, with whom before she had only lived in adultery.' Albaspinus⁵⁸, in his Notes upon this canon, makes this candid remark: 'In those times you may observe, that matrimony might stand firm and valid between adulterers, who had to do with one another whilst the true and lawful husband was living: which now is so prohibited, that a woman, even after the death of her husband, cannot make a true and lawful marriage with her adulterer, but only by the dispensation of the Pope.' Which is a plain and ingenuous confession of the difference between the ancient and modern way of resolving this question; and perhaps tacitly intimates the true reason of inventing so many new impediments in the business of matrimony, that the Pope might have it in his power to grant frequent dispensations. All that the ancient canons required in this particular case, was only that the criminals should perform a just and satisfactory penance for their former adultery, but they never forbade them to marry, nor dissolved the marriage, if it was contracted regularly after the death of the former husband, without any other impediment to hinder or disannul it. As appears from another canon of the Council of Eliberis⁵⁹, which orders, 'that

mortuo viro cum quo verum connubium fuit, fieri verum connubium potest cum quo prius adulterium fuit.

⁵⁶ De Bono Conjugali, c. 14. (t. 6. p. 329 f.) Posse sane fieri nuptias ex male conjunctis, honesto postea placito consequente, manifestum est.

⁵⁷ C. 9. See before, s. 12. n. 39, preceding.

⁵⁸ In Loc. (t. 1. p. 991 e.) Illis temporibus, ut vides, matrimonium

poterat stare et validum esse inter adulteros, qui, vivente vero et legitimo marito, rem simul habuerant. Quod hodie ita prohibitum est, ut ne quidem post mortem mariti mulier possit cum adultero nuptias firmas et legitimas facere, nisi summo dispensante pontifice.

⁵⁹ C. 72. (ibid. p. 978 a.) Si qua vidua fuerit mœchata, et eundem postea habuerit maritum, post quinquennii tempus, acta legitima pœni-

if a widow commit adultery with a man, and afterward take him for her husband, she shall do five years' penance, and then be reconciled to the communion, or by the communion: but if she leaves him, and marries any other, she shall not have the communion even at her last hour.' Where it is observable, that the Council is so far from prohibiting or disannulling the marriage of an adulteress with her adulterer, that they oblige her to keep him for her husband, and take no other, under pain of being refused the communion even at the hour of death. Which is abundantly sufficient to show us the sense of the Ancients upon this point, that they never reckoned it needed a dispensation to bring adulterers into a lawful marriage, though this has been the current practice of the Roman court now for many ages.

14. I have but one thing more to observe concerning the ancient prohibitions of marriage; and that relates to the time or season in which it might or might not be regularly celebrated. The most ancient prohibition that we meet with of this kind is that of the Council of Laodicea⁵⁹, which forbids all marriages as well as birthdays to be celebrated in Lent. And this is the only prohibition in point of time that we meet with in any of the genuine records of those early ages. Peter Lombard⁶⁰ and Gratian⁶¹ cite a canon out of the Council of Lerida, anno 524, which forbids marriages not only in Lent, but three weeks before the festival of St. John Baptist, and from the beginning of Advent to Epiphany; ordering likewise all marriages that are made in these intervals to be annulled. But there is no such canon now exstant in the tomes of the Councils, which makes it suspicious that it is some canon of a much later date than the Council that is pretended. Martin Bracarensis lived some time after the Council of Lerida, and in

The celebration of marriage forbidden in Lent.

tentia, placuit eam communione reconciliari. Si alium duxerit, relicto illo, nec in fine dandam esse ei communionem.

⁵⁹ C. 52. (ibid. p. 1505 c.) "Ὅτι οὐ δεῖ ἐν Τεσσαρακοστῇ γάμους ἢ γενέθλια ἐπιτελεῖν.

⁶⁰ Sentent. l. 4. distinct. 32. (p. 407.) Nec solum in opere carnali observanda sunt tempora, sed etiam in celebrandis nuptiis, secundum il-

lud, *Non oportet a Septuagesima, &c.* See the following note.

⁶¹ Caus. 33. quæst. 4. c. 10. (t. 1. p. 1818. 23.) Non oportet, a Septuagesima usque in Octavas Paschæ, et tribus hebdomadibus ante festivitatem Sancti Joannis Baptistæ, et ab Adventu Domini usque post Epiphaniam, nuptias celebrare. Quod si factum fuerit, separentur.

his Collection of Canons, which he published anno 572, in the Council of Lugo⁶², he takes notice of the prohibition made at Laodicea, but not of the pretended one at Lerida, nor of any other. Which is a further argument that as yet there was no prohibition of marrying, but only in Lent, known in Spain, when the bishop of Braga made his Collection of Canons for the use of the Spanish Church. Pope Nicholas I. lived about the year 860: and he also takes notice⁶³ of the prohibition of marriage in Lent, but mentions no other season. Yet Mr. Selden⁶⁴ says the Council of Aquisgranum, or Aix la Chapelle, held anno 836, under the Emperor Lewis I., forbids marriages to be celebrated on the Lord's-day by a new injunction: which I do not find⁶⁵ in the place by him quoted. However, the Council of Salegunstade, anno 1022, under Benedict VIII. and the Emperor Henry II., made an order⁶⁶ 'that no Christians should marry from Advent to the Octaves of Epiphany, nor between Septuagesima Sunday and the Octaves of Easter, nor in fourteen days before the festival of St. John Baptist, nor upon fast-days, nor the vigils of the solemn festivals.' And from that time, as Mr. Selden shows at large, these were prohibited times of marriage in most Churches. The learned reader who would see further into this matter, together with the practice of the French and English Churches in the following ages, may consult the elaborate discourse of that curious writer; for I must return to the ancient Church.

⁶² C. 48. (t. 5. p. 911 c.) Neque nuptias liceat in Quadragesima celebrare.

⁶³ Respons. ad Consult. Bulgar. (CC. t. 8. p. 534 b.) Unde nec uxorem ducere, nec convivia facere in Quadragesimali tempore convenire posse nullatenus arbitramur.

⁶⁴ Uxor Hebraica, l. 2. c. 30. p. 313. ex Synodo Aquisgran. part. 2. c. 17. (t. 1. v. 2. p. 698.) Dominicis item diebus prohibentur nuptiæ in Synodo Aquisgranensi sub Ludovico primo imperatore, an. 834, habita.

⁶⁵ [Selden was correct in his statement, though he gave the wrong number of the canon. See C. Aquisgran. 2. c. 18. (juxt. Labb. et Cos-

sart. t. 7. p. 1725 b.) Jejunium diebus Dominicis et canonica interdicit auctoritas et resurrectionis Dominicæ tanta solemnitas. Et ideo placita illis diebus neque nuptias pro reverentia tantæ solemnitatis celebrari visum est. ED.]

⁶⁶ C. 3. (t. 9. p. 845 d.) De legitimis conjugii ita visum est, quod nullus Christianus uxorem ducere debeat ab Adventu Domini usque in Octavas Epiphaniæ, et a Septuagesima usque in Octavas Paschæ, nec in supra notatis 14. diebus ante festivitatem Sancti Joannis Baptistæ, neque in prædictis jejuniorum diebus, sive in omnium solemnium dierum præcedentibus noctibus.

CHAP. III.

Of the manner of making espousals preceding marriage in the ancient Church.

1. WHEN persons, against whom there lay no lawful impediment, were disposed to join in matrimony with each other, they were obliged to go through certain preliminaries appointed by custom or law before they could ordinarily complete the marriage, or regularly come together. These went by the general name of *sponsalia*, *espousals*, or *betrothing*. This differed from marriage, as an obligation or contract antecedent to a future marriage may be supposed to differ from marriage actually solemnized and completed. And there were several distinct ceremonies proper and peculiar to each. For which reason, though they be by some writers confounded, I choose to speak separately of them here; as the ancient law, which either appointed or confirmed them, always does, giving them distinct titles in both the Codes. For there we find one title⁶⁷, *De Sponsalibus et Donationibus ante Nuptias, Of Espousals and Gifts before Marriage*: and another⁶⁸, *De Nuptiis, Of Marriage itself*.

How the *sponsalia* or *espousals* differed from marriage.

To give a summary account of the ceremonies observed in each of these, we may observe, first, of the espousals, that they consisted chiefly in a mutual contract or agreement between the parties concerning their future marriage, to be performed within a certain limited time: which contract was confirmed by certain gifts or donations, called *arræ et arrabones*, the *earnests of marriage*; as also by a ring, a kiss, a dowry, a writing or instrument of dowry, with a sufficient number of witnesses to attest it. After which there was no receding from the contract, or refusal to be made of marriage, without great penalties and forfeitures in law, and incurring many times the highest censures of the Church. These were the preparatory ceremonies, or harbingers and forerunners of the future marriage, which were generally observed by obligation of the Roman laws, though not all of equal necessity to all manner of

⁶⁷ Cod. Theod. 1. 3. tit. 5. (t. 1. p. 261.) Cod. Justin. 1. 5. tit. 1 et 3. (t. 4. pp. 1109, 1115.)

⁶⁸ Cod. Theod. 1. 3. tit. 7. (t. 1. p. 276.) Cod. Justin. 1. 5. tit. 4. (t. 4. p. 1129.)

persons: for the law made some distinctions, and allowed of dispensations in some of these points to certain orders of men in some particular cases. As to the marriage itself, custom generally prevailed to have it solemnized by the ministers of the Church; though, as the state of the Roman empire then stood, this was not absolutely necessary by any law; nor were those marriages annulled that were performed otherwise. But when it was done by the ministers, it was performed with a solemn benediction, together with the ceremonies of a veil, and a coronet, and some other rites; of which more in their proper place.

Free consent of parties necessary in espousals.

2. I begin with the ceremonies observed in espousals, where, first of all, there was necessary a free consent of the parties contracting. This was the old Roman law, called *Lex Papia et Julia*, confirmed by Diocletian, and inserted by Justinian into his Code⁶⁹. The discipline of the laws does not permit that a son should be compelled to marry a wife against his will. And therefore, though parents had a right to dispose of their children in marriage, and children could not legally marry without their consent, as is expressed in the same law, as has been fully shown before⁷⁰, yet children had an equal right to dispose of themselves, and ought not to be compelled by their parents to make any contract absolutely against their own inclinations. If a virgin was betrothed by the consent of a father⁷¹, or a mother, or a guardian, before she was ten years old, in that case she might still refuse to complete the

⁶⁹ L. 5. tit. 4. de Nuptiis, leg. 12. (t. 4. p. 1133.) Nec filium quidem familias invitum ad uxorem ducendam cogi, legum disciplina permittit. Igitur, sicut desideras, observatis juris præceptis, sociare conjugio tuo, quam volueris, non impedieris: ita tamen ut contrahendis nuptiis patris tui consensus accedat.

⁷⁰ Ch. 2. s. 4. p. 26, preceding.

⁷¹ Vid. Cod. Theod. l. 3. tit. 5. de Sponsalibus, leg. 6. (t. 1. p. 269.) Patri, matri, tutori, vel cuilibet, ante decimum puellæ annum datis sponsalibus, quadrupli pœnam remittimus, etsi nuptiæ non sequantur. Quod si decimo anno vel ultra, pater quisve alius, ad quem puellæ ratio

pertinet, ante duodecim annos, id est, usque in undecimi metas, suscepta crediderit pignora esse retinenda, deinceps, adventante tempore nuptiarum, a fide abstens, quadrupli fiat obnoxius. . . . Duodecimo autem anno impleto, quisquis de nuptiis paciscitur, si quidem pater, semetipsum obliget; si mater, curatore, aut alii parentes, puella fiat obnoxia. Cui quidem contra matrem, tutorem, curatorem, eumve parentem, actio ex bono et ex æquo integra reservatur eorum pignorum, quæ ex propriis juxta pœnam juris facultatibus reddiderit, si ad consensum accipiendarum arrarum ab his se ostenderit fuisse compulsam.

marriage without any quadruple forfeiture, (which the law required for breach of contract in other cases,) either to be exacted of her or her parents; because she was not yet of age to give any consent to an espousal: as Gothofred shows out of Dio and the ancient laws. If she was above ten, and not yet full twelve years old, when she was betrothed by her parents, and afterwards refused to complete the marriage, her parents might be amerced, but not the virgin; because she was not yet of age and ripeness of judgment to give her free consent to such a contract. If she was above twelve years old when she made the contract, she was liable to be amerced quadruple by law for not completing the marriage according to the espousal contract. But then she had a just action of recovery of whatever she forfeited, against a mother, or a tutor, or a guardian, if she could prove that she was compelled by force to give her assent to the acceptance of the *arræ*, or *donations* made to her upon the espousal. And for the same reason, as I have shown before⁷², any woman who entered into an espousal contract with a governor of a province during the year of his administration, was at perfect liberty, when the year was ended, whether she would fulfil the contracts and marry him or not: because it was presumed that he, being in supereminent authority and power, might overawe a woman, and terrify her into an espousal against her will and real inclination. Such provident care did the ancient law take to secure the liberty of such as entered into espousal contracts, that nothing of this kind should stand firm but what was voluntarily agreed upon by the free consent of each contracting party, without any force or violence of any kind intervening to compel them.

3. When the contract was thus made, it was usual for the man to bestow certain gifts on the woman, as tokens and pledges of the espousal: and sometimes, but not so commonly, the woman made presents to the man upon the same account. These are sometimes called *sponsalia*, *espousals*, and sometimes *sponsalitiæ donationes*, *espousal gifts*, and *arræ* and *pignora*, *earnests* and *pledges* of future marriage: because the giving and receiving them was a confirmation of the contract, and an obligation on the parties to take each other for man

The contract of espousals usually testified by gifts, called *arræ*, or *donationes sponsalitiæ*, which were sometimes mutually given and received

⁷² Ch. 2. s. 7. p. 30, preceding.

both by the
man and
woman.

and wife, unless some legal reason gave them liberty to do otherwise. These were commonly given by the men, as I said, and sometimes by the women, though but rarely, as is noted in one of the laws of Constantine⁷³, which orders, 'that if the woman give any thing to the man upon the time of espousal, which is a thing that seldom happens, in case either the man or the woman chanced to die before the marriage was completed, the whole dominion and property of whatever she gave should return to her, if she survived, or else to her heirs and successors.' And the case was much the same with the donations made by the man to the woman, upon the death of either party before marriage: only with this difference, that if the man confirmed his donation by the intervention of a solemn kiss, of which ceremony more by and by, then, in case of death, the donation was to be divided between the survivor and the heirs of the deceased party: but if the ceremony of the kiss was not superadded, the whole donation was to be restored, in case either party died, either to the donor himself surviving, or to his heirs and successors. Though by a former law of Constantine⁷⁴, the donations both of the man and woman were exactly upon the same foot, and both to be restored in case of death without any distinction.

These donations to be entered into public acts, and set upon record.

4. To make these donations more firm and sure, it was required that they should be entered into public acts, and set upon record, as well to ascertain them against the accidents of death, as against the falseness and perfidiousness of either party. This is expressly provided in one of the laws of Constantine⁷⁵, 'that no donation between man and woman in the

⁷³ Cod. Theod. 3. tit. 5. de Sponsalibus, leg. 5. (t. 1. p. 267.) . . . Si sponsa . . . sponsaliorum titulo, quod raro accidit, fuerit aliquid sponso largita, et ante nuptias hunc vel illam mori contigerit, omni donatione infirmata, ad donatricem sponsam, sive ejus successores, donatarum rerum dominium transferatur.

⁷⁴ Ibid. leg. 2. p. 263.) . . . Et quoniam fieri potest, ut moriatur alter adhuc incolumi voluntate, prius quam nuptiæ contrahantur, congruum duximus, eo, in quem fuerat facta donatio, ante matrimonii

diem functo, quæ sponsaliorum titulo vel data, vel ullo genere donata sunt, ad eum, qui donaverat, revocari: eo etiam, qui donaverat, ante nuptias mortuo, mox infirmari donationem, et ad ejus hæredes sine aliqua difficultate detrahi res donatas.

⁷⁵ Ibid. leg. 1. (p. 261.) . . . Inter sponsos quoque ac sponsas, omnesque personas, eam solam donationem, ex promulgatæ legis tempore, valere sancimus, quam testimonio actorum secuta est.

business of espousals should be of any force, unless it was testified by a public act.' But this afterward received some limitations: for Constantine himself, by another law⁷⁶, made an exception in the case of minors: 'that if any espousal gifts were given to women that contracted and married under age, they should not be revoked upon pretence that they were not entered into public acts.' And this was confirmed by another law of Theodosius Junior⁷⁷ referring to it; who also added another exception, that if the donation did not exceed the sum of two hundred shillings, there should be no necessity to have it recorded to make it firm. Justinian extended this exception further to the sum of three hundred shillings⁷⁸, and at last to five hundred⁷⁹, 'to be ascertained to the woman, if given to her upon espousal, without any further insinuation,' as the law terms it, or entering into public acts and monuments, to make it secure in law from all reclaiming.

5. Together with these espousal gifts, or as a part of them, it was usual for the man to give the woman a ring as a further token and testimony of the contract. This was an innocent ceremony used by the Romans before the times of Christianity⁸⁰, and in some measure admitted by the Jews: whence it was adopted among the Christian rites of espousal without any opposition or contradiction: I say, *the rites of espousal*: for that it was used in the solemnity of marriage itself originally, does not so evidently appear: though some, who con-

The contract further testified by giving and receiving of a ring.

⁷⁶ Ibid. leg. 3. (p. 264.) Si futuris conjugibus, tempore nuptiarum intra ætatem constitutis, &c. fuerint donatæ et traditæ; non ideo posse eas revocari, quia actis consignare donationem quondam maritus noluit.

⁷⁷ Ibid. leg. 8. (p. 272.) Illa manente lege, quæ minoribus ætate fœminis, etiam actorum testificatione ommissa, si patris auxilio destitutæ sint, juste consulit, &c.—Item in Interpret. (p. 272.) In illa donatione, quæ in omnibus intra ducentorum solidorum est quantitas, nec actorum confectio quærenda est.

⁷⁸ Cod. Justin. l. 8. tit. 54. de Donationibus, leg. 34. (t. 4. p. 2281.) Sancimus omnem donationem ante nuptias factam, usque ad trecentos solidos cumulata, non indi-

gere monumentis, &c.

⁷⁹ Leg. 36. (ibid. p. 2288.) Cæteris etiam donationibus, quæ gestis intervenientibus minime sunt insinuatæ, sine aliqua distinctione usque ad quingentos solidos valituris: hoc etenim tantummodo ad augendas hujusmodi donationes addendum esse ex præsentis lege decernimus, anteriore tempore nostra lege præcedente moderando, quæ usque ad trecentos solidos factæ donationes, et sine insinuatione firmitatem obtinere jussæ sunt.

⁸⁰ Vid. Selden. Uxor. Hebraic. l. 2. c. 14. (t. 1. of v. 2. p. 631.) De annulo apud Ebræos sponsalio seu pronubo.—Conf. c. 25. (ibid. p. 665.) De ritibus nuptialibus, &c.: maxime de annuli ac coronæ usu, &c.

found the rites of espousal with those of marriage, bring the evidences of the former as proofs of the latter custom. That the ring was used in espousals, and not in the solemnity of marriage itself, in the time of Pope Nicholas, anno 860, seems pretty evident from the distinct account which he gives of the ceremonies used in the Roman Church⁸¹, first in espousals, and then in the solemnity of marriage, which he plainly speaks of as distinct things. ‘With us,’ says he, ‘after the espousals, which are a promise of future marriage, the marriage covenants are celebrated, with the consent of those who have contracted, and of those in whose power they are.’ Then he describes distinctly the ceremonies peculiar to each. ‘In the espousals the man first presents the woman whom he betroths with the *arræ*, or *espousal gifts*; and among these he puts a ring upon her finger; then he delivers the dowry agreed upon by both parties in writing, before witnesses invited on both sides to attest the agreement.’ Thus far the espousals. ‘After this, either presently or in some convenient time following, that nothing might be done before the time appointed by law, they are both brought to the nuptial solemnity. Where, first of all, they are placed in the church to offer their oblations by the hands of the priest: and then they receive the benediction and the celestial veil: and after this, going out of the church, they wear crowns or garlands upon their heads, which are kept in the church for that purpose.’ Here we have the ceremonies of espousals, and the ceremonies of marriage distinctly described: and among the ceremonies of espousals we find the ring, but not mentioned again in the ceremonies of marriage: which makes it probable that it was then only a

⁸¹ Respons. ad Consult. Bulgar. c. 3. (CC. t. 8. p. 517 c.) et ap. Gratian. caus. 30. quæst. 5. c. 3. (t. 1. p. 1574.) Apud nostrates post sponsalia, quæ futurarum nuptiarum sunt promissio, fœdera quæque consensu eorum qui hæc contrahunt, et eorum in quorum potestate sunt, celebrantur; et postquam arris sponsam sibi sponsus per digitum fidei annulo insignitum desponderit; dotemque utrique placitam sponsus, ejus scripto pactum hoc continente, coram invitatis ab utraque parte

tradiderit; aut mox, aut apto tempore, (ne videlicet ante tempus lege definitum tale quid facere præsumant,) ambo ad nuptialia fœdera perducentur. Et primum in ecclesiam Domini cum oblationibus, quas offerre debent Deo per sacerdotis manum, statuuntur: sicque demum benedictionem et velamen celeste suscipiunt. Post hæc autem de ecclesia egressi coronas in capitibus gestant, quæ semper in ecclesia ipsa sunt solitæ reservari.

ceremony of the former, and not of the latter. And thus it was used among the ancient Christians in their espousal as an *arra* or *earnest* of their future marriage, but not in the solemnity of marriage itself, as far as we can learn from any accounts that are given of it.

St. Ambrose speaks of it, but only amongst the rites of espousal, and not of marriage. For describing the behaviour of St. Agnes, the virgin, when the governor of Rome courting her offered her the espousal gifts, he brings her in thus replying⁸², ‘Depart from me, thou solicitor to sin: . . . for I am already prevented by another lover, who has bestowed upon me much better ornaments, and betrothed me with the ring of his faith, being far more noble both in birth and dignity:’ meaning Christ, to whom she was espoused spiritually by the profession of virginity. And before him Tertullian⁸³ speaks of the *annulus pronubus*, or *ring of espousals before marriage*; inveighing against the Heathens for having degenerated from the institutions of their ancestors, which taught women modesty and sobriety, when they knew no other use of gold but upon one of their fingers, which their spouse adorned with the ring of espousals. He does not expressly say that the ring was used by Christians, but he speaks of it as a laudable ceremony that might be used by any, and was actually used by the Heathens in their espousals. And in another place⁸⁴ he says, ‘It was innocently used in their espousals: and therefore a Christian might lawfully be present either at the espousals, or the marriages of the Heathens, as at any other private and common solemnity, of giving a youth the *toga virilis*, the *habit of a man*, or giving a slave a new name at his manu-

⁸² Ep. 34. [al. Append. Ep. 1.] (t. 2. append. p. 479 d. n. 3.) Discede a me fomes peccati, . . . quia jam ab alio amatore præventa sum, qui mihi satis meliora obtulit ornamenta, et annulo fidei suæ subaravit me, longe te nobilior et genere et dignitate.

⁸³ Apol. c. 6. (p. 7 a.) Circa fœminas quidem etiam illa majorum instituta ceciderunt, quæ modestiæ, quæ sobrietati patrocinebantur; cum aurum nulla norat præter unico digito, quem sponsus oppignorasset

pronubo annulo.

⁸⁴ De Idolol. c. 16. (p. 95 c.) Circa officia privatarum et communium solemnitatum, ut togæ puræ, ut sponsalium, ut nuptialium, ut nominalium, nullum putem periculum observari de flatu idololatriæ quæ intervenit. Causæ enim sunt considerandæ, quibus præstatur officium. Eas mundas esse opinor per semetipsas: quia neque vestitus virilis, neque annulus, aut conjunctio maritalis de alicujus idoli honore descendit.

mission: for all these things were pure and clean of their own nature; and neither the ring in espousals, nor the joining of a man and woman in marriage, descended originally from any honour of an idol.' Clemens Alexandrinus is cited by Mr. Selden himself⁸⁵ as an evidence of the antiquity of the use of the ring in espousals among Christians. He says, 'the ring is given her not as an ornament, but as a seal, to signify the woman's duty in preserving the goods of her husband, because the care of the house belongs to her.'

And by a
solemn kiss
and joining
of hands.

6. Another ceremony used in espousals sometimes was the solemn kiss, which the man gave to the woman in confirmation of the contract. This was a known rite used among Christians in their sacred and religious offices, to testify their cordial love and union and friendship one with another, of which I have spoken in another place⁸⁶. Therefore Constantine in one of his laws⁸⁷ made it a ceremony of espousals, being as proper for this act as any other. And he laid some stress upon it. For, if a man betrothed a woman by the intervention of a kiss, then, if either party died before marriage, the heirs of the deceased party were entitled to half the donations, and the survivor to the other half: but if the contract was made without the intervention of the solemn kiss, then upon the death of either party before marriage, the whole of the espousal gifts was to be restored to the donor or his heirs at law. And this was made a standing law by Justinian⁸⁸, who inserted it into his Code. This ceremony was an ancient rite used by the Heathens, together with joining of hands, in their espousals: as we learn from Tertullian⁸⁹, who says, 'virgins came veiled

⁸⁵ Uxor. Hebraic. l. 2. c. 25. p. 252. (t. 1. v. 2. p. 666.) Quale item de annulo, &c.—Conf. Clement. Pædagog. l. 3. c. 11. (p. 287. 25.) Δίδωσιν οὖν αὐταῖς δακτύλιον ἐκ χρυσίου· οὐδὲ τοῦτον εἰς κόσμον, ἀλλ' εἰς τὸ ἀποσημαίνεσθαι τὰ οἴκοι φυλακῆς ἄξια, διὰ τὴν ἐπιμελείαν τῆς οἰκουρίας.

⁸⁶ B. 15. ch. 3. v. 5. p. 286.

⁸⁷ Cod. Theod. l. 3. tit. 5. de Sponsalibus, leg. 5. (t. 1. p. 267.) Si ab sponso rebus sponsæ donatis, interveniente osculo, ante nuptias hunc vel illam mori contigerit, dimidiam partem rerum donatarum

ad superstitem pertinere præcipimus, dimidiam ad defuncti vel defunctæ hæredes. . . . Osculo vero non interveniente, sive sponso sive sponsa obierit, totam infirmari donationem, et donatori sponso sive hæredibus ejus restitui.

⁸⁸ Cod. l. 5. tit. 3. De donationibus ante nuptias, leg. 16. (t. 4. p. 1121.) In the same terms as the preceding citation.

⁸⁹ De Virgin. Veland. c. 11. (p. 179 d.) . . . Apud Ethnicos velatæ ad virum ducuntur. Si autem ad desponsationem velantur, quia et corpore et spiritu masculino mixtæ

to the men when they made their espousals by a kiss and joining of their right hands together; which was the first resignation of their virgin bashfulness, when they joined both in body and spirit with a man.' Now these ceremonies, being innocent in themselves, seem to have been adopted by Christians with other such customs into their espousals, who never scrupled any innocent rites because they had been used by Heathens, except such as naturally tended to defile them with some unavoidable stain of idolatry and superstition.

7. Another part of the espousals was the husband's settling a dowry upon the woman, to which she should be entitled after his death. There are several laws in both the Codes⁹⁰ relating to this matter, and containing abundance of law-cases, which are not proper to be inserted in this discourse. I only observe two things. First, that the stipulation or promise of a dowry was so usual, that one of the Councils of Arles, mentioned by Gratian⁹¹, has a canon that orders that no marriage should be made without a dowry, but that there should be something more or less promised according to men's ability. Secondly, this stipulation was commonly made in writing, or public instruments under hand and seal: whence the civil law so often speaks of the *instrumenta dotalia*, the *instruments of dowry*, that were ordinarily required in marriage contracts. And in allusion to these, Asterius Amasenus⁹², dissuading men from divorce, asks them, 'How they would rescind and cancel their covenants of marriage? What covenants do you think I mean? Those wherein the dowry is written, signed with your own hand, and sealed with your own seal? These are strong and firm enough indeed: but I carry my meaning a little higher, to the words of Adam:

And by settling of a dowry in writing.

sunt, per osculum et dexteram, per quæ primum resigantur pudorem, &c.

⁹⁰ Cod. Theod. l. 3. tit. 13. de Dotibus. (t. 1. p. 300.) l. 2. tit. 21. de Inofficiosis Dotibus. (ibid. p. 185.) Cod. Justin. l. 5. tit. 11—15. (t. 4. pp. 1178, seqq.)

⁹¹ Caus. 30. quæst. 5. c. 6. (t. 1. p. 1575. 58.) Nullum sine dote fiat conjugium: juxta possibilitatem fiat dos.

⁹² Hom. in Matth. 19, 3. (ap.

Combefis. Auctar. Nov. t. 1. p. 82

c. 9.) Πῶς δὲ ἀθετήσεις τὰς ὁμολογίας, ἃς ἐπὶ τῷ γάμῳ κατέθου; καὶ ποίας οἶμαι με λέγειν; ἄρα τῆς προικὸς τῆς συγγραφείσης ἐνταῦθα, ὅτε τῇ σου τοῦ χειρὶ ἐπέσημῆνω τῷ βιβλίῳ ἐπισφραγίζόμενος τὰ τελούμενα; ἰσχυρὰ μὲν κακέϊνα, καὶ ἱκανὴν τὴν ἀσφάλειαν ἔχοντα· πλὴν ἐγὼ πρὸς τὴν φωνὴν τοῦ Ἀδάμ ἐμαντὸν ἀναφέρω· Τοῦτο σὰρξ ἐκ τῶν σαρκῶν μου, καὶ ὅσοιόν ἐκ τῶν ὀστέων μου· αὕτη κληθήσεται μου γυνή.

“This is flesh of my flesh, and bone of my bone: she shall be called woman.” This is a plain allusion to the then known custom of making instruments of dowry before marriage, and confirming them with their hand and seal to give them legal strength and obligation.

And by transacting the whole affair before a competent number of witnesses.

8. To make the whole business of espousals not only the more solemn, but also the more firm and sure, it was usual to transact the whole affair publicly before a competent number of chosen witnesses, that is, the presence of the friends of each party, to avoid chiefly clandestine contracts. I know not whether the law specified any certain number, otherwise than calling it *frequentia et fides amicorum*⁹³, *the presence and testimony of friends*: but custom seems to have determined it to the number of ten: as appears from a noted passage in St. Ambrose⁹⁴, where, speaking to a virgin that had fallen from her virgin-state, he thus argues with her: ‘If any woman, who before ten witnesses has made espousals, and is joined in marriage with a mortal man, cannot without great danger commit adultery: how do you think it will be, when a spiritual marriage that is made before innumerable witnesses of the Church and before the angels, the heavenly host, is broken by adultery?’ This gives us evidently to understand, that then the common practice was to celebrate both espousals and marriage at least before ten witnesses to attest them.

How far the obligation of espousals extended.

9. Now when the contract of future marriage was thus settled by espousals, it was not lawful for either party to join in marriage with any other, under very severe penalties, which both the civil and ecclesiastical law inflicted, unless the time of marriage was fraudulently protracted beyond two years, which was the time limited for the duration of espousals. Augustus Cæsar, by those famous laws called *the Julian* and *Papian laws*, had so restrained the time of espousals, as that if a man did not

⁹³ Cod. Theod. l. 3. tit. 7. de Nuptiis, leg. 1. (t. 1. p. 276.) Nuptias nobiles nemo redimat, nemo sollicitet: sed publice consulatur affinitas, adhibeatur frequentia procerum.—Leg. 3. (p. 279.)... Nulla lege impediende, fiat consortium, quod ipsorum consensu atque amicorum fide firmatur.

⁹⁴ Ad Virginem Lapsam, c. 5.

(t. 2. p. 310 a. n. 19.) Nam, si inter decem testes confectis sponsaliis, nuptiis consummatis, quævis viro fœmina conjuncta mortali, non sine magno periculo perpetrat adulterium, quid putas fore, si [al. quid quod] inter innumerabiles testes ecclesiæ, coram angelis, exercitibus cœli, facta copula spiritalis per adulterium solvitur?

consummate the marriage within two years, he could reap no benefit from his espousals. But whereas soldiers, who were absent upon public affairs, might seem to require a longer time, Constantine by one of his laws⁹⁵ limited them to two years also : so that if a woman, who was espoused to a soldier, had waited two years, and the marriage was not completed, she was then at liberty to marry to any other, because then it was not her fault, but the man's, who protracted the marriage beyond the time which the law appointed. But ' if a father, or a mother, or a tutor, or a guardian, or any other relation, who had betrothed a virgin to a soldier, should afterward, before the two years were expired, give her in marriage to any other, he should be liable to be banished, as guilty of a perfidious breach of contract.' By another law⁹⁶ he also appointed, ' that if a man, who had espoused a woman, should afterward refuse to marry her, upon any frivolous pretence that he did not like her morals, or her pedigree, or started any other such trifling objection, the woman might retain whatever gifts he had made her upon espousal, and recover of him whatever more he had promised her upon the same score, though it was yet actually remaining in his own possession.' And, on the other hand, if the woman, who was espoused at full age, that is, when she was twelve years old, refused to make good her contract ; or her parents or guardians would not permit her to do it ; or if a widow, who was of age to make her own espousal contract, afterward fled from it ; then they were not only to forfeit all their espousal gifts, but also to be amerced quadruple for their falseness and breach of contract : as appears from several laws

⁹⁵ Cod. Theod. l. 3. tit. 5. de Sponsalibus, leg. 4. (t. 1. p. 266.) Patri aut matri puellæ, aut tutori, vel curatori, aut cuilibet ejus affini non liceat, cum prius militi puellam desponderit, eandem alii in matrimonium tradere. Quod si intra biennium, ut perfidiæ reus in insulam relegetur. Quod si pactis nuptiis transcurso biennio, qui puellam desponderit, alteri eandem sociaverit, in culpam sponsi potius quam puellæ referatur, nec quicquam noceat ei, qui post biennium puellam marito alteri tradiderit.—Vid. Cod. Justin. l. 5. tit. 1. de Sponsalibus, leg. 2.

(t. 4. p. 1110.) Si is, qui puellam suis nuptiis pactus est, intra biennium exsequi nuptias in eadem provincia degens supersederit, ejusque spatii sine decurso, in alterius postea conjunctionem puella pervenerit, nihil fraudis ei sit, quæ nuptias maturando vota sua diutius eludi non passa est.

⁹⁶ Ibid. leg. 2. (t. 1. p. 262.) . . . Siquidem sponte vir sortiri noluerit uxorem, id quod ab eo donatum fuerat, nec repetatur traditum ; et si quid apud datotorem resedit, ad sponsam submotis ambagibus transferatur, &c.

of Theodosius and Honorius⁹⁷, which intimate also, that this was the old Julian and Papian law of the Roman empire from the time of Augustus. And though Leo and Anthemius a little moderated this penalty, yet they did not quite take it away, but only reduced it from quadruple to double, and so Justinian⁹⁸ left it as the standing law of the empire in his Code. The ecclesiastical law was no less severe against all such perfidiousness in espousal contracts. For the Council of Eliberis⁹⁹ orders, 'that if any parents broke the faith of espousals, they should for their crime be kept back three years from the communion.' And 'if either the man or the woman, who were espoused, were guilty of the same crime, they should undergo the same punishment.'

It was further appointed by the Council of Ancyra¹, 'that if any one stole a woman, that was espoused to another, she should be taken from him, and restored to the former, who had before espoused her, although the raptor had committed a rape and done violence to her.' And the Council of Trullo² determines it to be downright adultery for a man to marry a woman that was betrothed to another, during the life of him who had espoused her. Siricius³ says, it was a sacrilegious act for a man to marry a woman that was before espoused to another: 'because it was violating the benediction, which the

⁹⁷ Cod. Theod. l. 3. tit. 5. de Sponsalibus, leg. 6. See before, s. 2. n. 71, preceding.—Ibid. leg. 7. (t. 1. p. 271.) Si pater pactum de nuptiis filiae inierit, et humana sorte consumtus ad vota non potuerit pervenire, id inter sponsos firmum ratumque permaneat, quod a patre docebitur definitum: nihilque permittatur habere momenti, quod cum defensore, ad quem minoris commoda pertinebunt, docebitur fuisse transactum, &c.—Conf. tit. 6. leg. 1. (p. 273.) et tit. 10. leg. 1. (p. 287.)

⁹⁸ Cod. l. 5. tit. 1. de Sponsalibus, leg. 5. (t. 4. p. 1111.) Mulier juris sui constituta, arrarum sponsalium nomine usque ad duplum teneatur, &c.

⁹⁹ C. 54. (t. 1. p. 976 c.) Si qui parentes fidem fregerint sponsaliorum, triennii tempore abstineant se [a. abstineantur] a communione.

Si. . sponsus vel sponsa in illo gravi crimine fuerint deprehensi . . . Superior sententia servetur.

¹ C. 11. (ibid. p. 1460 e.) Τὰς μνηστευθείσας κόρας, καὶ μετὰ ταῦτα ὑπὸ ἄλλων ἀρπαγείσας, ἔδοξεν ἀποδίδοσθαι τοῖς προμνηστευσσάμενοις, εἰ καὶ βίαν ὑπ' αὐτῶν πάθουεν.

² C. 98. (t. 6. p. 1183 c.) Ὁ ἐτέρω μνηστευθείσαν γυναῖκα, ἔτι τοῦ μνηστευσσάμενου ζῶντος, πρὸς γάμου κοινωνίαν ἀγόμενος, τῷ τῆς μοιχείας ὑποκείσθω ἐγκλήματι.

³ Ep. 1. ad Himerium, c. 4. (CC. t. 2. p. 1019 a.) De conjugali autem violatione requisisti, si desponsatam alii puellam alter in matrimonium possit accipere. Hoc ne fiat omnibus modis inhibemus: quia illa benedictio, quam nupturæ sacerdos imponit, apud fideles cujusdam sacrilegii instar este, si ulla transgressione violeetur.

priest had given to the woman espoused in order to her future marriage.' By which we are given further to understand, that a ministerial benediction was sometimes used in espousals as well as marriage, though they were then separate acts from one another. But the obligation of espousals is not to be extended further than the law required, which in several cases admitted of just limitations and exceptions; as in case a parent disposed of a child in espousals before she was ten years old; or at any other age against her own free choice and consent; or in case a judge of a province made espousals with a provincial woman during the year of his administration; or any other man protracted the time of marriage beyond the two years, which was limited by law for the duration of espousals. In all these cases espousals became void, and it was no crime not to fulfil them, because the laws themselves only made them obligatory with such provisions and restrictions.

10. There remains one question more to be resolved concerning espousals; that is, whether in whole or in part the ceremony of espousals was simply and absolutely necessary to go before a marriage to make it just and legal? These are two very different questions, Whether it be necessary to observe an espousal contract? and, Whether it be necessary to make such a contract at all before marriage, in order to make the marriage legal? And as in the first question the law made the obligation precisely necessary, except in cases otherwise by law determined: so in the second question it laid no general obligation upon men at all to make formal espousals before marriage, but only upon some certain orders of men, for the dignity and conveniency of their order. This appears plainly from a law of Theodosius Junior, wherein he allows the legality of marriage without any of the ceremonies of espousal preceding⁴: 'If the instruments of donation, or the instruments of dowry be wanting, or the nuptial pomp, or other celebrities of marriage, let no one reckon upon that account that the mar-

Whether they were simply and absolutely necessary to precede a just and legal marriage?

⁴ Cod. Theod. l. 3. tit. 7. de Nuptiis, leg. 3. (t. 1. p. 279.) Si donationum ante nuptias, vel dotis instrumenta defuerint, pompa etiam aliaque nuptiarum celebritas omitatur, nullus æstimet ob id deesse recte alias inito matrimonio firmita-

tem; vel ex eo natis liberis jura posse legitimorum auferri; si inter pares honestate personas, nulla lege impediante, fiat consortium, quod ipsorum consensu atque amicorum fide firmatur.

riage is not good, which is otherwise rightly made; or that the children born in such a marriage are not to be esteemed legitimate; if the marriage be celebrated between persons of equal rank, without any legal impediment, with the consent of both parties, and the testimony and approbation of friends.'

Here, as Gothofred⁴ observes, four things are precisely required to a legal marriage. First, equality of condition: a person of liberal fortune was not to marry a slave, or one of vile and infamous character. 2. No legal impediment must prohibit their uniting: a Christian must not marry an infidel or a Jew, nor one of his near kindred; nor a provincial judge a woman of his own province in the time of his administration: because these were things prohibited by the law. 3. There must be free consent of both parties, without which no marriage was valid or firm. 4. There must be consent of parents, and a sufficient number of friends to attest the fact and prevent clandestine marriage. These things being observed, there was no necessity of a preceding espousal, or any of the ceremonies and formalities of it, to make the marriage good in law; all necessities being thus provided in the act of marriage itself, as it is now with us at this day, among whom the formality of espousals is in a great measure laid aside.

And thus the matter continued from the time of Theodosius to Justinian, who thought it reasonable to make a little exception to the former law. For in one of his Novels⁵, made

⁴ [In loc. (ibid. p. 280.) . . . Quatuor conditiones in nuptiis hac lege requirit Theodosius Junior, &c. ED.]

⁵ Novel. 74. c. 4. n. 1. (t. 5. p. 355.) In majoribus itaque dignitatibus et quæcunque usque ad nos, et senatores, et magnificentissimos illustres, neque fieri hæc omnino patimur: sed sit omnino et dos et antenuptialis donatio, et [ad] omnia quæ honestiora decent nomina. Quantum vero in militiis honestioribus, et negotiis, et omnino professionibus dignioribus est; si voluerit legitime uxori copulari, et non facere nuptialia documenta: non sic quomodocunque, et sine cautela effuse, et sine probatione, hoc agat: sed veniat ad quandam orationis

domum, et fateatur sanctissimæ illius ecclesiæ defensori. Ille autem adhibens tres aut quatuor exinde reverendissimorum clericorum attestationem, conficiat, declarantem, quia sub illa indictione, illo mense, illa die mensis, illo imperii nostri anno, consule illo, venerunt apud eum in illam orationis domum, ille et illa, et conjuncti sunt alterutri: et hujusmodi protestationem, si quidem accipere volunt aut ambo convenientes aut alteruter eorum, et hoc agant, et subscribant ei, et sanctissimæ ecclesiæ defensor, et reliqui tres, aut quantoscunque voluerint: non tamen minus tribus literis hoc significantibus.—N. 2. (ibid.) Si vero etiam hoc illi non egerint, ille tamen talem reponat chartam venerabilis illius

after his Code, which has the former law of Theodosius in the same terms, he afterward made a distinction betwixt the nobles and those of the inferior order: 'The greater dignities, and senators, and men in high stations, were not to marry without first settling the dowry and ante-nuptial donation, and all other ceremonies, which became great names. But the better sort of military men, and tradesmen, and men of honourable profession, might, if they pleased, marry without instruments of donation and dowry; yet not altogether without stipulation of dowry and evidence of their marriage. For they were to go to a church, and there before the defensor of the church make public profession of their marriage: and he, taking three or four of the most reverend of the clergy of the Church, shall draw a public attestation, showing, that in such an indiction, and in such a month, on such a day of the month, in such a year of our reign, when such an one was consul, such a man and such a woman came before him in that church, and were joined together in matrimony. And if both of them, or either of them, are minded to carry away with them a copy of such attestation, the defensor of the church and the other three shall make one for them and subscribe it. And however that be, the defensor shall lay up the original attestation in the archives of the church; that it may be a muniment to all; and they shall not be reputed to have come together with nuptial affection, unless this be done, and the matter be so witnessed with letters testimonial. When this is so done, both the marriage and the offspring shall be reputed legitimate.' This is the order to be observed, where there is no instrument of dowry or of ante-nuptial donation. For the testimony of bare witnesses without writing is suspicious. This was the order for persons of a middle rank and condition to avoid clandestine marriages.

Then the law goes on⁶ for persons of the lowest rank and

ecclesiæ defensor in ejusdem sanctissimæ ecclesiæ archivis . . . prædictas subscriptiones habentem, ut reconditum sit omnibus ex hoc munimen; et non aliter videatur nuptiali affectu eosdem convenisse, nisi tale aliquid agatur, et omnino ex literis causa testimonium habeat. His ita gestis, et nuptias, et ex eis sobolem

esse legitimam. Hoc autem didicimus, ubi non dotis aut antenuptialis donationis sit documentum. Fidem enim in solis testibus suspectam habentes ad præsentem venimus dispositionem.

⁶ N. 3. (p. 356.) Quisquis autem in abjecta degit vita, parvæ quidem substantiæ dominus consistens,

poorer condition, that is, husbandmen and common soldiers, who were occupied in tilling the land and war, and were supposed to be ignorant of civil causes or the law; their marriage is declared legitimate, though they came together only before witnesses without any instrument in writing at all. Yea, if such an one took a woman for his wife upon oath⁷, touching the holy Gospels, whether in the church or out of the church, the marriage was legitimate, if the woman could make legal proof that she was so married to him; and she might claim a fourth part of his substance, though she had no instrument of dowry to show for it.

I have transcribed this long passage of Justinian, both because it shows in general the different ways of marrying that were then allowed by the civil law, and also in particular that there was no absolute necessity of the preceding formality of ante-nuptial instruments of dowry or donation to make a marriage firm and valid in all cases. And by this we may fairly understand and interpret that difficult canon⁸ of the first Council of Toledo, which orders, 'that a man who has not a wife, but only a concubine instead of a wife, shall not be rejected from the communion, provided he be content to be joined to one woman only, whether concubine or wife, as he pleases.' Before the matter was fully settled by these laws of Theodosius and Justinian, a woman that was married to a man without the ante-nuptial instruments of dowry and donation, and other formalities of the law, was not called *a wife*, but only *a concubine* in the language of the law: but in the ec-

in novissima vero vitæ parte jacens, habeat etiam in his licentiam. Sed neque agricolas, aut milites armatos, et quos lex caligatos appellat, hoc est viliores et obscuriores, non perscrutamur, quibus civilium causarum ignorantia est, et solius circa terram onerationis, . . . licentia sit eis et ex non scripto convenire, et matrimonii celebrare inter utrosque: sintque filii legitimi, &c.

⁷ Ibid. c. 5. (t. 5. p. 356.) Quoniam autem interpellationibus, quæ nobis fiunt, semper omnium assidue mulieres audivimus ingemiscentes et dicentes, quia quidam earum concupiscentia detenti, ducant eas in domibus suis sacra tangentes eloquia,

aut in orationibus domibus, jurantes habituros se eas legitimas uxores, . . . judicavimus etiam hoc oportere sancire: ut si mulier ostendere poterit modis legitimis, quia secundum hanc figuram vir eam acceperit domi, ut eam uxorem legitimam haberet, et filiorum legitimorum matrem, &c.—Conf. Novel. 117. cc. 4 et 5. (pp. 503, 504.)

⁸ C. 17. (t. 2. p. 1226 b.) Is qui non habet uxorem, et pro uxore concubinam habeat, a communione non repellatur, tantum ut unius mulieris, aut uxoris, aut concubinæ, ut ei placuerit, sit conjunctione contentus.

clesiastical sense she was reputed a true wife, because she bound herself by marriage contract to be just and true to one man, though they joined together without the preceding formalities of ante-nuptial espousal, which the law then required: and therefore the fathers at Toledo made no distinction between a wife and a concubine, as to what concerned the discipline of the Church; provided the woman, whom the law called *a concubine*, was in reality a wife by marriage contract; though she wanted the formality of espousal, which was then required in the civil law, but afterwards relaxed in some cases by the edicts of Theodosius and Justinian, as I have here shown, after the time of the Council of Toledo.

And thus much for the laws and rules concerning espousals before marriage: I now come to the rites and ceremonies of marriage itself.

CHAP. IV.

Of the manner of celebrating marriage in the ancient Church.

1. HERE the first questions will be, By whom the ceremonies and solemnities of marriage were anciently performed? And, Whether the benediction of a minister was necessary, as in after-ages, to make a marriage firm and good according to the laws of Church and State? To answer these questions aright we must premise some necessary distinctions: 1. Between marriages made among Christians one with another, and marriages made between Christians and infidels, Jews, Heathens, and heretics. 2. Between marriages made according to the tenor and direction of the laws, and marriages made against them. 3. Between disapproving of the undue manner of a marriage, and declaring it absolutely no marriage or utterly null and void.

The solemnities of marriage between Christians usually celebrated by the ministers of the Church from the beginning.

Now if the question be, first, concerning Christians marrying one with another, By whom the solemnity of marriage was performed? By a minister of the Church, or by any other? I answer, that it is most probable, that in fact for the first three hundred years, the solemnities of marriage were usually performed by the ministers of the Church. But, secondly, if Christians happened to marry with Jews, or Heathens, or

heretics, as they sometimes did, then, as the Church did altogether discourage such marriages, so it is probable that the ministers of the Church never had any hand or concern in solemnizing them. But, thirdly, whilst the Roman laws allowed such marriages, it was not in the power of the Church to reverse or annul them, but only to punish the delinquents by her censures. Only in such cases as the laws prohibited, as all incestuous marriages, and children marrying against the consent of their parents, which the Roman laws not only prohibited, but many times annulled; I say, in such cases the Church could go a little further, being warranted by the laws of the State as well as the laws of God to declare such marriages void. And, fourthly, though the Church disapproved of any undue manner of marriage that the State forbade; as marrying without espousals and instruments of dowry, whilst the civil law was against it; yet she did not proceed so far, as to declare such marriages absolutely no marriages or utterly null and void.

Concerning the three last points there are no disputes worth mentioning among learned men. But concerning the first point a great dispute is raised by Mr. Selden: for he will by no means allow⁹, that it was the general practice among

⁹ Uxor Hebraica, l. 2. c. 29. p. 305. (t. i. v. 2. p. 694.) In sanctionibus imperatoris seu jure Cæsareo, non ab antistitibus sacris introducto, quod scilicet de re nuptiali habetur in Digestis et utroque Codice multiplex, sacri ministerii mentio sane est nulla. In Digestis quidem titulus est *De Ritu Nuptiarum*, quem e Paganismo illuc traduxit Tribonianus, sacra Paganorum nuptialia horumque appendices, jusque de ea re pontificium primo inuenientem. Sed sacra illa, qua sacra, prorsus abolita Christianis. Immo Theodosius et Valentinianus Augusti vetuere in basilicis, id est ædibus sacris, nuptias celebrari. Sed id sumi solet pro eo, quod est convivia, tripudia, id genus nuptialis hilaritatis alia inibi haberi; non de ipso contractu reliquoque ibi ritu sacro nuptiali, qualem ad aras deorum etiam in Paganismo, velut ex receptissimo more fieri solitum volunt Stephanus

Forcatulus, Alexander Sardus alii- que nonnulli. Et interdum sic factum, pro arbitrato scilicet contrahentium communi, quorum essent in potestate, non diffitemur. Sed de jure ejusmodi sæculis antiquioribus ita recepto nullibi liquet. . . . Et quod habetur in Theodori Prodrumi, scriptoris inter Græcos recentioris, Amaranto, de ridiculis Stratoelis senis plane capularis et Myrillæ puellulæ nuptiis; illum nempe, simulac tabulæ nuptiales confectæ erant lectæque, dixisse, *Τί δὲ διαμέλλομεν ἔτι, καὶ οὐ πρὸς τὸν νεὸν ἀπιμεν*; statimque ad Isidis, velut ex receptissimo more, sponso amicosque ivisse; hoc inquam ex ritu inter Christianos recentiores passim admissio, quo templa sponsi adire solent, ibi natum, non ex more aliquo ejusmodi apud Paganos veteres seu qui ævi erant illius, cui fabulam suam affingit Theodorus ille.

Christians, when they made marriages one with another, to have the marriage solemnized by a minister of the Church. He owns it was sometimes so done by the choice of the contracting parties, or their parents inclining to it; but he asserts, they were under no obligation of law so to do, nor did any general custom prevail to give it so much as the title of a general practice. But Mr. Selden in this is contradicted by eminent men of his own profession. He himself owns¹⁰, that Dionysius Gothofred and Hotoman are against him in point of law: and Jacobus Gothofred, the famous commentator upon the Theodosian Code, is against him in point of practice. The former Gothofred¹¹ and Hotoman¹² are of opinion, that the words *vota nuptiarum* in one of Justinian's laws, mean 'the celebration of marriage by the clergy:' the other Gothofred thinks the passage hardly express enough to be a full proof of the matter: but then he is clear against Mr. Selden in point of practice. For he says¹³, the Ancient Church in general, and the African Church in particular, were ever wont to celebrate

¹⁰ Ibid. p. 306. (ad pag. im.) Justinianus quidem statuit, si nuptiarum tempus in pactum aliquod, seu conditionem venisset, id de ipsa nuptiarum festiuitate solum intelligendum, quod explicat ipse de tempore, ex quo vota nuptiarum re ipsa processerint. Sunt, qui benedictionem hic sacram volunt intelligi; alii rectius actum qualemcunque, quo nuptiæ celebratæ.

¹¹ Not. in Cod. Justin. l. 5. tit. 4. de Nuptiis, leg. 24. [Juxt. Ed. Amstel. 1663. (p. 150.) Puta sacra benedictio. But in the edition of Justinian's Codex, which I have used for verifying, (Gaildorph. Lugdun. 1627.) while I find the law, (t. 4. p. 1141.) I do not see the comment. ED.]

¹² Quæst. Illustr. q. 25. [This citation is indistinct. With Grischo-vius I can discover no express mention of the *vota nuptiarum*. The Author probably alludes to the following passage: (Oper. Hotomann. t. 1. part. 1. p. 921 c. 9.) Vetustissimum autem Christianorum institutum hoc esse, ut matrimonia palam ecclesiæ et ministrorum precibus consecrentur, facile demonstrari

potest: primum ex Tertulliano, qui Lib. ad Uxorem ita scribit: *Unde sufficiam, &c.* Alterum testimonium est ex l. 1. *Sancimus, 24. C. de Nupt.*, ubi imperator Justinianus statuit, ut ea demum rata sint matrimonia, in quibus nuptiarum accessit festiuitas, &c.

¹³ In Cod. Theod. l. 3. tit. 7. de Nuptiis, leg. 3. (t. 1. p. 280. col. dextr.) Sed quid de εὐλογία seu ἱερολογία dicemus, quæ hic non exprimitur? De Paganico ritu, ubi sacrificium et auspices adhibitos notum est, non quæro: verum de sacra benedictione in Christianorum nuptiis. Certe enim hoc Codice nulla mentio occurrit: neque Theodosius Junior id hac lege requirit: neque Valens Imp. *Leg. 6. inf. de Tironibus*. Neque etiam ullus est hac de re apud Justinianum locus expressus, etsi *Leg. 24. Cod. hoc tit. nuptiarum festiuitas et vota requirantur*. Et veterem tamen ecclesiam et in his Africanam ea usam colligitur, non ex uno Tertulliani loco. Primum occurrit sine Lib. 2. ad Uxorem: *Unde sufficiam, &c.* See before, ch. 2. s. 2. p. 23. n. 91.

marriages by the solemn benediction of the clergy. And he gives very good proofs of his assertion.

His first evidences are from Tertullian, who in one place has these remarkable words¹⁴: ‘How can I sufficiently set forth the happiness of that marriage which the Church makes or conciliates, and the oblation confirms, and the benediction seals, and the angels report, and the Father ratifies.’ In which words, Gothofred says¹⁵, the Church is said *to conciliate the marriage*, because in those times men commonly asked wives of the ecclesiastics, and consulted them about their marriage, and the profession of marriage was made before them, and finally the ecclesiastics gave wives by their benediction. He adds, that Tertullian in this place alludes to the five rites of the Gentiles used in their marriages: 1. The *proxenetæ*, or *conciliators of marriage*. 2. The offering of the kiss and espousal donations. 3. The obsignation of the instruments. 4. The testimony and presence of witnesses and friends. 5. The consent of parents in the marriage of their children. To which Tertullian opposes as many things intervening in a Christian marriage, viz. 1. The conciliation of the Church or the ecclesiastics. 2. The oblation of prayers. (I add, perhaps, also the oblation of the eucharist which commonly went together.) 3. The obligation made by the benediction of the ecclesiastics. 4. The renunciation, faith, and testimony of the angels. 5. The ratification or confirmation of our Father who is in heaven. A second passage alleged by Gothofred out of Tertullian is, where he speaks of clandestine marriages¹⁶, saying, ‘Among us, secret marriages, that is,

¹⁴ Ad Uxor. l. 2. c. 1. See before, ch. 2. s. 2. p. 23. n. 91.

¹⁵ Ubi supra. (ibid. p. 280.) Quo quidem loco ecclesia matrimonium conciliare dicitur, quia ab ecclesiasticis ferme conjuges postulabantur, superque matrimonio hi consulebantur, apud hos matrimonii professio fiebat; benedictione denique ecclesiastici conjuges dabant: et in summam illo loco Tertullianus alludit ad quinque ritus gentilitios, qui in nuptiis interveniebant: Conciliatores scilicet seu proxenetæ nuptiarum: Oblationem osculi et

arrarum: Obsignationem tabularum: Amicorum testiumque fidem et presentiam: Parentis denique consensum, si de liberorum nuptiis ageretur: quibus Tertullianus totidem, quæ in matrimonio Christiano interveniebant, opponit: Conciliationem ecclesiæ seu ecclesiasticorum; Oblationem precum: Obsignationem quæ fit benedictione ecclesiasticorum: Renuntiationem, fidem, testimonium angelorum: Ratihibitionem Patris nostri cœlestis.

¹⁶ De Pudicit. c. 4. (p. 557 b.) Ideo penes nos occultæ quoque

such as are not publicly professed before the Church, are in danger of being condemned as fornication and adultery.' And in another place¹⁷, speaking of second marriages and dissuading all persons from them, he says, 'How canst thou ask such a marriage of those, who cannot themselves have what thou askest of them? For the bishop, the presbyters, and the deacons, and the widows of the Church, whose society thou rejectest, are all monogamists, or but once married. Yet they will give husbands and wives as they do morsels, that is, to every one that asks, and join you together in the virgin Church, the only spouse of one Christ.' Mr. Selden¹⁸ excepts against this passage, as making the widows have the same concern in the marriage as the ministers: but that is a plain mistake; for the widows might be concerned in giving their consent and approbation, which Tertullian calls *the conciliation of marriage*; but the ministers were concerned further in giving the benediction also. This benediction is spoken of likewise by St. Ambrose¹⁹, as the custom of the Italic Churches in his time: 'For,' says he, 'when marriage ought to be sanctified by the sacerdotal veil and benediction, how can that be called a marriage where there is no agreement in the faith?' Gothofred thinks also that the same custom may be deduced out of those words of Ignatius²⁰: 'It becomes both men and women when they marry, to make the union *μετὰ γνώμης τοῦ ἐπισκόπου*, with the will and direction of the bishop, that the marriage may be according to the Lord, and not merely

conjunctiones, id est, non prius apud ecclesiam professæ, juxta mœchiam et fornicationem judicari periclitantur, &c.

¹⁷ De Monogam. c. 11. (p. 531 c.) Ut igitur in Domino [al. in Deo] nubas secundum Legem et Apostolum, si tamen vel hoc curas, qualis es id matrimonium postulans, quod eis, a quibus postulas, non licet habere? Ab episcopo monogamo, a presbyteris et diaconis ejusdem sacramenti, a viduis, quarum sectam in te recusasti? Et illi plane sic dabunt viros et uxores quomodo buccellas: hoc enim est apud illos, *Omni petenti te dabis*, et conjungent vos in ecclesia virgine, unius Christi unica sponsa.

¹⁸ [Uxor Hebraica, l. 2. c. 28. (t. 1. v. 2. p. 689.) Dabant igitur episcopi, presbyteri, diaconi, viduæ maritos, qui ab ipsis petebantur. Sed neque ad ipsum nuptialem contractum necessariamve ejus celebrationem, a ministro sacro peragendam, aut id ipsam simplicem benedictionem solemnem hæc attinent. Ita enim pariter et ad viduas spectaret simile officium. *Grischov.*]

¹⁹ Ep. 70. [al. 19.] ad Vigil. (t. 2. p. 844 b. n. 7.) Nam cum ipsum conjugium velamine sacerdotali et benedictione sanctificari oporteat, quomodo potest conjugium dici ubi non est fidei concordia?

²⁰ Ep. ad Polycarp. See before, ch. 2. s. 2. p. 22. n. 89.

according to the instigation of their own lusts.' And further, from what Gregory Nazianzen says of the marriage of Olympias²¹, that a great number of bishops were present at the solemnity, and that he himself was present in heart and will, celebrating the festival, and joining the right hands of the young couple together, and both of them to the hand of God. Where joining of them to the hand of God is plainly but another expression for the benediction. This is further evident from the fourth Council of Carthage, which orders²², 'that both the man and the woman that are to be blessed by the priest should be presented by their parents, or by their *paranymphs*, *bridemen*, who stood in the stead of their parents.'

Thus far the evidence produced by Gothofred. To which we may add that of St. Austin, who lived at the time of the Council of Carthage, where he tells us²³, it 'was in the bishop's power absolutely to give women in marriage, but they could not give them to men that were Heathens.' The benediction is not here expressly mentioned, but considering the whole affair was in the bishop's power, the benediction may easily be inferred from it. And Possidius in his Life makes express mention of it: for he says²⁴, 'it was St. Austin's opinion, which he learned from the Institutes of St. Ambrose, that a priest indeed ought not to be a solicitor of marriage in making matches between men and women: but when they themselves had agreed upon the matter, then at their joint request he ought to be present, either to confirm their agreement, or give it the benediction.' In like manner St. Chrysostom²⁵, inveighing against the lascivious and diabolical pomps

²¹ Ep. 57. (t. 1. p. 815 b.)
Καὶ παρῶν ἐπισκόπων ὄμιλος· ἐπεὶ τῷ
γε βούλεσθαι καὶ πάρειμι, καὶ
συνεορτάζω, καὶ τῶν νεῶν τὰς δεξιὰς
ἀλλήλαις τε ἐμβάλλω καὶ ἀμφοτέρας
τῇ τοῦ Θεοῦ.

²² C. 13. (t. 2. p. 1201 a.) Sponsus
et sponsa, cum benedicendi sunt a
sacerdote, a parentibus suis vel pa-
ranymphis offerantur, &c.

²³ Ep. 234. ad Rustic. See before,
ch. 2. s. 1. p. 19. n. 75.

²⁴ C. 27. Oper. Augustin. t. 10.
append. p. 276 a.) Sed plane ad hoc
sibi jam illis consentientibus, peti-
tum interesse debere [affirmabat]

sacerdotem, ut vel eorum jam pacta
et placita firmarentur, vel benedice-
rentur.

²⁵ Hom. 48. in Gen. t. 2. p. 681.
(t. 4. p. 490 e.) Τί τὰ σεμνὰ τοῦ
γάμου ἐκπομπεύεις μυστήρια; δέον
ἅπαντα ταῦτα ἀπελαύνειν, καὶ τὴν αἰδῶ
ἐκ προουμιῶν ἐκπαιδεύειν τὴν κόρην,
καὶ ἱερέας καλεῖν, καὶ δι' εὐχῶν καὶ
εὐλογιῶν τὴν ὁμόνοιαν τοῦ συνοικε-
σίου συσφίγγειν, ἵνα καὶ ὁ πόθος τοῦ
νυμφίου αὔξηται, καὶ τῆς κόρης ἡ σω-
φροσύνη ἐπιτείνηται, καὶ διὰ πάντων
τὰ τῆς ἀρετῆς ἔργα εἰσελεύσῃται εἰς
τὴν οἰκίαν ἐκείνην, καὶ πᾶσαι τοῦ Δια-
βόλου αἱ μηχαναὶ ἐκποδῶν ἔσονται,

which some used at their marriages, says, 'they ought rather to teach the virgin modesty in the entrance upon marriage, and to call for the priest, and by prayer and benediction tie the knot of unity in marriage; that the husband's love might increase, and the wife's chastity might be improved; that the works of virtue might enter into the house by all that was then done, and the wiles and works of the Devil be cast out.' This is a plain account of what that father desired, and what was practised by the better sort of Christians in such solemnities. Siricius, bishop of Rome, lived about the same time with St. Chrysostom and St. Austin, and he particularly mentions the benediction of the priest as used in marriage²⁶, giving it as a reason, why a woman that is espoused to a man ought not to be married to any other, 'because among Christians it was reckoned a sort of sacrilege to violate the benediction which was given by the priest to a woman upon her espousal.' And after him Pope Hormisdas, who lived about the year 520, a little before the time of Justinian, made a decree²⁷, 'that no one should make a clandestine marriage, but receiving the benediction of the priest, should marry publicly in the Lord.'

These evidences are abundantly sufficient to show what was the general practice of Christians in this matter from the very first ages.

2. And as to any exceptions that may be alleged against such an universal practice, they are of little moment. Some marriages indeed, notwithstanding all the care and advice of the Church, were made between Christians and Heathens: and in that case the ministers of the Church could have no hand in the marriage, nor give any benediction to it, because it was directly contrary to the rules of the Church that any Christian should marry an Heathen. Again, some canons discouraged, though they did not absolutely forbid second and third marriages after the death of a first wife or husband, and

In what cases it might happen to be otherwise.

καὶ αὐτοὶ μεθ' ἡδονῆς τὸν βίον διάγωσιν [διάξουσιν. Savil.] Agreeably to this St. Basil calls marriage *the bond or yoke that men take upon them by benediction*, Hom. 7. in Hexaëmer. t. 1. p. 81. (t. 1. part. 1. p. 95 a.) 'Ὁ τῆς φύσεως δεσμός, ὁ διὰ εὐλογίας ζυγός.

²⁶ Ep. 1. ad Himer. c. 4. See before, ch. 3. s. 9. p. 58. n. 3.

²⁷ Decret. c. 6. (CC. t. 4. p. 1556 d.) Nullus fidelis, cujuscunque conditionis sit, occulte nuptias faciat; sed, benedictione accepta a sacerdote publice nubat in Domino.

forbid any presbyter to be present at them. The Council of Neocæsarea has a canon²⁸ to this purpose: 'No presbyter shall be present at the marriage-feast of those that marry twice: for a digamist requires penance. How then shall a presbyter by his presence at such feasts give consent to such marriages?' And if he might give no consent to them by his presence, much less might he authorize them by his solemn benediction. Peter Martyr²⁹ and the Gloss upon Gratian³⁰ understand this canon as forbidding the clergy to have any concern in the marriage of proper polygamists, or such as married a second wife whilst the first was living; which is no more than all the clergy are prohibited at this day: for polygamy may not now be authorized by sacerdotal benediction. But if we take the canon in the common sense of marrying a second wife after the first was dead, and suppose the clergy forbidden to give the benediction to such marriages: yet this was but a canon of a particular Council, which never much prevailed. For we are sure in fact that second marriages had generally sacerdotal benediction, as well as the first: and therefore whatever might happen upon the strength of that canon, could be no great exception to the general practice. But that which gave the greatest liberty to marry without sacerdotal benediction, was the allowance which the laws of the empire granted to other ways of marrying besides that of solemnizing marriage by the benediction of the clergy. For though this had no great effect for the first three hundred years, whilst the laws continued Heathen, (for then the generality of Christians were no more disposed to marry without the benediction of the bishop or some of the clergy, than they

²⁸ C. 7. (t. I. p. 1481 d.) Πρεσβύτερον εἰς γάμους διγαμούντων μὴ ἐστιάσθαι ἐπεὶ, μετάνοιαν αἰτούντος τοῦ διγάμου, τίς ἔσται ὁ πρεσβύτερος, ὁ διὰ τῆς ἐστιάσεως συγκατατιθέμενος τοῖς γάμοις;

²⁹ Loc. Commun. l. I. class. 2. c. 10. n. 59. p. 277. (p. 213 g.) Canonem Concilii Neocæsariensis, quo prohibentur ministri ecclesiæ vel interesse vel benedicere secundis nuptiis, ego de istis novis nuptiis in divortii accipio, non de illis, quæ repetuntur altero conjugum de-

functo.

³⁰ Caus. 31. quæst. I. c. 8. (t. I. p. 1583. 12.) De his qui frequenter uxores ducunt, et de his qui sæpius nubunt, tempus quidem pœnitentiæ his manifestum constitutum est; sed conversatio et fides eorum tempus abbreviat. Presbyterum vero convivio secundarum nuptiarum interesse non debere: maxime cum præcipiatur secundis nuptiis pœnitentiam tribuere: quis erit presbyter, qui propter convivium illis consentiat nuptiis?

were inclined to end their civil controversies any other ways than by the bishop's arbitration and decision,) yet afterwards, when the laws became Christian, and no immediate provision was made to oblige men universally to solemnize marriage by the benediction of the clergy, but other ways were still allowed as sufficient to make a marriage good in law without it, men began to fall off from the ancient practice, some for one reason and some for another, till by degrees the primitive way of marrying among Christians came to be much dishonoured and neglected.

3. This made some of the more zealous emperors, who about the eighth and ninth centuries were a little inclined to correct and reform some abuses which the corruption of the times had brought in upon the discipline of the Church, to look upon this neglect of marrying without sacerdotal benediction as an abuse among the rest, and a deviation from the more ancient laudable practice. Hereupon they set themselves to revive the primitive custom, and make some more effectual provision than had hitherto been done, by more express and general laws to establish and confirm it. Charles the Great enacted a law³² in the West about the year 780, wherein he ordered, 'that no marriage should be celebrated any other way than by blessing with sacerdotal prayers and oblations: and whatever marriages were performed otherwise, should not be accounted true marriages, but adultery, concubinage, or fornication.' And about the year 900, Leo Sapiens³³, in the Eastern empire, revived the same ancient practice, which ever since continued to be the practice of the Church. Mr. Selden³⁴, and Gothofred³⁵, both

How the primitive practice was revived, when it came to be neglected.

³² Capitular. l. 7. c. 363. [463.] (Capitul. Reg. Franc. t. I. p. 1129.) Aliter legitimum . . . non fit conjugium . . . nisi sponsa suo tempore sacerdotaliter cum precibus et oblationibus a sacerdote benedicatur, &c.

³³ Leo Novel. 89. (ad calc. Corp. Jur. Civ. Amstel. 1663. t. 2. p. 267.) Περὶ τοῦ τὰ συνοικέσια ἄνευ τῆς ἱερᾶς εὐλογίας μὴ ἐρῶσθαι.

³⁴ Uxor Hebraica, l. 2. c. 29. p. 309. (t. I. v. 2. p. 696.) Inde [Leo] sanctionem edidit, cujus titulus Περὶ τοῦ τὰ συνοικέσια ἄνευ τῆς ἱερᾶς εὐλογίας μὴ ἐρῶσθαι: ubi in-

quit, Καθὰπερ ἐπὶ τέκνων εἰσποιήσεως ἱερᾶς ἐπικλήσεσι τὴν εἰσποίησιν προβαίνειν διορισάμεθα, οὕτω καὶ τὰ συνοικέσια τῇ μαρτυρίᾳ τῆς ἱερᾶς εὐλογίας ἐρῶσθαι κελευόμεν. Neque aliter jure matrimonii, sive in societate vitæ, sive in prole quenquam gavisurum. In hanc rem, ejusdem memorat constitutionem Harmenopolus, uti et aliam Alexii Comneni, ducentis aut circiter annis postea Orientis Augusti. Sic item Joannes episcopus Citrensis, alii. Atque Leonina hæc vim juris postea obtinuit, ut paucæ aliquot ejusdem aliæ, nec plures. Atque unde in Oriente jus

agree in this, that now the necessity of sacerdotal benediction was established by law: but they differ in one point, that Mr. Selden supposes this was the first beginning of the general practice of making marriages by sacerdotal benediction: whereas Gothofred thinks it was only a reviving of a former ancient general practice, which for some ages had been much neglected. And that the truth lies on Gothofred's side, the reader from what had been said will be able very easily to determine.

Other ceremonies used in marriage, as joining of hands and veiling.

4. Having thus resolved the main question concerning sacerdotal benediction, I now go on with the lesser ceremonies used in marriage. Among which we find the ancient rite of *joining the right hands* of the espousing parties together. For so we have heard Gregory Nazianzen already representing the marriage of Olympias³⁶, 'that it was done by joining the right

in matrimonii celebrandis sacerdotale, quatenus jus intuemur Cæsareum, ortum habuerit, et quamdiu sine sacris rata satis ibi haberentur conjugia, ex jam indicatis satis constat. Quod ad Occidentem attinet; ex epistolæ illius Evaristi Papæ verbis, saltem Evaristo tributis, in Capitula Caroli et Ludovici Cæsaris relatis ibique vim legis obtinentibus, videtur sane non solum benedictionis sacræ usus, adeoque ipsa contrahendi formula in cœtu sacro, præeunte sacro ministro, inolevisse, sed et matrimonium ipsum inde tantum pro legitimo habitum esse. Id evenit sub annum Christi 820. Et paullo post exemplum occurrit illustre benedictionis nuptialis, velut in morem receptæ, cum conjungebantur Ethelwolfus Anglorum rex et Juditha Caroli Calvi filia. Alibi autem iisdem imperatores, ut publicæ fierent nuptiæ, statuere, ubi nihil de benedictione sacra. Etiam in legibus Wisigothorum, hisce antiquioribus, expressa in connubiis mentio permissus comitis, dotis constitutionis, tabularumque dotalium, ut quæ testimonii publici vicem obtinerent, ubi nihil omnino de benedictione sacra aut sacro ministro. Quod et de aliis legibus veterum dicendum, quæ in re nuptiali sub illud ævum adeo diversæ, ut Francus, verbi gratia, qui

Saxoniam jure Saxonico duxisset, eam non uxorem legitimam censeret, quia non ducta jure seu ritu Francico, renitente interim Concilio Triburiensi. Quod autem de benedictione sacra sic in imperium Occidentale est receptum, in alia regna Christiana, quæ vicina fuere, aliter atque aliter postmodum diffusum est, &c.

³⁵ In Cod. Theod. l. 3. tit. 7. de Nuptiis, leg. 3. (t. I. p. 281. col. dextr.) Ex his locis omnibus patet, professionem nuptiarum, apud episcopos et presbyteros factam, intervenisse adeo in nuptiis ecclesiasticis personas, benedictionesque proinde ritum in nuptiis apud veteres Christianos usurpatum: nondum tamen sub facie ecclesiæ totius, verum domi. Immo et hæc ipsa benedictio postea neglecta, quam ideo revexit, nuptiasque adeo huic benedictioni præcisè subjecit in Oriente, Leo Imp. Novella 89. *Περὶ τοῦ τὰ συνοικέσια ἄνευ τῆς ἱερᾶς εὐλογίας μὴ ἐρρῶσθαι*: Ejusdemque idem meminit Novella 74., *Περὶ τοῦ μὴ τελεῖσθαι τὰς εὐλογίας, πρὶν ἂν ὁ νόμιμος τοῦ γάμου συμφθάσῃ καιρὸς*, et Novella Alexii Comneni.—Vide etiam Scholiasten Harmenopuli, l. 4. tit. 4.

³⁶ Ep. 57. See before, s. I. n. 21, preceding.

hands of the young couple together, and both their hands to the hand of God.' St. Ambrose³⁷ also takes notice of the custom of *veiling*, as a ceremony used in marriage, when he says, 'the Christian marriage ought to be sanctified with the sacerdotal veil and benediction.' Tertullian also mentions the custom of veiling as used by the Heathens, which³⁸ he commends, together with the ceremony of the solemn kiss and joining of hands. But these he speaks of rather as ceremonies used in espousals before marriage: though we may suppose them to be used in both, since the Latin name of *marriage*, *nuptiæ*, is observed by the Roman antiquaries³⁹ to have its name from *obnubere*, which signifies *to veil* or *cover*.

5. Optatus seems to allude to another ceremony, which I have not yet found expressly mentioned in any other author: that is, the woman's *loosing* or *untying her hair* in the solemnity of marriage. For, writing against the Donatists⁴⁰, who had re-consecrated the Catholic virgins, who before had espoused themselves to Christ, he says, 'Those virgins, to show that they had renounced all secular marriage, had untied their hair to a spiritual husband, they had already celebrated a celestial marriage. Why therefore did ye compel them to untie the hair again?' This seems to allude to some such custom in secular marriage: because he adds⁴¹, 'that when women married a second time in the world, this was not used: which implies, that it was used the first time, though omitted in second marriages, as many other ceremonies of temporal festivity were,

Untying the
woman's
hair.

³⁷ Ep. 70. See before, s. i. n. 19, preceding.

³⁸ De Virgin. Veland. c. 11. See before, ch. 3. s. 6. p. 54. n. 89.

³⁹ Rosin. Antiquit. Rom. l. 5. c. 35. (p. 959 e. 3 et 6.) Velo obnubi solebat, cum ad virum duceretur. . . Unde nuptiarum nomen ductum est. Nubere enim et obnubere, priscis *velare* et *operire* significabat, ut Festus Pompeius non uno loco, Nonius Marcellus, et alii complures notant. [See Facciolati (Lond. 1826. v. i. p. 1283.) *Nubo*, . . . *to cover*, *veil*, *καλύπτω*, *tego*, *operio*, *velo*; unde *obnubo*. Columell. 10, 158. Tellus de positus cupiet se nubere plantis Quoniam vero sponsæ apud veteres, cum viro tradebantur,

flammeo nubere, id est, velare capita solebant, factum est ut per metonymiam usurpetur pro *in matrimonium collocari*; &c. ED.]

⁴⁰ L. 6. 97. (p. 116.) Ut sæcularibus nuptiis se renuntiasse monstrarent, spiritali sponso solverant crinem, jam cælestes celebraverant nuptias. Quid est quod eas iterum crines solvere coegistis?

⁴¹ Ibid. (p. 117.) Ut crines iterum solverent imperastis. Hoc nec mulieres patiuntur, quæ carnaliter nubunt: ex quibus si alicui maritum mutare contigerit, non repetitur illa temporalis festivitas: non in altum tollitur: non populi frequentia procuratur.

viz. gay dressing, and crowning, and, what naturally followed them, the great concourse and acclamations of the people.' But if any one thinks this was not an allusion to any ceremony used in secular marriages, but rather a ceremony actually used in spiritual marriages of virgins to Christ: because St. Jerom⁴² speaks of 'their cutting off their hair' in some places, when they renounced the world, and devoted themselves to Christ: I will not stand to contend about a matter both small and obscure, but go on to that which is more certain in secular marriages, which is our present subject.

Crowning
the new-
married
couple with
crowns or
garlands.

6. When the sacred office of benediction was over, and the married persons were ready to depart, it was usual to crown the bridegroom and bride with *crowns* or *garlands*, the symbols of victory. For now it was supposed they had hitherto striven virtuously against all manner of uncleanness, and therefore were crowned as conquerors in their marriage. St. Chrysostom⁴³ mentions the ceremony, and gives this account of it: 'Crowns are therefore put upon their heads, as symbols of victory; because, being invincible, they entered the bride-chamber without ever having been subdued by any unlawful pleasure.' So that this ceremony was used as a mark of honour and note of distinction, to reward their virtue, and put a difference between them and such as had before addicted themselves to fornication and uncleanness. 'For to what purpose,' says Chrysostom again⁴⁴, 'should he wear a crown upon his head, who had given himself up to harlots, and been subdued by pleasure?' Which seems to imply, that fornicators were denied this honour, when they came to marry: that being a part of their punishment among other acts of discipline in the Church. And upon the same account this ceremony was seldom or never used in second and third marriages, because though they were

⁴² Ep. 48. [al. 147.] cont. Sabianian. (t. 1. p. 1083 c.) Moris est in Ægypti et Syriæ monasteriis, ut tam virgo, quam vidua, quæ se Deo voverint, et sæculo renuntiantes omnes delicias sæculi conculcarint, crimen monasteriorum matribus offerant desecandum, non intecto postea contra Apostoli voluntatem incesturæ capite, sed ligato pariter ac velato.

⁴³ Hom. 9. in 1 Tim. p. 1567.

(t. 11. p. 597 b.) Διὰ τοῦτο στέφανοι ταῖς κεφαλαῖς ἐπιτίθενται, σύμβολον τῆς νίκης, ὅτι ἀήττητοι γενόμενοι, οὕτω προσέρχονται τῇ εὐνῇ, ὅτι μὴ κατηγορίσθησαν ὑπὸ τῆς ἡδονῆς. εἰ δὲ ἄλλους ὑπὸ τῆς ἡδονῆς πόρναις ἑαυτὸν ἐκδῶ, τίνος ἔνεκεν λοιπὸν [καὶ] στέφανον ἔχει [ἐπὶ] τῆς κεφαλῆς ἡττημένος;

⁴⁴ [Ibid. See the latter part of the preceding note. Ed.]

not absolutely condemned as unlawful, yet they were not reckoned so honourable as the first.

As to the ceremony in general, Mr. Selden⁴⁵ says it is mentioned by Gregory Nyssen, by Basil of Seleucia, and by Palladius. And it is more than once noted by Sidonius Apollinaris, who, speaking of the marriage of Ricimer, and describing the pomp of it, says⁴⁶, 'Now the virgin was delivered into his hands, now the bridegroom was honoured with his crown.' And again in his Panegyric to Anthemius the emperor, speaking of the same marriage of Ricimer, who married the emperor's daughter, he says to Ricimer in the poetical strain⁴⁷, 'This marriage was procured by your valour, and the laurel crown gave you the crown of myrtle,' alluding to the different customs of crowning warriors with laurel and bridegrooms with myrtle. This was indeed an old ceremony used in Heathen marriages; as we learn from Tertullian⁴⁸, who reckons it an idolatrous rite as used by them, and therefore says Christians did not marry with Heathens, lest they should draw them to idolatry, from which their marriages took their beginning. But the ceremony was innocent in its own nature, and therefore the Christians never made any scruple to adopt it into the rites of marriage, which they made among themselves, because it was a significant ceremony declaring the innocency of the parties joined together. For which it is still retained among the Greeks, as we learn from Nicetas⁴⁹, bishop of Heraclea, a modern Greek writer, and Metrophanes Critopulus⁵⁰, and Dr.

⁴⁵ Uxor Hebraica, l. 2. c. 24. p. 245. (t. 1. v. 2. p. 662.) Et de corona Orientalium nuptiali ex Gregorio Nysseno, Basilio Seleuciensi, Palladii Historia Lausiaca, alia notarunt pridem viri docti.—Sherlogus in Cantic. vestigat. 27. n. 16. See Selden *ibid.* (n. g.), who cites him.

⁴⁶ L. 1. Ep. 5. (p. 29.) Jam quidem virgo tradita est, jam corona sponsus . . . honoratur.

⁴⁷ Carm. 2. ad Anthem. (p. 35. 503.)

Hos thalamos, Ricimer, virtus tibi pronuba poscit,
Atque Dionæam dat Martia laurea myrtum.

⁴⁸ De Cor. Mil. c. 13. (p. 109 a.) Coronant et nuptiæ sponso: et ideo non nubimus Ethnicis, ne nos ad idololatriam usque deducant, a qua apud illos nuptiæ incipiunt.

⁴⁹ Respons. (ap. Leunclav. Jus Græc. Rom. t. 1. p. 310.) Ἡ μὲν ἀκρίβεια τοὺς διγάμους οὐκ οἶδε στεφανοῦν· ἡ δὲ ἐν τῇ μεγάλῃ ἐκκλησίᾳ συνήθεια τὰ τοιαῦτα οὐ παρατηρεῖται· ἀλλὰ καὶ τοῖς διγάμοις τοῖς νυμφικοῦς στεφάνους ἐπιτίθησι, κ. τ. λ.

⁵⁰ Confess. Fidei, c. 12. de Conjugio. (p. 115.) Εἶτ', ἀλλήλων τὰς δεξιὰς συνάψας, ἐπιτίθησι ταῖς ἐκείνων κεφαλαῖς στεφάνους ἐξ αἰθθαλοῦς φυτοῦ.

Smith⁵¹, in his Account of the Greek Church. It is also spoken of with approbation by Peter Martyr⁵² and other Protestant writers, who commend it as a laudable ceremony for the reason given by St. Chrysostom. And it is still retained among the Helvetians, as Mr. Werndley informs us in his Notes upon the Tigurine Liturgy⁵³. But I return to the ancient Church.

Carrying the bride home to the bridegroom's house; how far necessary in some cases of law.

7. There was one custom more, which is not to be reckoned so much among the religious ceremonies, as to be put into the account of the pomp that attended marriage: and I should not have mentioned it in this place, but that it was required as necessary in some cases of law. That is, the custom of the woman's being *carried by the husband home to his own house*; whence the phrase *ducere uxorem* is so commonly used on the man's part for *marrying a wife*; as *nubere* is proper on the woman's part for *being married*, on account of the *veiling* used in marriage, as has been noted before, [in the fourth section preceding.] But I mention it not barely upon this account, but because in some cases it was a condition precisely required in law, before a man could lay claim to some privileges belonging to marriage. As appears from one of the laws of the Emperor Valens⁵⁴ concerning the *tirones*, or *soldiers newly listed*

⁵¹ Account, &c. (p. 189.) Be the persons of what quality or condition soever, crowns or garlands, made for the most part of olive-branches, stitched over with white silk, and interwoven with purple, are a necessary and essential part of the nuptial solemnity, (hence *στεφάνωμα* is oftentimes used for *marriage*, and *στεφανούσθαι* and *γαμείσθαι* signify the same thing,) they being the symbols, not to say the complement, of this mystical rite. The priest, covering the head of the bridegroom with one of these garlands, says, The servant of God, &c. [*Στέφεται δούλος τοῦ Θεοῦ, ὁ δεῖνα τὴν δούλην τοῦ Θεοῦ τήνδε, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.*] Then he crowns the head of the bride with the other garland, repeating the same words with their due alterations; and then, putting their hands across, he blesses them in this form thrice, O Lord

God, &c. [*Κύριε, ὁ Θεὸς ἡμῶν, δόξῃ καὶ τιμῇ στεφάνωσον αὐτούς.*]

⁵² Loc. Commun. l. s. class. 2. c. 10. n. 22. (p. 200 e. 7.) Obiter annotabo, quid eo loco de nuptialibus coronis tradat [Chrysostomus, Hom. 9. in 1 Tim.] nam etiam tum coronis utebantur in nuptiis. *Quid, inquit, vult corona? Ut ostendant se conjuges, usque ad id tempus victores fuisse cupiditatum. Quod si fuisti adulter aut scortator, quomodo coronam gestas?*

⁵³ (P. 152.) The Bride during the solemnization of the Marriage, &c.

⁵⁴ Cod. Theod. l. 7. tit. 13. de Tironibus, leg. 6. (t. 2. p. 376.) Si oblatas junior fuerit, qui censibus tenetur insertus, ex eo tempore, quo militiae sacramenta suscepit, proprii census caput excuset, ac si quinquennii tempus fida obsequii devotione compleverit, uxoriam quoque capitationem merito laborum præstet immunem: ea scilicet servanda

into military service. To encourage the speedier recruiting of the army, Valens made a law, 'that every new soldier from the time of his listing, or taking the military oath, should be free from the capitation-tax: and not only so, but if he served faithfully five years, his wife also should be free from the same tax, provided that after he had married her, he brought her to his own house, and did not leave her in her former habitation; for if he did so, she could not be proved to be his wife, and therefore should be kept with the burden of the tax upon her.' Justinian⁵⁵ made a law of the same nature for other cases: 'that if any one made a bargain to give or to do any thing upon marriage, whether he called it the time of marriage, or named it marriage itself; the condition should not be interpreted to be fulfilled, till the festivity of marriage, which comprehended this ceremony of carrying the wife to the house of the husband, was completed.' So that it was necessary in these cases for certain ends and purposes, though otherwise the marriage was sufficiently perfected without it. Yet, it being an ancient custom, the pomp of the marriage was deemed imperfect, till this ceremony was used: as we may gather from that of Sidonius⁵⁶, where he says, 'the pomp of the marriage was not yet fully completed, because the new bride was not yet removed to the house of her husband.'

8. This was an innocent part of marriage pomp, which was often attended with the concourse and acclamations of the people. Neither was it reckoned any harm to have a decent *epithalamium*, or *modest nuptial song*, or a feast of joy suitable to the occasion. But the *fescennina*, or *immodest ribaldry*, that was sometimes used under the notion of the marriage-pomp, and the scurrility and obscenity of actors and mimics fetched from the stage, together with the excessive revellings and dancings, that some called innocent nuptial mirth and di-

How far the marriage pomp was allowed or disallowed by the ancient Fathers.

ratione, ut quam sibi uxorem copulaverat affectu, et in priore lare derelictam memorarit, in probata [leg. improbatam] census sarcina sustineat.

⁵⁵ Cod. l. 5. tit. 4. de Nuptiis, leg. 24. (t. 4. p. 1141.) Sancimus, si quis nuptiarum fecerit mentionem in quocumque pacto quod ad dandum vel ad faciendum . . . concipi-

tur, et sive nuptiarum tempus dixerit, sive nuptias nominaverit: non aliter intelligi conditionem esse adimplendam, . . . nisi ipsa nuptiarum accedat festivitas, &c.

⁵⁶ L. I. Ep. 5. (p. 29.) . . . Nondum tamen cuncta thalamorum pompa defremuit, quia necdum ad maritum domum nova nupta migravit.

version, were looked upon as great abuses; and accordingly proscribed and condemned by some canons, and severely inveighed against by the Fathers, as things utterly unbecoming the modesty and gravity of Christian marriages.

The Council of Laodicea⁵⁷ says, 'Christians ought not at marriages βαλλίζειν ἢ ὀρχεῖσθαι, to use wanton balls or dances, but dine or sup gravely, as becomes Christians.' Some by the word βαλλίζειν understand *playing on cymbals and dancing to them*. So Suidas⁵⁸ and Zonaras⁵⁹ interpret it. But the word denotes something more, viz. *tossing the hands in a wanton and lascivious manner*⁶⁰: and in that sense there might be good reason to forbid it: whereas bare music and dancing without any immodest or antic tricks seems hardly a crime worthy a canon to forbid it. And if we may judge by Chrysostom's sharp invective against this and other extravagances committed at marriage feasts, there must be something more extraordinary in them. For speaking of Isaac's marriage with Rebecca, 'Consider here,' says he⁶¹, 'how there was no Satanical pomp, no cymbals, and piping, and dancing, no Satanical feasting, no scurrilous buffoonery or filthy discourse, but

⁵⁷ C. 53. (t. i. p. 1505 c.) Ὅτι οὐ δεῖ Χριστιανοὺς εἰς γάμους ἀπερχομένους βαλλίζειν ἢ ὀρχεῖσθαι, ἀλλὰ σεμνῶς δειπνεῖν ἢ ἀριστᾶν, ὡς πρέπει Χριστιανοῖς.

⁵⁸ Voce, βαλλίζειν. (t. i. p. 531 f. 3.) Βαλλίζειν, τὸ κύμβαλα κτυπεῖν, καὶ πρὸς ἐκείνων ἦχον ὀρχεῖσθαι.

⁵⁹ In C. Laodic. c. 53. (ap. Bevereg. Pand. t. i. p. 478 b.) Βαλλίζειν ἐστὶ, τὸ κύμβαλα κτυπεῖν, καὶ πρὸς τὸν ἐκείνων ἦχον ὀρχεῖσθαι.

⁶⁰ [See Stephani Thesaur. voce βαλλίζειν. (Lond. 1822. v. 4. col. 2578.) Tripudio, pedibus plaudo, tripudiantium more salto, &c., where the citation of a passage from Athenæus (362) seems to prove that βαλλίζειν was nearly or quite equivalent to κωμάζω, and meant a *wanton and immodest way of dancing*. From this Greek word we have the French term *ballet* and our own *ball*. The principle of the Laodicean canon, cited just before, would surely condemn the dancing of the *ballet-girl*, and forbid a serious Christian to

witness or encourage it. ED.]

⁶¹ Hom. 48. in Gen. p. 680. (t. 4. p. 490 d.) Ἐνταῦθα σκόπει μοι, ἀγαπητέ, πῶς . . . οὐδαμοῦ πομπὴ Διαβολικὴ, οὐδαμοῦ κύμβαλα καὶ αὐλοὶ καὶ χορεῖαι, καὶ τὰ Σατανικὰ ἐκείνα συμπίσια, καὶ αἱ λοιδορίαι, αἱ πάσης ἀσχημοσύνης γέμουσαι, ἀλλὰ πᾶσα σεμνότης, πᾶσα σοφία, πᾶσα ἐπιείκεια. Εἰσηγήθη δέ, φησιν, Ἰσαὰκ εἰς τὸν οἶκον τῆς μητρὸς αὐτοῦ, καὶ ἔλαβεν τὴν Ῥεβέκκαν, καὶ ἐγένετο αὐτῷ γυνή, καὶ ἠγάπησεν αὐτὴν καὶ παρεκλήθη Ἰσαὰκ περὶ Σάρρας τῆς μητρὸς αὐτοῦ. Ταύτην μιμήσθωσαν αἱ γυναῖκες τοῦτον ζηλούτωσαν ἄνδρες· οὕτω τὰς νύμφας ἀγαγέσθαι σπουδαζέτωσαν. Τίνος γὰρ ἔνεκεν, εἰπέ μοι, ἐξ ἀρχῆς καὶ ἐκ προομιῶν κηλίδων πληρῶσαι συγχωρεῖς τῆς κόρης τὰς ἀκοῦς διὰ τῶν ἀισχρῶν ἀσμάτων, διὰ τῆς ἀκαίρου πόμπης ἐκείνης; οὐκ οἶσθα, ὅπως ἡ νεότης εὐκόλος πρὸς ὄλισθον; τί τὰ σεμνὰ τοῦ γάμου ἐκπομπεύεις μυστήρια; δέον ἅπαντα ταῦτα ἀπελαίνειν, καὶ τὴν αἰδῶ ἐκ προομιῶν ἐκπαιδεύειν τὴν κόρην.

all was gravity, wisdom, and modesty. Let husbands and wives now imitate these. For why should a husband from the very first suffer the ears of his young spouse to be filled with filth from lascivious and obscene songs, and such unseasonable pomp? Know you not that youth of itself is inclined to evil? Why do you bring the mysteries of venerable marriage upon the open stage? You ought to drive away all this sort, and teach the young bride modesty from the beginning.' So again⁶², discoursing of the marriage of Jacob and Leah, 'You see,' says he, 'with what gravity marriages were anciently celebrated. Hear this, all ye that admire Satanical pomps, and disgrace the honour of marriage from the very beginning! Was there here any Satanical dancings? Why do you bring such a plague into your house from the very first moment? Why do you call the actors from the stage, and with unseasonable expense wound the virgin's chastity? It is difficult enough without such fomenters to moderate the torrent of youthful affections: but when these things are added both by seeing and hearing to raise a greater flame, and make the furnace of the affections rage more violently, how is it possible that the youthful soul should not be destroyed?'

From all this it is plain that it was not a sober entertainment at a marriage feast, nor bare music and dancing, nor a modest nuptial song, that the Fathers so vehemently declaimed against as Satanical pomps: but it was the obscene and filthy songs, the ribaldry and lascivious actions of mimics and buffoons brought from the stage, joined with their immodest dancings and other the like vanities, tending to corrupt youthful minds both by seeing and hearing, which they justly inveighed against, as unbecoming the modesty and sobriety of Christians. Any other innocent pomp or mirth they freely allowed, deny-

⁶² Hom. 56. in Gen. p. 743. (ibid. p. 539 c.) Εἶδες τὸ παλαιὸν, μεθ' ὅσης σεμνότητος τοὺς γάμους ἐπέτελλον· ἀκούσατε, οἱ περὶ τὰς Σατανικὰς πομπὰς ἐπισημένοι, καὶ ἐξ αὐτῶν τῶν προοιμίων τὰ σεμνὰ τοῦ γάμου κατασχύνοντες· μήπου αὐλοὶ; μήπου κύμβαλα; μήπου χορεῖαι Σατανικαί; Τίως γὰρ ἔνεκεν, εἰπέ μοι, τοσαύτην λύμην εὐθέως ἐπέσιγάεις εἰς τὴν οἰκίαν, καὶ τοὺς ἀπὸ τῆς σκηνῆς καὶ τῆς ὀρχήσεως [al. ὀρχήστρας] καλεῖς; ἵνα

μετὰ τῆς ἀκαίρου δαπάνης καὶ τὴν τῆς κόρης λυμὴν σωφροσύνην, καὶ τῶν νέων ἀναισχυντότερον ἐργάση; Ἀγαπητὸν γὰρ, καὶ ἄνευ τούτων τῶν ἱπεκκαυμάτων ἐκείνην τὴν ἡλικίαν δυνηθῆναι πράως ἐνεγκεῖν τὸν χειμῶνα τῶν παθῶν. Ὅταν δὲ καὶ τοσαῦτα ἢ τὰ διὰ τῆς ὄψεως καὶ διὰ τῆς ἀκοῆς δαψιλεστέραν ἀνάπτουσα τὴν πυρὰν, καὶ τὴν κάμνον τῶν παθῶν φλογωδεστέραν ἐργαζόμενα, πῶς οὐχὶ ὑποβρύχιος ἢ τοῦ νέου ψυχὴ γενήσεται;

ing only such as savoured of lightness or lewdness, or intemperance, which naturally tended, like evil communications, to corrupt good manners.

And so I have done with the rites and ceremonies observed in the contracting and celebrating of marriage among the ancient Christians. There remains only one thing behind relating to marriage, and that is to show how the bond of matrimony might in some measure be broken and dissolved by divorce, and what were reputed just and legal causes of divorce: of which, because it is a matter of some moment, I will treat distinctly in a particular chapter.

CHAP. V.

Of divorces: how far they were allowed or disallowed by the ancient Christians.

The Ancients divided about the sense of fornication. Some taking it only for carnal fornication, and making it the only just cause of divorce.

I. THE Ancients were not perfectly agreed upon this question. The writers of the Church were divided among themselves, and the laws of the State differed from both. Our business therefore must be to explain the differences of these opinions, and the several practices that were founded upon each of them. The ecclesiastical writers for the most part agreed in one thing, that there was no just cause of divorce allowed by Christ but only fornication. But then they differed about the notion of fornication: some took it in the obvious and vulgar sense for carnal fornication only; whilst others extended its signification to include spiritual fornication, or idolatry and apostasy from God, which they thought a lawful cause of divorce as well as the other. And some few thought all other sins that are equal to fornication were included in this notion of fornication, and so made them to be just causes of divorce also. They who thought fornication or adultery was to be taken in the proper and literal sense, confined the business of lawful divorce to this cause only.

Clemens Alexandrinus⁶¹ speaks in general against divorces, as they were allowed and commonly practised in his time by

⁶¹ Stromat. 2. (p. 506. 31.) "Οτι λύσεις γυναίκα, πλὴν εἰ μὴ ἐπὶ λόγῳ πορνείας· μοιχείαν δὲ ἡγείται, τὸ ἐπιγῆμαι ζῶντος θατέρου τῶν κευχωριτρέπει, ἀντικρυς νομοθετεῖ· Οὐκ ἀπο-

the authority of the Roman laws, which made it necessary in case of adultery, and warrantable at least in many other cases. But Tertullian⁶² is more express, saying, ‘that the Creator allows no marriage to be dissolved but only for adultery.’ So Chrysostom in many places⁶³: ‘Christ has left but one cause of divorce, that is, adultery.’ Again⁶⁴, ‘Christ has taught us that all crimes are to be borne with in the wife besides adultery.’ ‘The Apostles,’ he says further⁶⁵, ‘thought it hard and burdensome that a man should retain a woman full of all wickedness, and bear with a furious wild beast in his house: and yet he gave them this precept, (Matth. 19, 9.) “Whosoever shall put away his wife, except it be for fornication, committeth adultery.”’ And this he repeats in other places⁶⁶. Lactantius seems to have been of the same mind: for he says⁶⁷, ‘God commanded that the wife should never be put

⁶² Cont. Marc. l. 4. c. 34. (p. 450 b.) Præter ex causa adulterii nec Creator disjungit, quod scilicet ipse conjunxit, &c.

⁶³ Hom. 17. in Matth. p. 117. (t. 7. p. 228 a.) Καὶ γὰρ καὶ τούτῳ καταλιμπάνει τρόπον ἓνα ἀφέσεως, εἰπὼν, Παρεκτὸς λόγου πορνείας.

⁶⁴ Hom. 1. De decem millium Debitore. t. 5. p. 8. (t. 3. p. 6 b.) . . . Χριστοῦ . . . πᾶσαν κακίαν γυναικὸς παραινούντος φέρειν πλὴν πορνείας μόνης.

⁶⁵ Hom. 63. [Bened. 62. al. 63.] in Matth. p. 552. (t. 7. p. 622 d.) Καὶ γὰρ σφόδρα ἐπαχθὲς εἶναι ἐδόκει τὸ γυναικα πάσης κακίας γέμουσαν ἔχειν, καὶ ἀνέχσθαι ἀημέρου θηρίου διὰ παντὸς ἔνδον συγκεκλεισμένου.

⁶⁶ De Virginit. c. 28. (t. 1. p. 288 d.) Οὐδὲ γὰρ ἐκείνοι πρότερον φορτικὸν εἶναι καὶ ἐπαχθῆ τὸν γάμον ἐνόμισαν· ἀλλ’ ὅτε ἤκουσαν τοῦ Κυρίου εἰς ταύτην αὐτοὺς κατακλείοντος τὴν ἀνάγκη, εἰς ἣν καὶ τοὺς Κορινθίους ὁ Παῦλος τότε· τὸ γὰρ, Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ τὸ, Ὅ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ῥήμασι μὲν ἐτέροις, γνώμη δὲ εἶρηται τῇ αὐτῇ. Εἰ δὲ τις ἀκριβέστερον καταμάθοι τὸ τοῦ Παύλου, μᾶλλον ἐπιτείνει τὴν τυραννίδα, καὶ φορτικώτερον ἐργάζεται τὴν δουλείαν. Ὁ μὲν γὰρ Κύριος οὐκ ἀφήσει κύριον

εἶναι τοῦ τῆς οἰκίας ἐκβαλεῖν· ὁ δὲ Παῦλος καὶ τὴν τοῦ οἰκείου σώματος ἐξουσίαν παραιρεῖται, πᾶσαν αὐτοῦ τὴν ἀρχὴν τῇ γυναικὶ παραδίδους, καὶ ἀργυρωθέντου μᾶλλον ὑποτάξας οἰκέτου· τούτῳ μὲν γὰρ ἕξεστι πολλάκις καὶ παντελοῦς ἐλευθερίας τυχεῖν, εἰ δυνηθεῖ ποτὲ εὐπορήσας ἀργυρίου καταθεῖναι τὴν τιμὴν τῷ δεσπότη· ὁ δὲ ἀνὴρ, κὰν τὴν ἀπάντων ἀργαλεωτέραν ἔχη γυναικα, στέργειν ἀναγκάζεται τῇ δουλείᾳ [al. τὴν δουλείαν], καὶ λύσιν οὐδεμίαν οὐδὲ διέξοδον ταύτης δύναται τῆς δεσποτείας εὑρεῖν.—Hom. 53. In eos, qui cum Judæis jejulant. [Bened. Hom. cont. Judæos 2.] t. 5. p. 720. (ibid. p. 604 d.) Εἴ τις γὰρ, φησιν, ἔχει γυναῖκα ἀπίστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ’ αὐτοῦ, μὴ ἀφιέτω αὐτήν· ἂν δὲ πόρνην καὶ μοιχαλίδα, οὐ κωλύεται ἐκβάλλειν· Ὅς γὰρ ἂν, φησιν, ἀπολύσει τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι· ὥστε ἐπὶ λόγου πορνείας ἕξεστιν ἀπολύειν. Εἶδες φιλανθρωπίαν Θεοῦ καὶ κηδεμονίαν. Ἄν Ἕλληνίς ἦ, φησιν, ἡ γυνὴ, μὴ ἐκβάλλῃς· ἂν δὲ πόρνη, οὐ κωλῶν τοῦτο ποιῆσαι· ἂν εἰς ἐμέ, φησιν, ἀσεβήσῃ, μὴ ἐκβάλλῃς· ἂν δὲ εἰς σὲ ὑβρίσῃ, οὐδεὶς ὁ κωλῶν ἐκβάλλειν.

⁶⁷ Epitom. Divin. Institut. c. 8. [al. c. 66.] (t. 2. p. 59.) Ideo [Deus] præcepit non dimitti uxorem, nisi crimine adulterii revictam: et nun-

away, but when she was overtaken in adultery: and the bond of the conjugal covenant can never be loosed, except it be when she breaks it; meaning by falseness to the marriage contract. St. Basil⁶⁸ says the same, that our Lord forbids divorce equally both to man and woman, save only in the case of fornication. In like manner Asterius Amasenus⁶⁹: “What God hath joined together, let not man put asunder.” Hear this, ye hucksters, who change your wives as ye do your clothes; who build new bride-chambers, as often and easily as ye do shops at fairs; who marry the portion and the goods, and make wives a mere gain and merchandize; who for any little offence presently write a bill of divorce; who leave many widows alive at once: know of a surety that marriage cannot be dissolved by any other cause but death only or adultery.’ St. Jerom⁷⁰ understands the precept of Christ after the same manner: that the wife is not to be dismissed but only for fornication. And this was also the opinion of St. Ambrose⁷¹.

quam conjugalī fœderis vinculum, nisi quod perfidia ruperit, resolvatur.

⁶⁸ Ep. Canonic. c. 9. [Oper. Basil. Ep. 188. Canonic. Prim. (CC. t. 2. p. 1725 c.)] Ἡ δὲ τοῦ Κυρίου ἀπόφασις, κατὰ μὲν τῆς ἐννοίας ἀκολουθίαν, ἐξ ἴσου καὶ ἀνδράσι καὶ γυναιξὶν ἀρμόζει, περὶ τοῦ μὴ ἐξείναι γάμου ἐξίστασθαι, παρεκτὸς λόγου πορνείας [al. μοιχείας].—Vid. Hom. 7. in Hexaëm. (t. 1. part. 1. p. 95 b. n. 5.) Κἂν τραχὺς ἦ, κἂν ἄγριος τὸ ἦθος ὁ σύνοικος, ἀνάγκη φέρειν τὴν ὁμόζυγα, καὶ ἐκ μηδεμιᾶς προφάσεως καταδέχεσθαι τὴν ἔνωσιν διασπᾶν.

⁶⁹ Hom. 5. (ap. Combefis Auctar. Nov. p. 82 a. 2.) Ὁ συνέζευξεν ὁ Θεὸς, ἄνθρωπος μὴ χωριζέτω. Ἐλέχθη μὲν ταῦτα τοῖς Φαρισαίοις τότε· ἀκούσατε δὲ νῦν, οἱ τούτων κάπηλοι, καὶ τὰς γυναίκας ὡς ἱμάτια ἐυκόλως μετενδύομενοι· οἱ τὰς παστᾶδας πολλαίς καὶ ῥαδίως πηγνύντες, ὡς πανηγύρεως ἐργαστήρια· οἱ τὰς εὐπορίας γαμοῦντες, καὶ τὰς γυναίκας ἐμπορευόμενοι· οἱ μικρὸν παροξυνόμενοι, καὶ εὐθὺς τὸ βιβλίον τῆς διαιρέσεως γράφοντες· οἱ πολλὰς χήρας ἐν τῷ ζῆν ἔτι καταλιμπάνοντες· πείσητε, ὅτι γάμος θανάτῳ μόνῳ καὶ μοιχείᾳ διακόπτεται.

⁷⁰ Ep. 30. [al. 177.] Epitaphium Fabiolæ. (t. 1. p. 454 e.) Præcepit

Dominus uxorem non debere dimitti, excepta causa fornicationis: et si dimissa fuerit, manere innuptam. Quidquid viris jubetur, hoc consequenter redundat in fœminas. Neque enim adultera uxor dimittenda est, et vir mœchus tenendus. Si quis meretrici jungitur, unum corpus facit: ergo et quæ scortatori impuroque sociatur, unum cum eo corpus efficitur. Aliæ sunt leges Cæsarum, aliæ Christi: aliud Papinianus, aliud Paulus noster præcipit. Apud illos viris impudicitiae frena laxantur; et, solo stupro atque adulterio condemnato, passim per lupanaria et ancillulas libido permittitur; quasi culpam dignitas faciat, non voluntas. Apud nos, quod non licet fœminis, æque non licet viris, et eadem servitus pari conditione censetur.—In Matth. 19. (t. 7. p. 145 e.) Sola fornicatio est, quæ uxoris vincat affectum: . . . Ubiunque est igitur fornicatio, et fornicationis suspicio, libere uxor dimittitur.

⁷¹ [Vide Comment. in I Cor. 7, 11. (int. Supposititia, ad calc. t. 2. Ed. Paris. 1690. append. p. 133 e.)] Et virum uxorem dimittere: subaudita autem *excepta fornicationis causa, &c.* ED.]

2. But St. Austin and some others were of opinion, that fornication or adultery, which our Saviour makes to be the only just cause of divorce, was to be understood in a little more extensive sense, so as to make it include not only carnal fornication, but spiritual fornication also; that is, idolatry and apostasy from God, and all crimes of the like nature. The fathers of the fourth Council of Toledo were certainly of this opinion; for they order⁷², 'that if any Jews were married to Christian women, they shall be admonished by the bishop of the place, that if they desire to continue with them, they should become Christians. But if upon such admonition they refused, they should be separated: because an infidel cannot continue in matrimonial conjunction with one that was a Christian. And St. Austin for some time was clear in this opinion; for in his exposition of the Sermon upon the Mount⁷³ he says, 'Idolatry, which the infidels follow, and all other noxious superstition, is fornication: and the Lord permitted the wife to be put away for the cause of fornication. Whence he argues further, that if infidelity be fornication, and idolatry be infidelity, and covetousness be idolatry, there is no doubt to be made but that covetousness is also fornication.' Whence he likewise concludes, 'that for unlawful lusts, not only such as are committed by carnal uncleanness with other men or women, but also for any other lusts, which make the soul by the ill use of the body go astray from the law of God, and perniciously and abominably corrupt it, a man may without crime put away his wife, and a wife her husband, because

Others took it to imply spiritual fornication; that is, idolatry and apostasy from God, and other crimes of the like nature.

⁷² C. 62. [al. 63.] (t. 5. p. 1720 c.) Judæi, qui Christianas mulieres in conjugio habent, admoneantur ab episcopo civitatis ipsius, ut, si cum eis permanere cupiunt, Christiani efficiantur. Quod si admoniti noluerint, separentur: quia non potest infidelis in ejus conjunctione permanere, quæ jam in Christianam translata est fidem.

⁷³ L. 1. c. 16. (t. 3. part. 2. p. 185 a.) Quia scilicet idololatria, quam sequuntur infideles, et quælibet noxia superstitione fornicatio est. Dominus autem permisit causa fornicationis uxorem dimitti. . . Ibid. (c.) Porro si infidelitas fornicatio est, et idololatria infidelitas, et avaritia idololatria, non

est dubitandum et avaritiam fornicationem esse. Quis ergo jam quamlibet illicitam concupiscentiam potest recte a fornicationis genere separare, si avaritia fornicatio est? Ex quo intelligitur, quod propter illicitas concupiscentias, non tantum quæ in stupris cum alienis viris aut fœminis committuntur, sed omnino quaslibet, quæ animam corpore male utentem a lege Dei aberrare faciunt, et perniciose turpiterque corrumpunt [al. corrumpi], possit sine crimine et vir uxorem dimittere, et uxor virum, quia exceptam facit Dominus causam fornicationis: quam fornicationem generalem et universalem intelligere cogimur.

the Lord excepted the cause of fornication; which fornication we are compelled to take in the most general and universal sense.' St. Austin advances the same notion in many other places⁷⁴: yet in his *Retractations*⁷⁵ he speaks a little more doubtfully of this matter, and says, 'It is a very dark and dubious question, whether a man may put away his wife for this sort of spiritual fornication; but for carnal fornication, that he may put her away, is beyond all question.' Hence it appears, that this was no very current doctrine in the Church: and yet there appear some footsteps of it before St. Austin. For Hermes Pastor has the same notion of fornication. 'Adultery,' says he⁷⁶,

⁷⁴ De Conjugiis Adulterinis, l. 1. c. 18. (t. 6. p. 397 b.) Sic enim recedere ab infidelibus uxoribus vel maritis fideles viri vel fœminæ non prohibentur a Domino, ut neque jubeantur. Nam si dimittere tales conjuges juberentur, nullus esset locus consilio momentis Apostoli, ne hoc fieret, &c.—Ep. 89. ad Hilar. in Respons. ad Quæst. 4. [al. 157. c. 4.] (t. 2. p. 555 f.) In iis, quæ dimittenda mandavit, etiam uxor commemorata est, quam nullis humanis legibus licet vendere, Christi autem legibus nec dimittere, excepta causa fornicationis. Quid sibi ergo volunt ista præcepta, (non enim possunt inter se esse contraria,) nisi quia occurrit aliquando necessitatis articulus, ubi aut uxor dimittatur aut Christus? ut alia omittam, si ipsi uxori maritus displicuerit Christianus, eique proposuerit aut a se divortium, aut a Christo. Hic ille quid eligat nisi Christum, et dimittat uxorem laudabiliter propter Christum. Ambobus quippe Christianis Dominus præcepit, ne quisquam dimittat uxorem, excepta causa fornicationis, &c.—Vid. de Fid. et Oper. c. 16. (ibid. p. 181. n. 28 d, e.) Quamobrem et illud, &c.

⁷⁵ *Retractat.* l. 1. c. 19. (t. 1. p. 30 c, d.) Item de præcepto, quo prohibetur uxor dimitti, nisi propter fornicationem, hic quidem scrupulosissime disputavi: sed quam velit Dominus intelligi fornicationem, propter quam liceat dimittere uxorem; utrum eam, quæ damnatur in stupris, an illam, de qua dicitur,

*Perdidisti omnem, qui fornicatur abs te, in qua utique et ista est, (neque enim non fornicatur a Domino, qui tollens membra Christi, facit ea membra meretricis,) etiam atque etiam cogitandum est atque requirendum. Nec volo in re tanta tamque ad dignoscendum difficili putare lectorem istam sibi nostram disputationem debere sufficere; sed legat et alia, sive nostra quæ postea scripta sunt, sive aliorum melius considerata atque tractata: vel ipse, si potest, ea, quæ hic merito movere possunt, vigilantiore atque intelligentiore mente discutat. Non quia omne peccatum fornicatio est; neque enim omnem peccantem Deus perdit, qui quotidie sanctos suos exaudit dicentes, *Dimitte nobis debita nostra!* cum perdat omnem, qui fornicatur ab eo. Sed quatenus intelligenda atque limitanda sit hæc fornicatio, et utrum etiam propter hanc liceat dimittere uxorem, latebrosissima quæstio est. Licere tamen propter istam, quæ in stupris committitur, nulla quæstio est. Et ubi dixi, hoc permissum esse; non jussum, non attendi aliam Scripturam dicentem, *Qui tenet adulteram, stultus et impius est.**

⁷⁶ L. 2. mandat. 4. (Cotel. v. 1. p. 89.) Non solum mœchatio est illis, qui carnem suam coinquinant; sed et is, qui simulacrum facit, mœchatur. Quod si in his factis perseverat, et pœnitentiam non agit, recede ab illa, et noli convivere cum illa; alioquin et tu particeps eris peccati ejus.

'is not only in those, who defile their own flesh; but every one commits adultery that makes an idol. Therefore if a woman so commits adultery, and perseveres therein without repentance, depart from her, and live no longer with her; for otherwise thou wilt be partaker of her sin.' And Origen⁷⁷ is generally reckoned by learned men⁷⁸ as an assertor of this opinion, that if a woman was guilty of other crimes equal to or greater than fornication; as, if she was a sorceress, or a murderer of her children, or the like; that for such crimes she might be lawfully divorced. But these authorities are not sufficient to counterbalance the former, and therefore I reckon this but a private opinion in the Church for the three first ages.

3. But when Constantine came to the imperial throne, the laws of the State all turned this way, and were made in favour of divorce upon other causes besides that of carnal fornication. Women indeed had not immediately in all respects the same privilege as men: but yet for three crimes, specified in one of Constantine's laws⁷⁹, each sort were at liberty to make di-

This later opinion from the time of Constantine much countenanced by the laws of the State.

⁷⁷ Hom. 7. [t. 14. n. 24.] in Matth. [juxt. Vet. Interpret.] (t. 3. ad calc. p. 648.) Quærendum est autem, si propter solam causam fornicationis dimittere jubet uxorem, quid sit, si mulier non quidem fuerit fornicata, sed aliud quid gravius fecerit; ut puta venefica inveniatur, aut interfectrix communis infantis nati, aut in quocunque homicidio, aut exportans domum et male dispergens substantiam viri, aut furta viro faciens; si juste hujusmodi mulier dimittatur, cum Dominus excepta causa fornicationis dimittere vetet? Ex utraque enim parte aliquid inhonestum videtur: nescio autem, si vere inhonestum. Talia enim mulieris sustinere peccata, quæ pejora sunt adulteriis et fornicationibus, irrationabile esse videbitur. Item facere contra voluntatem doctrinæ Salvatoris, omnis confitebitur impium esse. Disputo ergo, quia non præcepte mandavit, ut nemo dimittat uxorem excepta causa fornicationis, sed quasi exponens rem dixit, *Qui dimiserit uxorem.*

⁷⁸ Grotius in Matth. 5. 32. (t. 2. v. 1. p. 53, 40.) . . . Notat Origenes, verba hæc poni magis enuntiando quam jubendo.—Selden, Ux. Hebraic. 1. 3. c. 31. p. 602. (t. 1. v. 2. p. 850.) Et horum uterque [Origenes et Tertullianus] liberum divortiorum jus seu extra causam mœchiæ aut causam, ut sentire videtur Origenes, non disparem impugnat.

⁷⁹ Cod. Theod. 1. 3. tit. 16. de Repudiis, leg. 1. (t. 1. p. 310.) Placet, mulieri non licere propter suas pravas cupiditates marito repudium mittere, exquisita causa, velut ebrioso, aut aleatori, aut mulierculario: nec vero maritus per quascunque occasiones uxores suas dimittere. Sed in repudio mittendo a fœmina hæc sola crimina inquiri, si homicidam, vel medicamentarium, vel sepulchrorum dissolutorem maritum suum esse probaverit. . . . In masculis etiam si repudium mittant, hæc tria crimina inquiri conveniet, si mœcham, vel medicamentariam vel conciliatricem repudiare voluerit.

First, by
Constantine him-
self.

vorces. The man was at liberty to give a bill of divorce to his wife, if she was either an adulteress, or a sorceress, or a bawd: and the woman on the other hand might give a bill of divorce to her husband, if he was a murderer, or a sorcerer, or a robber of graves: but for being a drunkard, or a gamester, or a fornicator, she had no power against him. And here was the great inequality between the man and the woman, that the man had liberty by this law to put away his wife for adultery; but the woman had not the same privilege against an adulterous husband. And this is a thing frequently complained of by the ancient writers, who thought the man and the woman were upon the same foot and right by the law of God, and that a woman ought to have as much power to put away a fornicating husband, as an husband to put away a lewd wife. And, as Gothofred⁸⁰ observes, there were some old Roman laws which made the privilege equal: as the rescript of Antonine, mentioned by St. Austin⁸¹, and the judgment of Ulpian⁸² in the Pandects. But notwithstanding

⁸⁰ In loc. (ibid. p. 312. col. sinistr.) Esti veteri quoque aliquando jure hanc a viris quoque divertendi justam causam fuisse, aliquot exemplis et documentis discimus, vel ex hac lege et exemplo, quod ex Apologia Justiniani refert Eusebius, (l. 4. Hist. Eccles. c. 17.) et ex Antonini rescripto, quod ex Codice Gregoriano memorat Augustinus, l. 2. ad Polent. et Lib. de Bono Conjugii. Eodemque adludit, quod Jurisconsultus scribit, in l. 13. s. 5. π. de Adulteriis.

⁸¹ De Adulterinis Conjugiis, l. 2. c. 8. (t. 6. p. 408 b.) . . . Cavendum viro illac ire vivendo, qua timet ne uxor sequatur imitando. Sed isti, quibus displicet, ut inter virum et uxorem par pudicitiae forma servetur, et potius eligunt, maximeque in hac causa, mundi legibus subditi esse quam Christi, quoniam jura forensia non eisdem quibus foeminae pudicitiae nexibus viros videntur obstringere, legant quid Imperator Antoninus, non utique Christianus, de hac re constituerit; ubi maritus uxorem de adulterii crimine accusare non sinitur, cui moribus

suis non praebuit castitatis exemplum, ita ut ambo damnentur, si ambos pariter impudicos confictus ipse convicerit. Nam supra dicti imperatoris haec verba sunt, quae apud Gregorianum leguntur. *Sane, inquit, mea litera nulla parte causam praedjudicabant. Neque enim si penes te culpa fuit ut matrimonium solveretur, et secundum legem Juliam Eupasia uxor tua nuberet, propter hoc rescriptum meum adulterii damnata erit, nisi constet esse commissum. Habebunt autem ante oculos hoc inquirere, an cum tu pudice viveres, illi quoque bonos mores colendi auctor fuisti. Periniquum enim mihi videtur esse, ut pudicitiam vir ab uxore exigat, quam ipse non exhibet: quae res potest et virum damnare, non ob compensationem mutui criminis rem inter utrumque componere, vel causam facti tollere.*

⁸² Digest. l. 48. tit. 5. ad Leg. Jul. de Adulter. leg. 13. n. 5. (ap. Corp. Jur. Civ. t. 3. p. 1450.) Judex adulterii ante oculos habere debet et inquirere, an maritus, pudice vivens, mulieri quoque bonos mores colendi auctor fuerit? &c.

ing these laws, custom prevailed on the men's side, to give them license to dismiss their wives for fornication, or even any slight cause, without allowing the same privilege to the woman. As Gothofred there evinces from the complaints made by Lactantius ⁸³, Gregory Nazianzen ⁸⁴, Asterius Amasenus ⁸⁵, Chrysostom ⁸⁶, Jerom ⁸⁷, and several others.

Constantine was much inclined to correct these abuses and inequality of privileges in the matter of divorce between men and women: but in the first beginnings of reformation he could not do every thing as he piously intended; and therefore was in a manner constrained to make this law with some inequality to women, who might be put away for fornication, though they might not for the same crime put away their

⁸³ Instit. l. 6. c. 23. (t. i. p. 500.) Servanda igitur fides ab utroque alteri est; immo exemplo continentiae docenda uxor, ut se caste gerat. Iniquum est enim, ut id exigas, quod præstare ipse non possis. Quæ iniquitas effecit profecto, ut essent adulteria, fœminis ægre ferentibus, præstare se fidem non exhibentibus mutuam caritatem. Denique nulla est tam perditæ pudoris adultera, quæ non hanc causam vitii suis pretendat; injuriam se peccando non facere, sed referre. Quod optime Quintilianus expressit: *Homo, inquit, neque alieni matrimonii abstinet, neque sui custos, quæ inter se natura connexa sunt.* Nam neque maritus, circa corrumpendas aliorum conjuges occupatus, potest vacare domesticæ sanctitati: et uxor, cum in tale incidit matrimonium, exemplo ipso incitata, aut imitari se putat, aut vindicari. Cavendum igitur, ne occasionem vitii nostra intemperantia demus: sed assuescant invicem mores duorum, et jugum paribus animis ferant. Nos ipsos in altero cogitemus. Nam fere in hoc justitiæ summa consistit, ut non facias alteri, quidquid ipse ab altero pati nolis.

⁸⁴ Orat. 31. (t. i. p. 499 d.) Περὶ ἦν ὀρῶ τοὺς πολλοὺς κακῶς διακειμένους, καὶ τὸν νόμον αὐτῶν ἀνίσουν, καὶ ἀνόμαλον· τί δὴ ποτε γὰρ τὸ μὲν θῆλυ ἐκόλασε, τὸ δὲ ἄρρεν ἐπέτρεψε; καὶ γυνὴ μὲν κακῶς βουλευσαμένη περὶ

κοίτην ἀνδρὸς μοιχᾶται, καὶ πικρὰ ἐντεύθειν τὰ τῶν νόμων ἐπιτίμια· ἀνὴρ δὲ καταπορνεύων γυναῖκός, ἀνεύθυνος; οὐ δέχομαι ταύτην τὴν νομοθεσίαν, οὐκ ἐπαυῶ τὴν συνήθειαν· ἄνδρες ἦσαν οἱ νομοθετοῦντες, διὰ τοῦτο κατὰ γυναικῶν ἡ νομοθεσία. . . . Πῶς σὺ σωφροσύνην μὲν ἀπαιτεῖς, οὐκ ἀντεισφέρεις δέ; πῶς ὁ μὴ δίδως αἰτεῖς; πῶς ὁμότιμον σῶμα ὦν, ἀνίσως νομοθετεῖς.

⁸⁵ Hom. 5. (ap. Combefis. Auctar. Nov. p. 91 e. 2.) Οὗτος τῆς σωφροσύνης ὁ νόμος οὐ ταῖς γυναῖξι μόνον παρὰ Θεοῦ ᾤρισταί, ἀλλὰ καὶ τοῖς ἀνδράσιν· οἱ δὲ, τοῖς τοῦ βίου τούτου νομοθέταις προσέχοντες, ἀνεύθυνον καταλείπουσι τῆς πορνείας τοῖς ἀνδράσι τὴν ἐξουσίαν, βαρεῖς μὲν εἰσιν κριταὶ καὶ διδάσκαλοι τῆς τῶν γυναικῶν σεμνότητος· οἱ δ' ἐν πολλοῖς ἀναίδην ἐπιμαίνοντες σώμασιν, ἄλλων ἰατροῖ, κατὰ τὴν παρομίαν, μυρίους βρύνοντες ἔλκεσιν, κ. τ. λ.

⁸⁶ Hom. 19. in 1 Cor. (t. 10. p. 158.)—Hom. 5. in 1 Thess. (t. 11. p. 462 a.) Καθάπερ γὰρ ἡμεῖς τὰς γυναῖκας κολάζομεν, ὅταν ἡμῖν συν-οικοῦσαι ἐτέροις ἑαυτὰς δώσω· οὕτω καὶ ἡμεῖς κολαζόμεθα, κὰν μὴ ὑπὸ τῶν νόμων Ῥωμαίων, ἀλλ' ὑπὸ τοῦ Θεοῦ· καὶ γὰρ καὶ τοῦτο μοιχεία ἐστὶ μοιχεία γὰρ οὐ μόνον τῷ ἑτέρῳ συν-εξευγμένην μοιχᾶσθαι, ἀλλὰ καὶ τὸ δεδεμένον αὐτὸν γυναικί.

⁸⁷ Ep. 30. [al. 177.] Epitaph. Fabiolæ. See before, s. i. p. 70, preceding.

husbands. But as he in some measure restrained the great liberty of divorcing upon any occasion, which the Heathen laws before had allowed men, so he granted men liberty in more cases to put away their wives than had been generally thought consistent before with the strict interpretation of the law of Christ. For that, as I showed before [in the preceding section], takes the exception of fornication or adultery in the strictest sense: but Constantine allowed divorce in cases that cannot be called *fornication* in the strict sense, but require a much larger interpretation. And whether he consulted the Christian bishops at that time before he made his law; or whether the bishops then had that extensive notion of fornication including other great crimes, such as murder, sorcery, sacrilege, and the like, as Mr. Selden supposes they had, is what I will not venture to assert, because many in those times were of a different opinion.

4. However, it is certain that the following emperors trod in the same steps, still adding more causes of divorce to the first three which Constantine had allowed. For Honorius not only allowed of divorces both in men and women for great crimes, but also gave way to divorces for lesser faults, only imposing a slight penalty upon them. For by one of his laws⁸⁸, a man for great crimes might put away his wife, and recover both his espousal gifts and dowry, and marry again as soon as he pleased: and for lesser faults he might put her away without any other punishment than loss of the dowry, and confinement not to marry within two years. So that here was plainly permitted a greater liberty of divorce than had been allowed by the law of Constantine before. Which made Asterius Amasenus⁸⁹ complain, as we have heard before, 'that husbands were mere hucksters in marriage; changing their wives as they did their clothes; building new bride-chambers as often and as easily as they did their shops at fairs; marrying the portion and the goods, and making

⁸⁸ Cod. Theod. l. 3. tit. 16. de Repudiis, leg. 2. (t. 1. p. 313.) Sane si divortium prior maritus objecerit, ac mulieri grave crimen intulerit, persequatur legibus accusatam, impetrataque vindicta, et dote potiatur, et suam recipiat largitatem, et du-

centi mox alteram liberum sortiatur arbitrium. Si vero morum est culpa, non criminum, donationem recipiat, et dotem relinquat, aliam post biennium ducturus uxorem.

⁸⁹ Hom. 5. See before, s. 1. n. 69, preceding.

wives a mere gain and merchandize; for any little offence presently writing a bill of divorce, and leaving many widows alive at once.' And Gothofred himself complains ⁹⁰, 'that this was the great blemish of this age: for it had been more agreeable to the divine law not to have suffered such divorces at all, rather than to have allowed them only with such slight penalties put upon them.'

5. But Theodosius Junior went yet a little further in the former part of his reign. For he abrogated the two preceding laws of Constantine and Honorius, and reduced back again into use the old Roman laws about divorces, by a Novel, anno 439, which runs in these terms ⁹¹: 'We command that marriages be contracted by mutual consent; but when they are contracted, they shall not be dissolved otherwise than by giving a bill of divorce. But in giving a bill of divorce, and making inquiry into the causes or faults proper to be alleged for divorce, we think it hard to exceed the rules of the ancient laws. Therefore now abrogating those constitutions which command heavy penalties to be laid upon husbands or wives dissolving marriage, we by this constitution appoint, that divorces, and faults alleged as reasons for divorce, and the punishments of such faults, be reduced to the ancient laws and the answers of the prudent.' But this abrogation of those two former laws, as Mr. Selden ⁹² observes, was doubtless displeasing to very many, as seeming to introduce again the licentiousness of old Paganism in the matter of divorces, and to permit them to be made for any fault or crime whatsoever. Therefore within a few years Theodosius himself revoked this

And Theodosius Junior.

⁹⁰ In Honorii dictam legem. (t. 1. p. 314. sub. fin. s. 3.) Quæ sane magna hujus ævi labes fuit. Divino enim præcepto convenientius non ita dissociari conjugia quam pœnas imponi.

⁹¹ Novel. 17. ad calc. Cod. Theod. (t. 6. append. p. 9.) Consensu licita matrimonia posse contrahi, contracta non nisi misso repudio dissolvi præcipimus. . . . Sed in repudio culpaque divortii perquirenda, durum est legum veterum moderamen excedere. Ideo constitutionibus abrogatis, quæ nunc maritum nunc mu-

lierem matrimonio soluto præcipiunt pœnis gravissimis coerceri, hac constitutione repudia, culpas culparumque coerciones ad veteres leges responsaque prudentum revocari censemus.

⁹² Uxor Hebraica, l. 3. c. 28. p. 567. (t. 1. v. 2. p. 832.) Sed abrogatio hæc procul dubio compluribus admodum displicuit, utpote quæ Paganismi in divortiiis libertatem reducere, aut omnimodum ob crimen culpamve ea fieri permittere visa est.

constitution, making another law⁹³, anno 449, wherein he specified more particularly the causes for which either man or woman might lawfully give a bill of divorce. ‘If any woman found her husband to be an adulterer, or a murderer, or a sorcerer, or attempting any thing against the government, or guilty of perjury; or could prove him a robber of graves, or a robber of churches, or guilty of robbery upon the highway, or a receiver or encourager of robbers, or guilty of plagiary or man-stealing; or that he associated openly in her sight with lewd women; or that he insidiously made attempt upon her life by poison or sword, or any other way; or that he beat her with stripes contrary to the dignity of free-born women: in all these cases she had liberty to right herself by a bill of divorce, and make her separation good against him at the law.’ In like manner, ‘if the husband could prove his wife to be an adulteress, or a sorceress, or a murderer, or a plagiary, or a robber of graves, or a robber of churches, or an harbourer of robbers; or that she feasted with strangers against his knowledge or his will; or that she lodged out all night without any just and probable cause against his consent; or that she frequented the games of the circus, or

⁹³ Cod. Justin. l. 5. tit. 17. de Repudiis, leg. 8. (t. 4. pp. 1242, 1243, 1244.) Si qua igitur maritum suum adulterum, aut homicidam, aut veneficum, vel certe contra nostrum imperium aliquid molientem, vel falsitatis crimine condemnatum invenerit; si sepulchrorum dissolutorem, si sacris ædibus aliquid subtrahentem, si latronem vel latronum susceptorem, vel abactorem, aut plagiarium, vel ad contemptum sui domusve suæ, ipsa inspicente, cum impudicis mulieribus, quod maxime etiam castas exasperat, cœtum inuentem, si suæ vitæ veneno, aut gladio, aut alio simili modo insidiantem, si se verberibus, quæ ingenuis aliena sunt, afficientem probaverit. . . . Vir quoque pari fine claudetur, nec licebit ei sine causis apertius designatis propriam repudiare jugalem. Nec ullo modo expellat, nisi adulteram, vel veneficam, aut homicidam, aut plagiariam, aut sepulchro-

rum dissolutricem, aut ex sacris ædibus aliquid subtrahentem, aut latronum faultricem, aut extraneorum virorum, se ignorante vel nolente, convivia appetentem; aut ipso invito sine justa et probabili causa foris scilicet pernactantem, vel circensibus vel theatralibus ludis, vel arenarum spectaculis in ipsis locis, in quibus hæc assolent celebrari, se prohibente, gaudentem; vel sibi veneno, vel gladio, aut alio simili modo insidiatricem; vel contra nostrum imperium aliquid machinantibus consciam, seu falsitatis se crimini immiscentem invenerit, aut manus audaces sibi probaverit ingerentem: tunc enim necessario ei discedendi permittimus facultatem, et causas dissidii legibus comprobare. . . . Quod si præter hæc nupserit, erit ipsa quidem infamis: connubium vero illud nolumus nuncupari.

the theatre, or the place where the gladiators or fencers used to fight, against his prohibition; or that she made attempts upon his life by poison or sword, or any other way; or was partaker with any that conspired against the government; or guilty of any false witness or perjury; or laid bold hands upon her husband: in all these cases the man had equal liberty to give his wife a bill of divorce, and make his action good against her at the law. But if the woman divorced herself without any of the foresaid reasons, she was to forfeit her dowry and espousal gifts, and to remain five years without marrying again. And if she pretended to marry within that time, she was to be reputed infamous, and her marriage to be reckoned as nothing. But if she rightly proved her cause, she was to recover her dowry and ante-nuptial gifts, and had liberty to marry again within a year. And if the man made good his action against the woman, he might retain the dowry and espousal gifts, and marry again as soon as he pleased.'

6. Not long after Valentinian III. published a novel, wherein abolishing the old Roman practice of making divorces without any other cause but mere consent of both parties, which, though forbidden by Constantine, had crept into use again, he reflects upon the first novel of Theodosius, which also permitted such divorces by mutual consent: and ordered⁹¹, 'that the decrees of Constantius (or rather *Constantine*, for so it should be read) concerning the dissolution of marriage should be observed,' permitting none to dissolve their marriage barely by mutual consent.

And Valentinian the Third.

7. Yet, notwithstanding this, Anastasius about the year 497 brought in that antiquated practice again. For though he commended the last constitution of Theodosius Junior as an excellent law, yet he relaxed the force of it in this one point; ordering⁹², 'that if a divorce was made by mutual consent of

And Anastasius.

⁹¹ Novel. 12. de Episcopali Judici-
cio, c. 7. ad calc. Cod. Theod. (t. 6.
append. p. 27. col. sinistr.) In ipso-
rum matrimoniorum reverentia et
vinculo, ne passim et temere dese-
rantur, antiquata novella lege, quæ
solvi conjugia sola contraria volun-
tate permiserat, ea quæ a divo patre

nostro Constantio [leg. Constantino]
decreta sunt, intemerata servantur.

⁹² Cod. Justin. l. 5. tit. 17. de
Repudiis, leg. 9. (t. 4. p. 1245.) Si,
constante matrimonio, communi con-
sensu tam viri quam mulieris repu-
dium sit missum, quo nulla causa
continetur, quæ consultissimæ con-

the man and woman, without alleging any of those causes against each other that are mentioned in Theodosius's law, the divorce should be allowed; and the woman should not be obliged to wait five years before she married, as some former laws directed, but after one year was expired, she should have free liberty to marry as she pleased a second time.'

And Justinian.

8. Thus stood the business of divorces in the civil law to the time of Justinian⁹³, anno 528, when by a new decree of his own he not only confirmed all the causes of divorce that had been declared legal by the long constitution of Theodosius, but added one more to them which had never been mentioned before; viz. the case of imbecility in the man, whom the wife after two years for this reason might put away by a bill of divorce. And this he again repeats in one of his Novels⁹⁴, only with this difference, that instead of two years there should be allowed three. In another law⁹⁵ he adds to all the former causes of divorce these that follow, viz. 'If the wife industriously use means to cause abortion; or be so lewd and luxurious as to go into a common bath with men; or endeavour, when she is in matrimony, to be married to another man.' But he hereby cancelled and abolished all such ancient laws as allowed of divorce for light and trivial causes. He repeats the same

stitutioni divæ memoriæ Theodosii et Valentiniani inserta est, licebit mulieri non quinquennium expectare, sed post annum ad secundas nuptias convolare.

⁹³ Cod. l. 5. leg. 10. (t. 4. p. 1245.) In causis jam dudum specialiter definitis, ex quibus recta mittuntur repudia, illam addimus, ut, si maritus uxori ab initio matrimonii usque ad duos annos continuos computandos coire minime propter naturalem imbecillitatem valeat, possit mulier vel ejus parentes sine periculo dotis amittendæ repudium marito mittere: ita tamen, ut ante nuptias donatio eidem marito servetur.

⁹⁴ Novel. 22. c. 6. (t. 5. p. 162.) Per occasionem quoque necessariam, et non irrationabilem distrahitur matrimonium, quando aliquis impotens fuerit coire mulieri, et agere quæ a natura viris data sunt: si biennium quidem secundum de hoc a nobis

pridem scriptam legem transcurrat ex nuptiarum tempore, ille vero quia pro veritate est vir non ostendat. Licebit enim mulieri aut ejus parentibus disjungere matrimonium, et mittere repudium, vel si noluerit hoc maritus. . . . Hanc itaque legem corrigimus brevi quadam adjectione. Non enim biennium numerari solum ex ipso tempore copulationis: sed triennium volumus. Edocti namque sumus, ex iis, quæ ante hæc provenerunt, quosdam, amplius quam biennium non valentes, postea potentes ostensos ministrare filiorum procreationi.

⁹⁵ Cod. leg. 11. (t. 4. p. 1247.) Si forte uxor sua ope vel industria abortum fecerit, vel ita luxuriosa est, ut commune lavacrum cum viris libidinis causa habere audeat; vel, dum est in matrimonio, alium maritum sibi fieri conata fuerit, &c.

causes of divorce in other novels, and adds to them some other cases: as, 'if a man or woman was minded to betake themselves to a monastic life, they might then give a bill of divorce, without alleging any other cause of separation:' which was a new law of Justinian's⁹⁶; for this was never allowed as a just cause of divorce before. He allowed also that a bill of divorce might be given in case either party was a long time detained in captivity: which sort of divorces were said to be made *cum bona gratia*⁹⁷, not for any crime, but, as it is called, *for other reasonable causes*. Thus stood the matter of divorces in the time of Justinian, when the civil law was fully revived and settled in the Roman empire. What new laws or alterations were afterward made by other princes either in the East or West to the time of the Reformation, the reader that pleases may see in Mr. Selden⁹⁸, who carries the history down to the last ages: but this is beyond the limits of the present discourse, which is designed only to account for the practice of Church or State in the primitive ages⁹⁹.

⁹⁶ Novel. 117. c. 12. (t. 5. p. 509.) Prædictis itaque causis prospeximus etiam has nominatim adjudicare, ex quibus matrimonia sine pœna licet transigere; hoc est, de iis, qui non potuerunt ab initio nuptiarum misereri suis uxoribus, et quæ per naturam viris concessa sunt agere. Insuper de iis viris, ac fœminis, qui consistente matrimonio sanctimoniam conversationem, et monasterii habitationem eligerint; et de iis personis, quæ in captivitate aliquanto tempore detinentur: in his enim tribus casibus, quæ de eis prioribus nostris legibus continentur, firma esse sancimus.—Conf. Cod. l. 1. tit. 3. de Episc. leg. 52. See b. 7. ch. 3. s. 3. v. 2. p. 356. n. 20.—Novel. 134. c. 11. (t. 5. p. 601.) Quia vero aliqui nostram legem transcendere student, in qua evidenter causas enumeravimus, ex quibus solum repudia possunt transmitti aut a viro aut a muliere, jubemus præter illas causas nullo modo repudia fieri, &c.

⁹⁷ Novel. 22. c. 14. (t. 5. p. 167. med.) Mitores itaque nuptiarum solutiones, tanquam generali quadam ratione sub bona gratia factis disjunctionibus, sciendum est tales esse quodammodo. [Conf. c. 4. (p. 162.) Distrabuntur . . . matrimonia. Alia quidem consentiente utraque parte. . . Alia vero per occasionem rationabilem, quæ etiam bona gratia vocatur. ED.]

⁹⁸ Uxor Hebraica, l. 3. cc. 29, 30, &c. (t. 1. v. 2. pp. 836, seqq.) Jus Cæsareum, quod post Justiniani sæculum, &c.

⁹⁹ [The end of the ninth volume of the original edition, first published in 1722, when the Author was Rector of Havant, Hants. His tenth volume, containing a long preface, the twenty-third book, and the indices, was issued in the same year. That preface, however, which of itself is truly valuable, I have placed with other *prolegomena* in the first volume of this new edition. ED.]

BOOK XXIII.

OF FUNERAL RITES, OR THE CUSTOM AND MANNER OF BURYING THE DEAD, OBSERVED IN THE ANCIENT CHURCH.

CHAP. I.

Of cemeteries, or burying places, with an inquiry how and when the custom of burying in churches first came in.

1. BEFORE we say any thing of the sacred rites and customs observed in burying the dead, it will be necessary to give some account of the place where they were buried. That the Christians had anciently some places peculiar to themselves for burying their dead, is evident from hence, that they often met in times of persecution to celebrate divine service at the graves and monuments of their martyrs: which had not been proper places for such meetings, had they been common to them with the Heathens. These were called by a general name *κομητήρια*, *cæmeteria*, *dormitories* or *sleeping places*, because they esteemed death but a sleep, and the bodies there deposed not properly dead, but only laid to sleep till the resurrection should awaken them. These were otherwise called *aræ sepulturarum*¹, and *cryptæ*², because they were *vaults* often made under ground, where the Christians could meet with greater safety to hold religious assemblies in time of persecution. Upon which account, as I have noted elsewhere³, all these were common names both of burying places and places of religious assemblies. Whence the Heathens often, when they would forbid

¹ Ad Scapul. c. 3. (p. 70 a.) Sicut et sub Hilarione præside, cum de aræis sepulturarum nostrarum acclamassent, *Aræ non sint!* aræ ipsorum non fuerunt: messes enim suas non egerunt.

² In Ezek. c. 40. (t. 5. p. 468 b.)

Dum essem Romæ puer, et liberalibus studiis erudirer, solebam cum cæteris ejusdem ætatis et propositi, diebus Dominicis sepulchra Apostolorum et Martyrum circuire; crebroque cryptas ingredi, &c.

³ B. 8. ch. 1. s. 9. v. 3. p. 15.

A cemetery a common name for a burying place and a church. How this came to pass.

Christians to hold any assemblies for divine service, forbade them their *areae*; as in that place of Tertullian⁴, *Areae non sint! Let the Christians have none of their areae to meet in!* and the like prohibitions we find in other places. So in like manner Æmilian, the Roman prefect, tells Dionysius, bishop of Alexandria⁵, ‘that they should not have liberty to go into their cemeteries, as they called them, and there hold their assemblies for divine worship.’ In all which places it is evident the words are taken promiscuously both for *burying places* and *places of assembling for religious worship*. Which would incline a man almost to think, were there not otherwise insuperable arguments against it, that it was the ancient custom of the most primitive Christians to bury in churches.

2. But upon a nicer inquiry and more exact view, we are sure there neither was nor could be any burying in churches, properly speaking, for the first three hundred years. Necessity sometimes forced the Christians, during this interval, to hold their assemblies in the burying places of the martyrs, and so make a sort of extraordinary and temporary churches of them; as they might do of any cave or place of retirement in such circumstances: for, as Dionysius of Alexandria⁶ well words it, ‘Every place is instead of a temple in time of persecution, whether it be a field, or a wilderness, or a ship, or an inn, or a prison.’ But this occasional use, in an extraordinary case and extreme necessity, does not properly make them churches, that is, places set apart only for divine service. And therefore the occasional meetings of the primitive Christians in their cemeteries, or at the graves and monuments of the martyrs, did not as yet turn them into churches: neither can it be said with any propriety upon this account, that they then buried in churches, but only that they made a sort of extraordinary churches or places of occasional assembly at the graves or

No burying places in cities or churches for the first three hundred years.

⁴ Ad Scapul. c. 3. See n. 1, preceding.—Gest. Purgat. Cæcilian. ad calc. Optat. p. 272. (p. 95 b. col. sinistr.) Nam cives in area martyrum fuerunt inclusi.—Ibid. p. 277. (p. 96 d. col. dextr.) Tollat aliquis de vestris in area, ubi orationem facitis, et illic ponantur.—Pass. Cyprian. p. 12. (p. 14.) See afterwards, s. 2. n. 22, following.

⁵ Ap. Euseb. l. 7. c. 11. (v. 1. p. 335. 30.) Οὐδαμῶς δὲ ἐξέσται οὔτε ὑμῖν οὔτε ἄλλοις ἢ συνόδους ποιέσθαι, ἢ εἰς τὰ καλούμενα κοιμητήρια εἰσιέναι.

⁶ Ap. Euseb. ibid. c. 22. (ibid. p. 347. 10.) . . . Καὶ πᾶς ὁ τῆς καθ’ ἑκαστον θλίψεως τόπος, πανηγυρικὸν ἡμῖν γέγονε χωρίον ἄγρός, ἐρημία, ναῦς, πανδοχεῖον, δεσμωτήριον.

burying places of the dead. Their churches, which were their standing and proper churches, were chiefly then in cities, and in most places it may be in cities only: and the Roman laws all that time forbade all burying in cities to persons of every rank and quality whatsoever. Consequently, the Christians, who lived in a due obedience and subjection to the Roman laws in all things of an innocent and indifferent nature, no ways interfering with the necessary rules of their religion, were as ready to comply with this innocent law or custom as any others: and that is an undoubted argument that the Christians neither did nor could then bury in churches.

The Heathens indeed themselves sometimes broke through the laws, and, in spite of prohibition and restraint, would presume to bury in cities: but we no where find this accusation of transgressing the laws in this particular brought against the Christians; but rather the Christians objected the transgression of it to the Heathens: as Savaro, in his learned Notes upon Sidonius Apollinaris⁷, shows out of several passages of Clemens Alexandrinus, Arnobius, Lactantius, Julius Firmicus, Prudentius, and others. It was one of the original laws of the Twelve

⁷ L. 3. Ep. 12. (p. 207.) Veteres in campis et agris cadavera sepeliebant, non in urbibus. . . qui mos cum apud Græcos, tum apud Latinos obtinuit. Polybius, l. 6. et l. 8. Diogenes Laërtius in Pyrrhone Heliensi, apud Latinos, ex. 12. *In urbe ne sepelito neve urito*: quæ lex cum exolevisset, et plerique intra urbem inhumarentur, et quot Romæ templa, tot sepulcra prius fuerant. Clemens Alexandrin. ad Gentes; Arnobius, l. 6.; Lactantius, l. 1. c. 11.; Plutarch. Rerum Romanar. c. 79.; Julius Firmicus de Errore Prof. Relig.; Prudentius, l. 1. cont. Symmachum; Festus I. in Argea loca. Id. III. in Cincia, *Postea senatusconsulto cautum est, ne quis in urbe sepeliretur*. Servius, l. 11. ad hæc, *Urbique remittunt. Meminit, inquit, antiquæ consuetudinis; nam etiam ante homines in civitate sepeliebantur, quod postea, Duellio consule, senatus prohibuit, et legavit ne quis in urbe sepeliretur*. Unde mos invaluit, ut in continentibus urbis humatio fieret. Ovidius, *Inque suburbano membra*

sepulta solo. M. Tullius pro Roscio; et T. Livius, l. 11. ab Urbe Cond.; Gregor. Turon. de Glor. Confessor. c. 80. Quod senatusconsultum, cum penitus antiquatum esset, D. Hadrianus restituit, l. 3. §. *D. Hadrianus, de Sepulch. Violato*. Itemque ejus successor Antoninus Pius, Capitolinus, *intra urbes sepeliri mortuos vetuit*. Paulus I. Sentent. titulo ultimo, § 2. *Corpus in civitatem inferri non licet*.—Id. § 3. Sed cum leges illæ conculcarentur, ut omnes intra ecclesias et urbes sepeliri vellent, id Christiani imperatores vetuerunt, leg. 6. Cod. Theod. de Sepulch. Violato, et leg. 2. Cod. de Relig. et Sumpt. Funer. Leo Sapiens, Novella 53., legem illam refixit, quam legem Galli religiose excoluerunt, Concilii Bracarenensis primi cap. 36.: *Nam si firmissimum hoc privilegium usque nunc retinent Galli civitates, ut nullo modo intra ambitum murorum civitatum cujuslibet defuncti corpus sit humatum, &c.*—Dall. de Object. Cult. Relig. l. 4. c. 7. (p. 620.) Clemens Alexandrinus, &c.

Tables⁸, ‘*In urbe ne sepelito, neve urito: Let no one bury or burn in the city.*’ This was afterward confirmed, upon some transgression, by a decree of the senate, when Duellius was consul, as Savaro shows further out of Servius’s observations upon Virgil⁹. And then for some time the practice was to bury only in the suburbs, and not in the city, as the same author¹⁰ shows out of Tully, Livy, and Ovid. Afterward, upon some invasion made again upon the law, (for the Heathens were still ambitious of burying in the temples,) Hadrian published a new edict to forbid it¹¹, laying a penalty of forty pieces of gold upon any one that should presume to bury in the city, and as much upon the judges that permitted it; ordering the place to be confiscated, and the body to be removed. And no municipal or private laws in this case, Ulpian says, were to be regarded against the general law of the prince. Antoninus Pius, successor to Hadrian, revived the same law, forbidding any to bury the dead within the cities, as Julius Capitolinus¹², the writer of his Life, informs us. And Gothofred cites Paulus¹³, the eminent lawyer, as concurring in the same judgment, and giving a good reason for it: ‘It is not lawful for any corpse to be buried in the city, that the sacred places of the city be not defiled.’ Finally, Diocletian¹⁴ mentions and confirms these preceding laws by a law of his own, wherein he gives the same reason against burying in cities as Paulus did before. Hence it was that graves and monuments were commonly erected by the highways’ side without the cities, as Varro¹⁵, an ancient Roman writer, observes; giving

⁸ Cicero de Legibus, l. 2. n. 58. [al. 23.] (v. 14. p. 3379.) *Hominem mortuum, inquit lex in XII tabulis, in urbe ne sepelito, neve urito.*

⁹ See n. 7, preceding.

¹⁰ See the same.

¹¹ Ulpian. in Digest. l. 47. tit. 12. de Sepulchr. Violat. leg. 3. n. 5. (ap. Corp. Jur. Civ. t. 3. p. 1391.) Divus Hadrianus rescripto pœnam statuit quadraginta aureorum in eos, qui in civitate sepeliant, . . . et in magistratus, eadem qui passi sunt; et locum publicari jussit, et corpus transferri. Quid tamen, si lex municipalis permittat in civitate sepeliri? Post rescripta principalia an ab hoc discessum sit, videbimus: quia gene-

ralia sunt rescripta, et oportet imperialia statuta suam vim obtinere et in omni loco valere.

¹² Vit. Antonini Pii, c. 12. p. 60. (int. Aug. Hist. Scriptor. p. 144.) *Intra urbes sepeliri mortuos vetuit.*

¹³ Sentent. l. 1. c. ult. ap. Gothofred. in Cod. Theod. l. 9. tit. 17. de Sepulchr. Violat. leg. 6. (t. 3. p. 149. col. sinistr.)

¹⁴ Cod. Justin. l. 3. tit. 44. de Religiosis et Sumptibus Funerum, leg. 12. (t. 4. p. 763.) *Mortuorum reliquias, ne sanctum municipiorum jus polluat, intra civitatem condi jampridem vetitum est.*

¹⁵ De Lingua Latina, l. 5. cited by Gothofred. Vid. ubi supra. (t. 3.

a further reason for it, 'that passengers might be admonished that they themselves were mortal as well as those that lay buried there.' Augustus and Tiberius¹⁶ were buried in the *Via Appia*, and Domitian¹⁷ in the *Via Latina*. And accordingly Juvenal¹⁸ speaks of the dead in general, as 'those that lay buried in the *Via Flaminia* and *Latina*.' St. Peter upon this account was buried in the *Via Triumphalis* beyond the Tiber, as St. Jerom¹⁹ informs us: and St. Paul in the *Via Ostiensis*, three miles without the gate of the city, as the same author²⁰, and all others that speak of their deaths, assure us. Nay, Sidonius Apollinaris²¹ assures us further, that the place where St. Peter was buried, though there was then a church built over it, was still in his time (anno 470) without the *pomœria*, or *space before the walls* of Rome. For, speaking of his journey to Rome, he says, 'before ever he came at the *pomœria* of the city, he went and saluted the Church of the Apostles, which stood in the *Via Triumphalis*.' Which implies that his monument and church was still without the walls. And so generally the graves and monuments of the martyrs are spoken of as being without the cities: as St. Cyprian²² in the *Via Mappaliensis*; and Sixtus [the Second, anno 260] in the Cemetery of Calixtus²³ in the *Via Appia*, and his six deacons in the

p. 148. col. dextr.) sive ap. Oper. Varron. (p. 53, sub im.) Sic monumenta, quæ in sepulchris. Et ideo secundum viam sunt, quo prætereuntes admoneant, et se fuisse, et illos esse mortales.

¹⁶ Vid. Senecæ Apocolocynt. Claud. (Ed. Paris. 1607. p. 931.) Appiæ Viæ curator est, qua scis et Divum Augustum et Tiberium Cæsarem ad Deos isse.

¹⁷ Vid. Sueton. Vit. Domitian. c. 17. (p. 341.) Cadaver ejus, populari sandapila per vespertiones exportatum, Phyllis nutrix in suburbano suo Latina via funeravit.

¹⁸ Sat. 1. in fine (ap. Corp. Poet. Lat. t. 2. p. 1144.) Quorum Flaminia tegitur cinis atque Latina.—Vid. plura ap. Dempster. in Rosin. Antiquit. l. 5. c. ult. (p. 1006 d. 4, seqq.) Ut olim in puteis, &c.

¹⁹ De Scriptor. Eccles. [al. De Vir. Illustr.] c. 1. (t. 2. p. 813.) Sepultus Romæ, in Vaticano, juxta

Viam Triumphalem, totius orbis [al. urbis] veneratione celebratur.

²⁰ Ibid. c. 5. (p. 823.) Neronis anno, eodem die, quo Petrus, Romæ pro Christo capite truncatur, sepultusque est in Via Ostiensi, anno post passionem Domini tricesimo septimo.

²¹ L. 1. Ep. 5. (p. 28.) Ubi priusquam vel pomœria contingerem, triumphalibus Apostolorum liminibus affusus, omnem protinus sensi membris male fortibus explosum esse languorem, &c.

²² Vid. Passion. Cyprian. (p. 14.) Ejus corpus propter Gentilium curiositatem in proximo positum est cum cereis et scolacibus, in areis Macrobiani Candidi procuratoris, quæ sunt in Via Mappaliensi juxta piscinas, cum voto et triumpho magno.

²³ Pontifical. Vit. Sixti. [Vid. Anastas. Bibliothecar. De Vit. Pontif. s. 25. (Rom. 1718. p. 26.) Qui vero sepultus est in Cœmeterio Ca-

Cemetery of Prætextatus in the *Via Appia*; and St. Laurence in the *crypta* in the *Via Tiburtina*. And upon this account in after-ages, when they held assemblies at the monuments of the martyrs, we always find them speaking of ‘going out of the cities into the country, where the martyrs lay buried.’ Thus Chrysostom in one of his Homilies upon the Martyrs²⁴ says, ‘As before, when the festival of the Maccabees was celebrated, all the country came thronging into the city: so now, when the festival of the martyrs, who lie buried in the country, is celebrated, it was fit the whole city should remove thither.’ In like manner, speaking of the festival of Drosis the martyr²⁵, he says, ‘though they had spiritual entertainment in the city, yet their going out to the saints in the country afforded them both great profit and pleasure.’

From all which it is evident to a demonstration, that for the three first centuries the Christians neither did nor could bury in the cities or city-churches, because the Roman laws, with which they readily complied, were absolutely against it. If afterwards at any time we meet with martyrs lying in churches, that is only to be understood of the relics of martyrs translated into the city-churches, or of churches newly built in the country over the graves and monuments of the martyrs. Neither of which has any relation at all to burying in churches; because the one was only the translation of their ashes in an urn some ages after, and the other rather an erecting of new churches in the places where the martyrs lay buried some ages before, than any proper burial of the martyrs in churches. Though this gave the first occasion in future times to the innovation that was made in this matter of burying in churches, as we shall see more hereafter.

3. Meanwhile let it be observed, that the common way of burying, for this interval of three hundred years, was either in graves with monuments set over them in the public roads, or else in vaults and catacombs for greater safety made in the

But either in monuments erected by the public, or in vaults

lixti, *Via Appia*, 8. Idus Augusti. Beatus autem Laurentius sepultus est *Via Tiburtina* in Cœmiterio Cyriacæ, in agro Verano, in crypta cum aliis multis martyribus, 4. Idus Augusti, &c. ED.]

²⁴ Hom. 65. t. 5. p. 972. See b. 20. ch. 7. s. 3. v. 7. p. 342. n. 58.

²⁵ Hom. 67. t. 5. p. 989. See ibid. p. 343, the latter part of n. 59. . . Πλήρης μὲν γὰρ, κ. τ. λ.

and catacombs in the fields under ground.

fields and under ground. For that they had such vaults for this purpose, called *cryptæ* and *arenaria*, from their being digged *privately* in the *sand* under ground, is evident both from the ancient and modern accounts of them. Baronius²⁶ tells us there were about forty-three such in the suburbs of Rome: and Onuphrius²⁷ gives us a particular account of their names, taken from the names of their founders, or such charitable persons as were at the pains or charge to build or repair them: and, what is chiefly remarkable, he tells us the places where they were; viz. not in the city, but in the ways or roads without the walls, leading from Rome to other places, as the Via Appia, Aurelia, Ostiensis, Nomentana, Tiburtina, Latina, Salaria, Flaminia, Portuensis, Ardeatina, Lavicana, &c.

²⁶ An. 226. n. 9. (t. 2. p. 343 b.) Præter cœmeteria duo, Callisti et Calepodii, quorum hic mentio est, illud fuit cum primis nobilissimum, positum in Vaticano, in quo S. Petri et aliorum plurium summorum pontificum corpora condita sunt: aliud Ostianum, Via Salaria, in quo idem S. Petrus dicitur baptizasse, cujus mentio est in Actis Liberii Papæ: quintum Ad Nymphas dictum, Via Numentana, in prædio Severæ, septimo ab urbe lapide: sextum Soteris nominatum, haud longe a cœmeterio Callisti: juxta quod etiam septimum situm erat cœmeterium Zephyrini: octavum Prætextati, Via Appia: nonum Pontiani: Cyriacæ Matronæ decimum, in agro Verano: undecimum Lucinæ, Via Aurelia: duodecimum Aproniani, Via Latina: decimum tertium Felicis Papæ, Via Aurelia, secundo ab urbe lapide: decimum quartum Priscillæ, Via Salaria, tertio ab urbe lapide, juxta cryptam Sancti Crescentionis: quintum decimum Timothei, Via Ostiensis, in loco, ubi nunc est basilica S. Pauli: decimum sextum Novellæ dictum, Via Salaria: decimum septimum S. Balbinæ, inter Viam Appiam in Ardeatinam, idemque nominatum Marci Papæ: insuper cœmeterium Julii, Via Flaminia: aliud ejusdem nominis, Via Aurelia: rursus aliud ejusdem quoque nominis, Via Portuensi, quod numeratur vigesimum: rursus cœmeterium Damasi, inter Viam

Ardeatinam et Appiam: vigesimum secundum vero quod dicebatur Anastasii Papæ, tempore pacis intra urbem in Esquilino factum: vigesimum tertium Hermetis: aliud Nicomedis, Via Ardeatina: vigesimum quintum Sanctæ Agnetis, Via Nomentana: vigesimum sextum Sanctæ Felicitatis, Via Salaria: vigesimum septimum dictum Jordanorum: vigesimum octavum Nerei: Sanctorum Felicis et Adaucti undetrigesimum: trigessimum vero Tiburtii et Valeriani: trigessimum primum sanctorum Petri et Marcellini, Via Lavicana: trigessimum secundum Marci et Marcelliani: quod sequitur trigessimum tertium dictum Quarti et Quinti: itemque illud Sanctæ Agathæ, Via Aurelia: trigessimum quintum cœmeterium Ursi: et aliud quod dictum est Cardianum: trigessimum vero septimum dictum est, Inter Duas Lauros: trigessimum octavum ad clivum cucumeris, Via Salaria: cœmeterium vero Thrasonis ad sanctum Saturninum ponitur trigessimum nonum: quadragesimum vero Cyriaci, Via Ostiensis: quadragesimum primum Petronillæ: quadragesimum secundum Januarii: denique quadragesimum tertium Simplicii et Serviliani. Quorum omnium fit mentio in libro de Romanis Pontificibus, et aliis in locis.

²⁷ De Cœmeter. c. 12. (p. 31—41.) where he gives the names and titles of forty-three.

Which are the known roads leading to the neighbouring cities about Rome. And by this we may understand what St. Jerom means, when he says²⁸, 'it was his custom, when he was a boy at school in Rome, on Sundays to go about and visit the sepulchres of the Apostles and martyrs, and often to enter into the vaults, which were digged deep into the ground, and, on each side as one went in, had along by the walls the bodies of such as lay buried: and were so dark, that to enter in them was, in the Psalmist's language, almost like *going down alive into hell*: the light from above peeped in but here and there, a little to take off the horror of darkness, not so much by windows as little holes and crannies, which still left a dark night within, and terrified the minds of such as had the curiosity to visit them, with silence and horror.' This is to be understood, not of any places within the city, but of those vaults which lay by the several ways round about Rome. And the description agrees very well with the account which Baronius²⁹ gives of one of them, called the Cemetery of Priscilla, discovered in his time, anno 1578, in the *Via Salaria*, about three miles from Rome. He says, 'at the entrance of it there was one principal way, which on either side opened into divers other ways, and those again divided into other lesser ways, like lanes in a city: there were also some void open places fitted for their holding

²⁸ In Ezek. c. 40. p. 636. (t. 5. p. 468 b.) Dum essem Romæ puer, et liberalibus studiis erudirer, solebam, cum cæteris ejusdem ætatis et propositi, diebus Dominicis sepulchra Apostolorum et martyrum circumire: crebroque cryptas ingredi, quæ in terrarum profunda defossæ, ex utraque parte ingredientium, per parietes habent corpora sepulcorum, et ita obscura sunt omnia, ut prope modum illud propheticum compleatur, *Descendant ad infernum viventes*: et raro desuper lumen admissum horrorem temperet tenebrarum, ut non tam fenestram, quam foramen demissi luminis putes: rursusque pedetentim acceditur, et cæca nocte circumdatis illud Virgilianum proponitur,—Horror ubique animos, simul ipsa silentia terrent.

²⁹ An. 130. n. 2. (t. 2. p. 82 b.) Vidimus sæpiusque lustravimus Priscillæ cœmeterium, haud pridem in-

ventum atque refossum Via Salaria, tertio ab urbe lapide; quod nullo magis proprio vocabulo dixerimus præ ejus amplitudine, multisque atque diversis ejusdem viis, quam subterraneam civitatem: quippe quod ipsius ingressu primaria via cæteris amplior pateat, quæ hinc inde diversas vias habeat, eademque frequentes, quæ rursus in diversos viculos dividantur et angiportus: rursus, ut in civitatibus, statis locis velut fora quædam, ampliora sint spatia ad conventus sacros agendos, eademque sanctorum imaginibus exornata; nec desint, licet nunc obstructa, ad lumen recipiendum desuper excisa foramina. Obstupuit urbs, cum in suis suburbiis abditas se novit habere civitates, Christianorum tempore persecutionis olim colonias, modo autem sepulchris tantum refertas, &c.

of religious assemblies, which had in them the effigies and representations of martyrs. And likewise there were holes at the top of it to let in light, but these were long ago stopped up.'

These catacombs of Rome have made the greatest noise in the world, but there were such belonging to many other cities. Bishop Burnet describes those of Naples³⁰, which, he says, are without the city, and much more noble and spacious than those of Rome. He supposes them to be made by the Heathens, and not by the Christians: which is not a dispute material in our present inquiry; because, whether they were made by the one or the other, (probably some were made by each³¹.) they were still without the walls of the cities; which is enough to our present purpose. And to this agrees the testimony of that ancient writer under the name of St. Chrysostom³², who says

³⁰ Travels, Letter 4. (p. 201.) But without the city, near the church and hospital of St. Genarro, that is, without the gates, are the noble catacombs; which, because they were beyond any thing I saw in Italy, and to which the catacombs of Rome are not to be compared, and since I do not find any account of them in all the books that I have yet seen concerning Naples, I shall describe them more particularly. They are vast and long galleries, cut out of the rock: there are three stories of them one above another. I was in two of them, but the rock is fallen in the lowest, so that one cannot go into it; but I saw the passage to it. These galleries are generally about twenty foot broad, and about fifteen foot high; so that they are noble and spacious places, and not little and narrow as the catacombs at Rome, which are only three or four foot broad, and five or six foot high. I was made believe that these catacombs of Naples went into the rock nine mile long: but for that I have it only by report: yet if that be true, they may perhaps run towards Puzzolo, and so they may have been the burial-places of the towns on that bay: but of this I have no certainty. I walked indeed a great way, and found galleries going off in all hands without

end; and, whereas, in the Roman catacombs there are not above three or four rows of niches that are cut out in the rock, one over another, into which the dead bodies were laid; here there are generally six or seven rows of those niches, and they are both larger and higher. Some niches are for children's bodies; and in many places there are in the floors, as it were, great chests hewn out of the rock, to lay the bones of the dead, as they dried, in them, &c.

³¹ Christian catacombs are mentioned in a very ancient book, called *Depositio Martyrum*, cited by Bishop Pearson, Annal. Cyprian. an. 258. p. 62. (p. 49.) Ratio, si recte capio, in antiquissima Depositione Martyrum continetur; ubi hæc leguntur, *Tertio Kalendas Julii, Petri in catacumbas, et Pauli Ostiense, Tusco et Basso Coss.*

³² Hom. 17. de Fide et Lege Naturæ. t. 6. p. 184. (t. 1. inter Spuria, p. 829 d.) Διὸ πάντα πόλεις, πάντα κόμη καὶ πρὸ τῶν εἰσόδων τάφους ἔχει. Ἐπείγεται τις εἰσελθεῖν εἰς πόλιν βασιλεύουσαν, καὶ κομῶσαν πλοῦτα καὶ δυναστεία, καὶ τοῖς ἄλλοις ἀξιώμασι καὶ πρὶν ἰδῆ ὁ φαντάζεται, βλέπει πρῶτον ὁ γίνεταί· τάφοι πρὸ τῶν πόλεων, τάφοι πρὸ τῶν ἀγρῶν· πανταχοῦ τὸ διδασκάλιον τῆς ταπεινώσεως ἡμῶν πρόκειται, καὶ παιδευόμεθα πρῶ-

in general, 'that every city, nay, every village had their graves or burying places before the entrances into them, that they who went in might first consider what they themselves were, before they set a foot into the cities flourishing with riches, dignity, and power. There are graves before cities, and graves before fields: every where the school of humility lies before our eyes.'

Now I think upon the whole we can hardly have better proof of any thing than we have of this, whether we consider law or fact, that for the first three hundred years under the Heathen emperors the general rule and custom was to bury without the walls of the cities, and consequently neither in cities nor city-churches, unless by some connivance or transgression. Hegeſippus, indeed, and Eusebius³³, and St. Jerom³⁴ after them, say, 'that St. James, bishop of Jerusalem, was buried in the city, near the temple where he was slain:' but St. Jerom³⁵ owns 'there were some who thought he was buried upon Mount Olivet:' which is much more probable, because it is certain from the Gospel that it was the custom of the Jews to bury without the city³⁶; and Eusebius, speaking of the mausoleum or monument of Helena queen of Adiabene³⁷, says expressly 'it was ἐν προαστείοις, in the suburbs, of Jerusalem.' So that for any thing that appears to the contrary, it may be concluded to have been the general custom both of Christians, Jews, and Romans, to bury all their dead without the cities for the first three hundred years.

4. Let us next examine how this matter stood in the next period of time, when the emperors and laws were both become Christian. Now here we find that the laws stood for many ages just as they were before, forbidding all burying in cities; and some new laws were made, particularly prohibiting and

Burying in cities and churches prohibited by the Christian emperors for several ages after.

των εἰς τί καταλήγομεν, καὶ τότε ὁρᾶν τὰ ἔσω φαντάσματα.—Tertul. de Testimonio Animæ, c. 4. (p. 66.) Vocas porro securos [defunctos], si quando extra portam cum obsoniis et matteis tibi potius parentans ad busta recedis, aut a bustis dilutior redis.

³³ L. 2. c. 23. (v. i. p. 80. 15.)... Καὶ ἔθαψαν αὐτὸν ἐν τῷ τόπῳ, καὶ ἔτι αὐτοῦ ἡ στήλη μένει παρὰ τῷ ναῶ.

³⁴ [De Scriptor. Eccles. 5. al. De Vir. Illustr. c. 2. (t. 2. p. 819.)... Et

juxta templum, ubi et præcipitatus fuerat, (vid. paul. ant.) sepultus est. ED.]

³⁵ [Ibid. Quidam e nostris in Monte Oliveti eum putaverunt conditum, sed falsa eorum opinio est. ED.]

³⁶ [See Matth. 27, 60. Luke 7, 12. John 11, 30. ED.]

³⁷ Ubi supr. c. 12. (ibid. p. 61. 7.) Τῆς γέτοι Ἑλένης... εἰσέτι νῦν στήλαι διαφανεῖς ἐν προαστείοις δέικνυται τῆς νῦν Αἰλιδίας.

restraining men from burying in churches. For when some persons in Constantinople began to make an invasion upon the laws, under pretence that there was no express prohibition of burying in churches made in them, Theodosius, by a new law³⁷, equally forbade both burying in cities and burying in churches; and this whether it was only the ashes or relics of any bodies kept above ground in urns, or whole bodies laid in coffins: they were all to be carried and repositied without the city, for the same reasons that the old laws had assigned, viz. that they might be examples and memorials of mortality and the condition of human nature to all passengers; and also that they might not defile the habitation of the living, but leave it pure and clean to them. And if any presumed to transgress henceforward the inhibition of this law, he was to forfeit the third part of his patrimony: and whatever officer was assisting in such a funeral was to be amerced in a fine of forty pound of gold. And that no little quirk or subtlety should elude the intention of this law, and leave men at liberty to think that this general prohibition of burying in the city did not exclude men from burying in the places where the ashes of the Apostles and martyrs were repositied, it was expressly provided that they should be secluded from these repositories, as well as any other places within the city.

St. Chrysostom³⁸ [evidently] takes notice of this law, arguing thus with sinners, whom he reckons no better than mere graves and sepulchres, when dead in trespasses and sins. 'Consider,' says he, 'that no grave is allowed to be made in the city: therefore neither canst thou appear in the city that is above. For if this be forbidden in an earthly city, how much more in that which is heavenly?' In like manner

³⁷ Cod. 1. 9. tit. 17. de Sepulchris Violatis, leg. 6. (t. 3. p. 147.) Omnia, quæ supra terram urnis clausa, vel sarcofagis corpora detinentur, extra urbem delata ponantur, ut et humanitatis instar exhibeant, et relinquunt incolarum domicilio sanctitatem. Quisquis autem hujus præcepti negligens fuerit, adque aliquid tale ab hujus interminatione præcepti ausus fuerit moliri, tertia in futurum patrimonii parte muletetur: officium quoque quod sibi paret, quinquaginta librarum auri affectum

dispoliatione merebitur. Ac ne aliquis fallax et arguta solertia ab hujus se præcepti intentione subducatur, atque Apostolorum vel martyrum sedem humanis corporibus aestimet esse concessam, ab his quoque, ita ut a reliquo civitatis, noverint se atque intelligant esse submotos.

³⁸ Hom. 73. al. 74. in Matth. p. 634. (t. 7. p. 711 a.) 'Ἐνώησον ὅτι οὐδεὶς τάφος ἐν πόλει κατασκευάζεται· οὐκοῦν οὐδὲ σὺ εἰς τὴν ἄνω φανῆται· δυνήσῃ πόλις· εἰ γὰρ ἐνταῦθα τοῦτο ἀπείρηται, πολλῶ μᾶλλον ἐκεῖ.

in another place³⁹: 'If we bury dead bodies without the city, much more ought we to expel those who speak dead words offensive to others, and utter things they ought to conceal; for such mouths are the common pest and plague of the city.' The author under the name of St. Chrysostom⁴⁰, probably Severianus of Gabala, one of his contemporaries, had his eye upon this law, and those that went before, when he said, 'every city and village had their burying places before their entrance into them.' This is not only an evidence of what went before, but also of the practice of his own times, pursuant to the law, about the year 400.

Sidonius Apollinaris, a French bishop, lived almost a whole century after this, and he plainly intimates that it was still the custom in France to bury without the walls of the city in the open field. For speaking of the grave of his grandfather, he says⁴¹, 'it was a field where he lay buried, filled with funeral ashes and the bodies of the dead, in the road and suburbs of the city Arverne.' And after this the Council of Braga⁴², anno 563, speaks of it again, as a privilege even then firmly retained in the cities of France, 'that no corpse whatsoever was buried within the walls of any of their cities:' and they make use of this as an argument, why no one should be buried in any church in Spain. Of which more by and by.

In the mean while, if we look into Africa in the time of St. Austin, anno 401, we find by an order made in the fifth Council of Carthage against the Donatists, that it was then the custom to bury still in the fields and highways. For the Donatists so buried the Circumcellions, their pretended martyrs, erecting them tombs in the fashion of altars to be their memorials.

³⁹ Expos. Ps. 5. t. 3. p. 50. (t. 5. p. 36 c.) Εἰ γὰρ τὰ νεκρὰ σώματα ἔξω τῆς πόλεως καταθάπτομεν· πολλῶ μᾶλλον τοὺς τὰ νεκρὰ ῥήματα, καὶ τοὺς τὰ τοιαῦτα ἐκφέροντας καὶ οὐδὲ συσκιᾶσαι βουλομένους, πόρρω που κατοικίσειν χρή.

⁴⁰ Hom. 17. de Fide et Lege Naturæ. t. 6. p. 184. See s. 3. n. 32, preceding.—Vid. Macarium, Hom. 30. (in eod. vol. atque Oper. Greg. Thaumaturg. Paris. 1622. p. 176 c.) Ὡσπερ ὁ νεκρὸς ἀχρεῖος, καὶ ὄλωσ μὴ χρησιμεύων τοῖς ἐκεῖ ἐστί· διὸ καὶ

ἐκκομίζουσιν αὐτὸν ἔξω τῆς πόλεως καὶ κατατίθενται· οὕτως καὶ ἡ ψυχὴ, ἢ μὴ φέρουσα τὴν ἐπουράνιον τοῦ θεικοῦ φωτὸς εἰκόνα, τὴν ζωὴν τῆς ψυχῆς, ὥσπερ ἀδόκιμος καὶ πάντη ἀπόβλητος τυγχάνει.

⁴¹ L. 3. Ep. 12. (p. 206.) Campus autem ipse dudum refertus tam bustualibus favillis, quam cadaveribus, nullam jamdiu scrobem recipiebat, &c.

⁴² Bracar. 1. c. 36. [al. Bracar. 2. c. 18.] See afterwards, s. 7, the latter part of n. 53, following.

Upon which account that Council ordered ⁴³, ‘that such altars that were so erected by the roads or in the fields, as monuments of martyrs, in which it could not be proved that the bodies or relics of true martyrs were reposed, should be demolished, if it were possible, by the bishops of the respective sees in whose dioceses they were found.’ Which was not so ordered because they were buried in the fields or highways, for that was agreeable to the law made by Theodosius not long before; but because it was doubtful whether they were true martyrs or not. For neither the Catholics nor Donatists did then generally pretend to bury either in cities or in churches; but only some few of the Circumcellions, who were the fiercer and hotter part of them, in spite of all laws buried some of their pretended martyrs in the churches: but even these, as Optatus ⁴⁴ tells us, were taken up again and cast out, because it was not lawful to bury any corpse in the house of God. This is the first instance of any, that I remember, being buried in churches; and then it was contradicted by the bishop of the place, by whose order they were cast out. No alteration as yet was made in the law against burying in churches. For Justinian, who cut off the former part of Theodosius’s law against burying in cities, retained still the latter part against burying in churches, inserting it into his Code ⁴⁵: ‘Let no one think that the places of the Apostles and martyrs are allowed to bury human bodies in.’ And long after this the prohibition continued to the time of Charles the Great, though with some exceptions in favour of some eminent persons, as we shall see in the sequel of the story, examining by what steps and degrees the contrary custom came into the Church.

⁴³ C. 14. (t. 2. p. 1217 e.) Placuit, ut altaria, quæ passim per agros aut vias, tanquam memoriæ martyrum constituuntur, in quibus nullum corpus aut reliquiæ martyrum conditæ probantur, ab episcopis qui eisdem locis præsent, si fieri potest, evellantur.

⁴⁴ L. 3. p. 68. (p. 71.) In loco Octavensi occisi sunt plurimi, detruncati sunt multi; quorum corpora usque in hodiernum per dealbatas aras et mensas poterunt numerari. Ex quorum numero cum

aliqui in basilicis sepelire cœpissent, Clarius [al. Clarus] presbyter in loco Subbulensi ab episcopo suo coactus est, ut insepultam faceret sepulturam. Unde proditum est mandatum fuisse fieri quod factum est, quando nec sepultura in domo Dei exhiberi concessa est.

⁴⁵ Cod. 1. 1. tit. 2. de Ecclesiis, leg. 2. (t. 4. p. 32.) Nemo Apostolorum vel martyrum sedem humanis [leg. humanis] corporibus existimet esse concessam, &c.

5. The first thing that gave occasion to any to think of burying in churches, was the particular honour that was done to martyrs in the fourth century, when the graves or monuments where they lay buried, and where the Christians had used to assemble in times of persecution formerly for the worship of God, had now churches erected over them in the country: or else their ashes and remains were translated into the city, and deposited in churches; and many times new churches were erected in the places where they were laid, thence called *Martyria*, *Propheteia*, *Apostoleia* ⁴⁶, from the *Martyrs*, *Prophets*, or *Apostles*, whose remains were translated into them. This was so much the known practice of the fourth century, that I need not stand to give any particular instances of it, but only remark in general, that it had so much the approbation of the Church in that age, as that no such kind of *martyria* or *churches* were to be builded, unless the remains of some approved martyrs were repositd in them. Which appears from a canon of the fifth Council of Carthage ⁴⁷, forbidding any memorials of martyrs to be accepted as such, unless either the body or the relics of a martyr were certainly known to be deposited there. But then this was nothing to burying in churches, but only an honour paid to the ashes of the martyrs, who had been dead and buried, it may be, some hundreds of years before; and cannot so properly be called a burying in churches, as a building of churches, and new erecting them in the ancient burying-places of the dead. But whatever it was, it was a peculiar privilege of the martyrs to have their remains thus repositd in the body of the church: the laws forbade it still to all others, and the greatest persons had not this honour and favour allowed them, to be interred in the same place where the remains of the martyrs were reposed.

6. But kings and emperors had in this age a peculiar privilege above the rest of men, to be buried in the *atrium*, or

The first step made toward burying in churches was the building of churches over the graves of the martyrs in the country, or else translating their relics into the city-churches.

The next was allowing kings

⁴⁶ See before, b. 8. ch. 1. s. 8. v. 3. p. 13.

⁴⁷ C. 14. (t. 2. p. 1218 a.) . . . Et omnino nulla memoria martyrum probabiliter acceptetur, nisi aut ibi corpus, aut aliquæ certe reliquiæ sint, &c.—These relics were buried

under the altar, not kept above ground upon the altar; for Mabilon says, No relics were set upon the altar to the tenth century. De Liturg. Gallican. l. 1. c. 9. n. 4. (p. 83.) Nusquam super altare positæ sunt reliquiæ, &c.

and emperors to be buried in the *atrium*, or *porch*, and other outer buildings of the church.

church-porch, or some other of the outer buildings of the church. Eusebius⁴⁸ says, Constantine had desired to be buried near the Apostles, whose memorial he had honoured by building a church called by their names. But this was not understood to be a desire to be buried in the church itself, but only in the porch before the church. And so far Constantius his son fulfilled his will, as Chrysostom⁴⁹ more than once informs us. 'His son,' says he, 'thought he did his father Constantine a very great honour to bury him in the fisherman's porch. And what porters are to the emperors in their own palaces, the same are the emperors to the fishermen in their graves. The Apostles, as masters of the place, have their residence within; but the emperors' ambition proceeds no further than as neighbours and attendants to take possession of the porch before the church.' Again, in another place⁵⁰, speaking of the same matter, 'At Constantinople they that wear the diadem take it for a favour to be buried, not close by the Apostles, but in the porch without the church, and kings are the fishermen's doorkeepers.' Thus also Theodosius Senior, and Arcadius, and Theodosius Junior are said, by some historians⁵¹, to be buried: which is probable enough, though the ancient historians, Sozocrates, Sozomen and Theodoret, say nothing of it.

Hitherto then for five hundred years, we see, the generality of Christians were still buried without the city, and only kings and emperors allowed to be buried within the city; and yet this not in the church, but only in the *atrium*, or *churchyard*, or in the porch, or other outer buildings of the church.

⁴⁸ De Vit. Constant. l. 4. c. 71. (v. 1. p. 668. 7.) . . . Καὶ τὰ σπουδασθέντα αὐτῷ σὺν τῇ τῶν Ἀποστόλων κατηξιούτο μνήμη, κ. τ. λ.

⁴⁹ Hom. 26. in 2 Cor. p. 929. (t. 10. p. 625 c.) Καὶ γὰρ καὶ ἐναυθα Κωνσταντῖνον τὸν Μέγαν μεγάλη τιμῇ τιμᾶν ἐνόμισεν ὁ παῖς, εἰ τοῖς προθύροις κατάθοιτο τοῦ ἀλιέως· καὶ ὅπερ εἰσὶν οἱ πυλωροὶ τοῖς βασιλεῦσιν ἐν τοῖς βασιλείοις, τοῦτο ἐν τῷ σήματι οἱ βασιλεῖς τοῖς ἀλιέωσι· καὶ οἱ μὲν, ὥσπερ δεσπόται τοῦ τόπου, τὰ ἔνδον κατέχουσιν· οἱ δὲ, ὡς πάροιכי καὶ γείτονες, ἠγάπησαν τὴν αὐλείαν αὐτοῖς ἀφορισθῆναι θύραν.

⁵⁰ Ap. libr. Quod Christus sit De-

us, c. 8. t. 5. p. 839. (t. 1. p. 570 d.) Καὶ ἐν τῇ Κωνσταντινουπόλει δὲ, οὐδὲ πρὸς τοὺς Ἀποστόλους ἔγγυς, ἀλλὰ παρ' αὐτὰ τὰ πρόθυρα ἔξω ἀγαπητὸν εἶναι ἐνόμισαν οἱ τὰ διαδήματα περικείμενοι τὰ σώματα αὐτῶν κατορύντεσθαι, καὶ γεγύνασι θυρωροὶ λοιπὸν τῶν ἀλιέων οἱ βασιλεῖς.

⁵¹ Nicephorus, l. 14. c. 58. (t. 2. p. 581 b. 1.) Θεοδοσίος δ' ἔξ αὐτῆς ἐν τῇ πατρῷα θῆκη ἐτέθαπτο, κατὰ τὸ δεξιὸν ὑπερώων τοῦ τῶν Ἀποστόλων σπηκοῦ, ἐν λίθῳ Ῥωμαίῳ, ᾧ δηλαδὴ ὑπερώω τῷ ἴσῳ λίθῳ καὶ ὁ πατήρ Ἀρκάδιος καὶ ἡ μήτηρ Εὐδοξία, καὶ ὁ πάππος αὐτοῦ Θεοδοσίος κατετέθησαν.

7. In the beginning of the sixth century the people also seem to have been admitted to the same privilege of being buried in the *atrium*, or *churchyard* before the church: but still they were forbidden by laws both ecclesiastical and civil to bury in the church. For Justinian in his new Code, dropping the former part of Theodosius's law, which obliged all people to bury without the city, still retains the latter clause⁵², which forbids men to be buried in the seats of the martyrs and Apostles. And about the year 563, the first Council of Braga⁵³ in Spain allows men to be buried, if need require, in the churchyard under the walls of the church, but utterly forbids any to be buried within: giving this reason for it, 'that the cities of France still retained the ancient privilege firm, to suffer no dead body to be buried within the walls of the city; and therefore it was much more reasonable that this respect should be paid to the venerable martyrs.' We may conclude hence, as we have done before, that at this time in France they were so far from allowing burials in the church, that as yet they did not suffer any corpse to be buried in the churchyard, no, nor any where within the walls of the city. But some time after, about the year 658, or 895, when the Council of Nantes was held, (chronologers are not exactly agreed about the time,) the people of France were also permitted to bury in the churchyard⁵⁴, or in the porch, or in the *exedrae* or *outer buildings* of the church, but not within the church itself and near the altar where the body and blood of Christ is consecrated. This rule is again repeated in the Council of Arles⁵⁵, and the Council of

Then the people in the sixth century began to be admitted into the churchyards, but not into the church.

⁵² Cod. l. 1. tit. 2. de Ecclesiis, leg. 2. See before, s. 4. n. 45, preceding.

⁵³ Bracar. 1. c. 36. [al. Bracar. 2. c. 18.] (t. 5. p. 842 a.) Corpora defunctorum nullo modo intra basilicam sanctorum sepeliantur, sed, si necesse est, deforis circa murum basilicæ usque adeo non abhorret. Nam si firmissimum hoc privilegium usque nunc manet [al. retinent] civitates [Galliæ], ut nullo modo intra ambitum murorum cujus libet defuncti corpus humetur [al. sit humatum], quanto magis hoc venerabilium martyrum debet reverentia obtinere?

⁵⁴ C. Namnetens. c. 6. (juxt. Ivon.

Carnotens. Libr. Decret. part. 3. c. 22.) Prohibendum est etiam secundum majorum instituta, ut in ecclesia nullatenus sepeliantur, sed in atrio aut in porticu, aut in exedris ecclesiæ. Intra ecclesiam vero et prope altare, ubi corpus et sanguis Domini conficitur, nullatenus sepeliantur. [In Labbe and Cossart (t. 9. p. 470 a.) *extra ecclesiam* is the reading instead of *in exedris*, and the last clause is thus, *nullatenus habeat licentiam sepeliendi*. Ed.]

⁵⁵ Arelatens. 6. c. 21. (t. 7. p. 1238 c.) De sepeliendis mortuis in basilicis illa constitutio servetur, quæ ab antiquis patribus constituta est.

Mentz⁵⁶ held anno 813, in the time of Charles the Great, out of which that emperor made a rule in his Capitulars⁵⁷ to the same purpose. Not to insist upon the uncertain canon of the *Concilium Varense*, [or *Vasense*,] as it is called in Gratian⁵⁸, which is a repetition of the canon of Nantes, we may add to these the rule made in the Council of Tribur⁵⁹, another synod in the time of Charles the Great: 'Let no layman for the future be buried in the church: yet such bodies as are already buried there may not be cast out, but the pavement shall be so made over the graves, that no footstep of a grave shall appear. And if this cannot without great difficulty be done for the multitude of corpses lately buried there, let the place be turned into a *polyandrium* or a cemetery, and let the altar be removed thence, and set in some other place, where the sacrifice may be religiously offered to God.'

While these laws were thus made in the West, giving men liberty to bury in cities and churchyards, but still restraining them in a great measure from burying in churches, Leo Sapiens in the East, about the year 900, abrogated all the old laws against burying in cities, and left men at liberty to bury⁶⁰ within the walls or without the walls of any city, but still says nothing of any license to bury in churches. So that it is evident beyond all contradiction, that hitherto there was no general license granted by any laws in any part of the world authorizing all sorts of persons to bury in churches with-

⁵⁶ C. 52. See s. 8. n. 61, following.

⁵⁷ L. 1. c. 159. ap. Lindebrog. Leg. Antiq. (p. 854.) Ut nullus deinceps in ecclesia mortuum sepeliat.

⁵⁸ Caus. 13. quæst. 2. c. 15. (t. 1. p. 1037. 13.) Prohibendum est, &c. See n. 54. preceding. [Ap. Gratian. in l. c. . . . Repetitum in aliquo Varensi seu Vasensi. . . . In *Épitome quidem Conciliorum est in Vasensi, c. 3.* The first Council of Vaison was held anno 442, the second anno 529, according to Cave, both antecedent to the Council of Nantes, anno 658. ED.]

⁵⁹ C. 17. (t. 9. p. 450 a.) Præcipimus, ut deinceps nullus laicus in ecclesia sepeliat. . . . Corpora antiquitus in ecclesia sepulta nequa-

quam projiciantur, sed, pavimento desuper facto, nullo tumulorum vestigio apparente, ecclesiæ reverentia conservetur. Ubi vero hoc præ multitudinem cadaverum difficile sit facere, locus ille cœmeterium et polyandrium habeatur, ablato inde altari et constituto ubi religiose sacrificium Deo valeat offerri.

⁶⁰ Novel. 53. (Latinè, ad calc. Corp. Jur. Civ. Amstel. 1663. t. 2. p. 258.) Ne igitur ullo modo inter civiles leges hæc lex recenseatur, sancimus; quin potius, ut a consuetudine recte contemnitur, sic etiam decreto nostro prorsus reprobator. Quicumque autem sive extra muros, sive intra civitatem, sepelire mortuos volet, perficiendæ voluntatis facultatem habeto.

out distinction, but many of the laws in this interval run peremptorily and universally against it.

8. Yet some laws within this period of time were made with some limitations and exceptions in the case of great and eminent persons, such as kings, and bishops, and founders of churches, and presbyters, and such of the laity as were singularly conspicuous and honourable for their exemplary sanctity and virtue. The Council of Mentz⁶¹, mentioned before, qualifies the general prohibition, with this exception, saying, 'None shall be buried in the church, except bishops, and abbots, and worthy presbyters, and faithful laymen.' And the Council of Tribur⁶², only forbidding laymen to be buried in the church, may be supposed to allow it to the clergy. And this honour was paid to bishops and emperors some time before: for Socrates⁶³ says, Proclus removed the body of St. Chrysostom from Comana to Constantinople, and laid it in the Church of the Apostles. And Evagrius⁶⁴ speaks of it as customary to bury the emperors and clergy in the Church of the Apostles built by Justinian at Constantinople. This honour likewise was paid to founders of churches: they were allowed to be interred in their own structures. As Sozomen⁶⁵ says, 'the wife of one Cæsarius was buried in the church near the *ambon*, or *reading-desk*, because her husband had been the founder of it.' And Valesius⁶⁶ thinks that Constantine was therefore buried in the Church of the Apostles, because

And in this period of time, kings, bishops, founders of churches, and other eminent persons, were by some laws allowed to be buried in churches.

⁶¹ C. 52. (t. 7. p. 1252 b.) Nullus mortuus infra [al. intra] ecclesiam sepeliatur, nisi episcopi, aut abbates, aut digni presbyteri, aut fideles laici.

⁶² C. 17. ut supra. See s. 7. n. 59, preceding.

⁶³ L. 7. c. 45. (v. 2. p. 393. 22.) Τὸ σῶμα Ἰωάννου ἐν Κομάνοις τεθαμμένον, βασιλέα πείσας, τριακοστῶ πέμπτῳ ἔτει μετὰ τὴν καθαίρεσιν, εἰς τὴν Κωνσταντινῶν πόλιν μετεκόμισε· καὶ μετὰ πολλῆς τιμῆς, δημοσίᾳ πομπεύσας αὐτὸ, εἰς τὴν ἐπάνυμνον τῶν Ἀποστόλων ἐκκλησίαν ἀπέθετο.

⁶⁴ L. 4. c. 31. (v. 3. p. 412. 12.) Ἐργαστο δὲ αὐτῷ καὶ ὁ τῶν θεοσεπίων Ἀποστόλων ἰηδός, οὐκ ἐθέλων ἐτέρῳ τὰ πρωτεία διδόναι· ἐν ᾧ οἶτε βασιλεῖς, οἶτε ἱερωμένοι, τῆς νεο-

μισμένης ταφῆς τυγχάνουσι.

⁶⁵ L. 9. c. 2. (v. 2. p. 367. 35.) Μέμνημαι γὰρ παρατυχῶν τῇ ταφῇ τῆς Καισαρίου γαμετῆς· καὶ, ἀναλογιζόμενος ἐκ τῆς πέλας παρακειμένης λεωφόρου, εἰκάσω αὐτὴν κείσθαι περὶ τὸν ἄμβωνα· βῆμα δὲ τοῦτο τῶν ἀναγωστῶν.

⁶⁶ [Eusebius in his Life of Constantine, ch. 58, (Ed. Cantabr. 1720. p. 659.) describes the building of the Church of the Apostles at Constantinople by the emperor. At ch. 60, (pp. 659, 660.) he mentions the tomb which Constantine prepared for himself within the church; and afterwards, at ch. 61, his burial therein. See also Valesius's notes, viz. n. 1. p. 660, and n. 2. p. 668. ED.]

it was built by him. So he had a double title to this privilege both as emperor and founder. But we may observe a difference between Constantine's age and this. In Constantine's time an emperor and a founder was buried only in the porch: but in the time of Sozomen any ordinary founder might be buried in the middle of the church.

9. Thus the thing went on from one degree to another, taking various steps and motions, partly by permission and relaxation of the laws, and partly by transgression of the laws and connivance in those who had the execution of them. And the matter at last was left in a great measure to the discretion of bishops and presbyters to determine who should or should not be buried in churches, according to the merit and desert of the persons who desired it.

In the ninth century, in France, some families began to set up a claim to hereditary sepulchres in the church. But this was opposed, and the Council of Meaux, anno 845, made an order ⁶⁷, 'that no one should pretend to bury any corpse in the church upon hereditary right, but the bishops and presbyters should judge who were worthy of this favour according to the quality of their life and conversation.' And after this we find some laws made in general against burying in churches. As that of the Council of Winchester ⁶⁸ under Lanfranc, archbishop of Canterbury, anno 1076: 'Let no bodies of the dead be buried in churches.' But so many exceptions had been made to the old laws, that it was no hard matter for any one, who had ambition or superstition enough to think that he should be much benefited in his death by being buried in the church, to obtain this privilege. And these two reasons opened the way to greater liberties by far than the ancient canons had allowed. For an opinion that it was of great service to men's souls to be buried in the church made men more eager than ever to obtain this privilege at their death: and Pope Leo III. had made a decree, which Gregory IX. inserted into his Decretals ⁶⁹, giving a sort of hereditary right to all persons to be

⁶⁷ C. 72. (t. 7. p. 1841 b.) Ut nemo quemlibet mortuum in ecclesia, quasi hæreditario jure, nisi quem episcopus et [al. aut] presbyter pro qualitate conversationis et vitæ dig-

num duxerit, sepelire præsumat.

⁶⁸ C. 9. (t. 10. p. 352 a.) Ut in ecclesiis corpora defunctorum non sepeliantur.

⁶⁹ L. 3. tit. 28. de Sepulturis;

The matter at last left to the discretion of bishops and presbyters, who should or should not be buried in churches. Hereditary sepulchres not yet allowed in the ninth century, but brought in by the Pope's decretal.

buried in the sepulchres of their ancestors, according to the example, as it is said, of the ancient patriarchs. This was about the year 1230. Not long after which Boniface VIII. speaks of it⁷⁰ as a customary thing for men to be buried in the church in the sepulchres of their ancestors. So that from these decretals, I think, may be dated the ruin of the old laws. For they took away that little power that was left in the hands of bishops to let people bury in the church, or not bury, as they should judge proper in their discretion, and put the right and possession of burying-places in the church into the hands of private families. And others, who had no such right, being led by their ambition or superstition, could then easily purchase a right to be buried in the church, which was a thing that emperors themselves did not pretend to ask in former ages.

I have been the more curious in deducing the history of this matter from first to last, because the innovation has been thought a grievance by some very learned and judicious men, and what they could have wished to have seen rectified at or since the Reformation. 'This custom,' says the learned Rivet⁷¹, 'which covetousness and superstition first brought in, I wish it were abolished with other relics of superstition among us; and that the ancient custom was revived, to have public burying places in the free and open fields without the gates of cities. This would be more convenient for civil uses also: because in close places the air cannot but be affected with the nauseous smell of dead bodies: there is no good done by it to the dead,

c. 1. (ap. Corp. Jur. Canon. t. 2. p. 1199. 26.) Statuimus unumquodque in majorum suorum sepulchris jacere, ut patriarcharum exitus docet.

⁷⁰ Sext. Decretal. l. 3. tit. 12. de Sepulturis, c. 2. (ibid. t. 3. p. 533. 30.) Cum quis, cujus majores sunt soliti ab antiquo in aliqua ecclesia sepeliri, &c.

⁷¹ In Gen. 47. Exercit. 172. p. 842. (t. 1. p. 656. col. dextr.) Hunc morem, quem invexit avaritia et superstitione, valde vellem apud nos, cum aliis superstitionum reliquiis, esse abolitum, et pristinam consuetudinem revocari, ut sepulture publicæ in campo libero et aperto, extra

civitatum portas, constituerentur. Id etiam convenientissimum esset usibus civilibus, quia in locis reclusis non potest aër non affici tetro cadaverum odore, ita ut nec mortuis hac ratione consulatur; nec viventium pericula caveantur; præsertim morborum contagiosorum temporibus, quo promiscue cadavera pestifera conduntur templis, in quibus quotidie convenitur. Quod sane horrendum mihi et aliis multis merito visum est. —Grotius on Luke 7, 12, makes a like complaint. (t. 2. v. 1. p. 384. 46.) Quod in memoriam martyrum olim inductum, nescio an satis sapienter retineatur.

and the living are in manifest danger by it, especially in the time of contagious distempers, when infected bodies are promiscuously buried in churches, wherein men daily meet and assemble together. A thing,' says he, 'which not without reason has ever appeared horrible to me and many others⁷².' The like complaint is made by some among the Romanists, particularly by Durantus⁷³, who was an eminent lawyer and president of the parliament of Toulouse. He commends the piety of the Ancients for not allowing the dead to be buried in the church, and Charles the Great for reviving and restoring the primitive institution, when it had been in some measure neglected: and withal, speaks it with great regret, 'that whereas heretofore emperors were buried only in the church porch, now the custom is to let the meanest of the people commonly be buried in the church itself, against the laws and institutions of the ancient Christians.' To which, after this digression, I must now return again.

CHAP. II.

Some other observations concerning the place, and manner, and time of burying.

I. HAVING thus far considered in general the place of burying, I now proceed to some more particular observations concerning the place, and manner, and time of burying among Christians. And here the first question may be, Whether they used any formal consecration of their cemeteries as they did of their churches? Now concerning this in the first ages there is

Consecration of cemeteries not very ancient.

⁷² [Philip Verheyen, Regius Professor of Physic in the University of Lovain, who died 1710, a man of great piety and humility, gave orders that his body should not be buried in the church, but in the churchyard; leaving this epitaph, which was found after his death, written with his own hand: Philippus Verheyen, medicinæ doctor et professor, partem sui materialem hic in cœmeterio condi voluit, ne templum dehonorearet, aut nocivis halitibus inficeret. Requiescat in pace.—See Roche's *Memoirs of Literature*, Lond. 1722. 8vo. (v. i. p. 238.) The same author (p. 328.) observes out of Bacchini's *Notes upon Agnellus*, that

in the tenth century none were buried in churches, but only in churchyards, or in little chapels built for that purpose.—From a manuscript note in the Author's handwriting, inserted opposite p. 28. of his private copy of the original edition of vol. 10, which first appeared in 1722. Ed.]

⁷³ De Ritibus, l. i. c. 23. nn. 4, 5. (p. 74.) . . . Cautumque ne in ecclesiis, humana cadavera tumulo mandarentur. Ea enim erat veterum patrum religio, cavere diligenter, ne intra ecclesiam defunctorum corpora sepelirentur . . . Hæc pia majorum institutio a Carolo Magno renovata et instaurata fuit.

a perfect silence. No writer before Gregory of Tours, who lived about the year 570, makes any mention of it: but he says⁷⁴, 'the burying places in his time were used to be consecrated by sacerdotal benediction.' Durantus⁷⁵ can trace the custom no higher; and therefore we may conclude that about this time, and not before, it became the practice of the Church. For the sacredness of sepulchres, that we so often read of before this, was from another reason, and not from their formal consecration.

2. For the Heathens themselves were used to reckon these places sacred, and the violation of them a sort of sacrilege and violation of religion: as appears from the edicts of two Heathen emperors, Gordian and Julian, which are still retained among the Christian laws. Gordian⁷⁶ calls them 'things destined for religion, and things made a part of religion:' and therefore orders, 'that all robbers of graves should be prosecuted as criminals guilty of an injury done to religion.' In like manner Julian⁷⁷ says, 'The graves of the dead are consecrated hills; and to move a stone hence, or disturb the ground, or break a turf, has always been accounted next to sacrilege by our forefathers: to steal away the ornaments from the tablets or porticoes of graves is a peculiar crime and violation of religion, to be punished as doing injury to the dead.' Jus-

The sacredness of them arising from another reason, and not from their formal consecration.

⁷⁴ De Gloria Confessor. c. 106. (p. 986 b. 9.)... Et quid faciemus, si episcopus urbis non advenerit? Quia locus ille, quo sepeliri debet [Beata Radegundis] non est sacerdotali benedictione consecratus? Tunc cives et reliqui viri honorati, qui ad exsequias beatæ reginæ convenerant, imperant parvitati meæ, dicentes: *Præsume de caritate fratris tui, et benedic altare illud. Confidimus enim de ejus benevolentia, quod molestum non ferat, si feceris, sed magis gratiam referat. Præsume, precamur, ut caro sancta sepulturæ reddatur.* Et sic ab illis injunctus altare in cellula ipsa sacravi.

⁷⁵ De Ritibus, l. i. c. 23. n. 9. (p. 75.) Omnia autem cæmeteria consecrabantur, ab hisque potestas sæcularis excludebatur. Ivo Carnotensis, Ep. 229. Gregorio Turonensi de Gloria Confessor. c. 106., testatur sepulchrorum loca sacerdotali bene-

dictione consecrata fuisse.

⁷⁶ Cod. Justin. l. 9. tit. 19. de Sepulchro Violato, leg. 1. (t. 4. p. 2375.) Res religioni destinatas, quin immo jam religionis effectas, scientes qui contigerint, et emere et distrahere non dubitaverint; tametsi jure venditio non subsistat, læsæ tamen religionis inciderunt in crimen.

⁷⁷ Cod. Theod. l. 9. tit. 17. de Sepulchris Violatis, leg. 5. (t. 3. p. 144.) Pergit audacia ad busta diem functorum et aggeres consecratos: cum et lapidem hinc movere, terram sollicitare et cespitem vellere, proximum sacrilegio majores semper habuerint: sed ornamenta quidam tricliniis aut porticibus auferunt de sepulchris. Quibus primis consulentes, ne in piaculum incidant, contaminata religione bustorum hoc fieri prohibemus, pœna manium vindicæ cohibentes.

tinian in repeating this law of Julian in his Code⁷⁸, instead of *pœna manium*, reads it *pœna sacrilegii cohibentes*, inflicting both the name and punishment of *sacrilege* expressly upon this crime. And so the ancient poet⁷⁹ does in that distich :

*Res ea sacra, miser ; nobi mea tangere fata :
Sacrilææ bustis abstinuere manus.*

*Touch not my monument, thou wretch : it is a sacred thing :
even sacrilegious hands commonly abstain from offering violence to the habitations of the dead.*

All which shows that graves and burying places were reckoned sacred things, both by Heathens and Christians, without any formal consecration : and the Romans accounted it a piece of impiety in any case to disturb or violate the ashes of the dead, except it were those of their public enemies, whose graves were not reckoned sacred, as Paulus⁸⁰, the great lawyer, determined : and therefore it was lawful for any one to take the stones of such graves and turn them to any other use, and no action of violating sepulchres could be brought against them.

The way of
adorning
graves dif-
ferent a-
mong Hea-
thens and
Christians.

3. But in all other cases the graves of the dead were places of great sacredness ; and consequently places of great security : insomuch that they were reckoned safe repositories not only for the dead, to secure them from violence, but also for any ornaments that were set about them, or riches, that, together with the dead, were often buried with them. For the Romans often adorned their monuments with rich pillars of marble, and fine statues and images set about them. As appears from several laws in the Theodosian Code⁸¹, which are made to

⁷⁸ Ubi supra. leg. 5. (p. 2377.) In the same words as the preceding citation.

⁷⁹ [See Gothofred's Commentary on the place, *Ita vetus poeta : Res ea, &c.* But he does not give the name of the author, which hitherto I have failed to discover. ED.]

⁸⁰ Digest. l. 47. tit. 12. de Sepulchro Violato, leg. 4. (ap. Corp. Juris. Civ. t. 3. p. 1392.) Sepulchra hostium religiosa nobis non sunt ; ideoque lapides inde sublato, in quemlibet usum convertere possumus : non sepulchri violati actio competit.

⁸¹ L. 9. tit. 17. de Sepulchris Violatis, leg. 2. (t. 3. p. 138.) Universi . . . qui de monumentis columnas vel marmora abstulerunt, vel coquendæ calcis gratia lapides dejecerunt, . . . singulas libras auri per singula sepulchra fisci rationibus inferant. . . . Eadem etiam pœna, qui dissiparunt, vel ornatum minuerunt, teneantur, &c.—Leg. 4. (p. 143.) Qui ædificia Manium violant, domus, ut ita dixerim, defunctorum, geminus videntur facinus perpetrare : nam et sepultos spoliant destruendo, et vivos pol-luunt fabricando. Si quis igitur de

restrain the pillagers of them: and also from a great variety of Roman writers, which Gothofred mentions and alleges in his comment upon one of those laws⁸², as Pliny, Cicero, Aggenus, Propertius, Servius, and Eutropius who gives a particular account of Trajan's pillar, which was one hundred and forty feet high. The two Antonines indeed laid some restraint upon the excessive vanity and profuseness of the Romans in this matter, making severe laws against extravagance in burying, and building of sepulchres, as Julius Capitolinus⁸³ informs us. But this did not hinder men from adorning their monuments with marble statues and pillars, and such like common ornaments, as we afterwards find allowed in one of the laws of Gordian in the Justinian Code⁸⁴. So that these monuments of the Heathen were often very pompous and magnificent, both in building and ornament; which frequently made them become a prey and spoil to rapacious invaders. But we can hardly suppose this of any Christian sepulchres for the first three hundred years.

Caius, an ancient writer and presbyter of the Church of Rome about the year 210, speaks⁸⁵ of the trophies and monuments of St. Peter and St. Paul which were then to be seen, the one in the Vatican, in the *Via Triumphalis*, and the other in the *Via Ostiensis*: but these trophies were not so magnifi-

sepulchro abstulerit saxa, vel marmora, vel columnas, aliamve quamcunque materiam, fabricæ gratia, sive id fecerit venditurus, decem pondo auri cogatur inferre fisco; sive quis propria sepulchra defendens, hanc in judicium querelam detulerit, sive quicumque alius accusaverit, vel officium nuntiaverit.

⁸² In leg. 2. (ibid. p. 141. ad calc. col. sinistr.) Interpretatione legis functi nunc illustremus, &c.

⁸³ Vit. Marc. Antonin. c. 13. p. 78. (int. Aug. Hist. Scriptor. p. 181.) Tunc autem Antonini leges sepeliendi sepulchrorumque asperrimas sanxerunt: quandoquidem caverunt, ne, uti quis vellet, fabricaret sepulchrum: quod hodieque servatur. [This reading, *ne, uti quis vellet, fabricaret sepulchrum*, that a man should not construct a tomb just as he pleased, is controverted by Casaubon and Saumaise, the former of

whom suggests *ut, si quis succedere vellet, fabricaret sepulchrum*, for reasons assigned on account of the pestilence raging at Rome, when the law was made: the latter, on other grounds, proposes *ne quis belle [sumptuose] fabricaretur sepulchrum*. See ibid. n. 1. ad calc. p. 182. ED.]

⁸⁴ L. 3. tit. 44. De religiosis et sumptibus funerum, leg. 7. (t. 4. p. 762.) Statuas sepulchro superimponere, vel monumento . . . ornamenta, quæ putas, superaddere non prohiberis: cum jure suo eorum, quæ minus prohibita sunt, unicuique facultas libera non denegetur.

⁸⁵ Ap. Euseb. l. 2. c. 25. (v. 1. p. 84. 5.) Ἐγὼ δὲ τὰ τρόπαια τῶν Ἀποστόλων ἔχω δεῖξαι· ἐὰν γὰρ θελήσης ἀπελθεῖν ἐπὶ τὸν Βατικανόν, ἢ ἐπὶ τὴν ὁδὸν τὴν Ὀστίαν, εὐρήσεις τὰ τρόπαια τῶν ταύτων ἰδρυσταμένων τὴν ἐκκλησίαν.

cent, whatsoever they were, but that afterwards, about the year 258, they were translated by Pope Xystus⁸⁶ into the catacombs, for fear of some indignity that might be offered to them in the heat of persecution. The most that we can suppose is, that they were grave-stones with an inscription, declaring their names and character, and the time and manner of their death. And some of them we are sure were not so much as this: for sometimes great multitudes of martyrs were buried in one common grave, and then the inscription contained only the number, and not the names or any particular account of them. Prudentius⁸⁷ says, 'he had observed one such grave, wherein sixty martyrs were buried together.' St. James's monument at Jerusalem⁸⁸ was no more than a pillar, or grave-stone, with an inscription. And in after-ages, the Christians were not very fond of erecting stately monuments before they came to bury in churches. For they had observed what spoil and ravagement had been made of the Heathen monuments: and how many laws the emperors were forced to make against the violation of sepulchres: which made many pious Christians think how much better and safer it was to build themselves monuments in their lifetime by liberality to the poor, than to build stately and costly monuments for thieves and robbers to plunder at their pleasure. Thus St. Jerom says of Paula⁸⁹, 'that she gave all her substance to the poor, and wished not to have any thing at her death, but that she might be beholden for a winding-sheet to the charity of others.' And Ephrem Syrus left it upon his will, 'that nothing

⁸⁶ Depositio Martyrum, ap. Pearson. Annal. Cyprian. p. 62. See before, ch. 1. s. 3. p. 102. n. 31.

⁸⁷ Peristeph. Hymn. 11. de Hippolyt. (vv. 7—14. (v. 1. p. 387.)

Plurima literulis signata sepulchra loquuntur

Martyris aut nomen, aut epigramma aliquod.

Sunt et muta tamen, tacitas claudientia tumbas,

Marmora, quæ solum significant numerum.

Quanta virum jaceant congestis corpora acervis

Nosse licet, quorum nomina nulla legas.

Sexaginta illic, defossas mole sub una,

Reliquias memini me didicisse hominum.

⁸⁸ Eusebius, l. 2. c. 23. (v. 1. p. 80. 16.) calls it, *στήλη*. . . *Ἐτι αὐτοῦ ἡ στήλη μένει παρά τῶν ναῶν*, κ. τ. λ. and St. Jerome, de Scriptor. Eccles. c. 2. (t. 2. p. 819.) terms it *titulus*. . . . Juxta templum, ubi præcipitatus fuerat, sepultus est, titulum usque ad obsidionem Titî et ultimam Hadriani notissimum habuit.

⁸⁹ [Ep. 27. [al. 108. c. 5.] Epitaphium Paulæ. (t. 1. p. 687 b.) Quid ego referam . . . omnes pæne divitias in pauperes erogatas, &c. Ed.]

should be expended upon his funeral; but whatever should be appointed for that should be given to the poor,' as Gregory Nyssen reports⁹⁰ in the Life of that great saint and luminary of the Eastern Church. And St. Basil⁹¹ exhorts rich men in general, 'rather to expend their superfluities in works of piety, than to build themselves costly sepulchres.' 'For what need have you of a sumptuous monument, or a costly entombing? What advantage is there in a fruitless expense? Prepare your own funeral whilst you live. Works of charity and mercy are the funeral obsequies you can bestow upon yourself.'

4. Another difference between Heathens and Christians was in the manner of burying. For the Heathen for the most part burned the bodies of the dead in funeral piles, and then gathered up the bones and ashes, and put them in an urn above ground: but the Christians abhorred this way of burying; and therefore never used it, but put the body whole into the ground; or if there was occasion for any other way of burying, they embalmed the body to lay it in a catacomb, that it might not be offensive to them in such places where they were sometimes forced to hold their religious assemblies. That the Christians used the plain and simple way of inhumation, and not burning, is evident from the objection of the Heathen in Minucius⁹²: 'They abhor funeral piles, and condemn burning by fire, for fear it should hinder their resurrection.' To which the Christian answers⁹³: 'We do not, as ye suppose,

They differed also in the manner of burying: the Heathens commonly burning the body, and putting the bones and ashes in urns: but the Christians buried the body whole in the earth, abhorring the Heathen custom.

⁹⁰ Vit. Ephrem. (t. 3. p. 613 c.) Μέλλων ὁ θεοφόρος οὗτος ἀνὴρ ἀπαίρειν πρὸς τὰ οὐράνια, τοῖς παροῦσι παρηγγυᾶτο, ὡς οὐκ ἔξόν αὐτοῖς ἐσθῆτι πολυτελεῖ τὸ τοῦτου σῶμα ἐνταφιάσαι· εἰ δὲ καὶ τις φιλοπάτωρ ὦν τοιοῦτόν τι προενόηκεν, ἢ παρητοίμασε, μηδαμῶς εἰς ἔργον τὴν βουλήν ἀγαγεῖν· ἀλλ' αὐτὸ ἐκείνο, τὸ ὀρισθῆν εἰς τὴν ἐκείνου ταφὴν, δοθῆναι πτωχοῖς.

⁹¹ Hom. in Divites. (t. 2. part. 1. p. 86 d. n. 9.) Τί δὲ μνήματος ἐπισημὸς καὶ ταφῆς πολυτελοῦς, καὶ δαπάνης ἀκερδοῦς ὄφελος; . . . Καλὸν ἐντάφιον ἢ εὐσέβεια· πάντα περιβαλλόμενος ἄπελθε· οἰκείον κόσμον τὸν πλοῦτον ποίησαι· ἔχε αὐτὸν μετὰ σεαυτοῦ.

⁹² Octav. p. 32. (c. 11. p. 64.) Aneps malum, et gemina demen-

tia! Cælo et astris, quæ sic relinquimus ut invenimus, interitum denuntiare; sibi mortuis extinctis, qui sicut nascimur et interimus, æternitatem repromittere! Inde videlicet et execrantur rogos, et damnant ignium sepulturas: quasi non omne corpus, etsi flammis subtrahatur, annis tamen et ætatis in terram resolvatur, &c.

⁹³ Ibid. p. 101. (c. 34. p. 170.) Corpus omne, sive arescit in pulverem, sive in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur nobis: sed Deo elementorum custodia reservatur. Nec, ut creditis, ullum damnium sepulture timemus, sed veterem et meliorem consuetudinem humandi frequentamus.

fear any detriment from burying by fire, but we retain the ancient custom of inhumation as more eligible and commodious.' The same is evident from Tertullian⁹⁴, who says, 'some of the Heathen abstained from burning upon a superstitious notion, that the soul hovered over the body after death: and therefore they would not burn the body out of a needless compassion to the soul.' 'But,' says he, 'our reason is piety and humanity to the body, not flattering it as relics of the soul, but abhorring cruelty in respect to the body itself, forasmuch as no man deserves to be destroyed by a penal death.' In another place⁹⁵, he derides the Heathens for their contradictory customs, first in burning the body with great barbarity, and then making feasts and sacrifices at their graves by way of *parentation*, as they called it: which was 'to make the same fires both oblige them and offend them; to show themselves cruel under the pretence of piety, and insult them by making feasts in behalf of those whom they had burnt before.' The critics are not agreed when or by what means this custom of burning was laid aside by the Romans. Some think it was forbidden by the two Antonines in their severe laws about funerals, mentioned before⁹⁶: but Gothofred and others, not without reason, think this a mistake; because not only Tertullian derides it as still customary among the Heathen, but also because there is some intimation given in one of Theodosius's laws⁹⁷, that there was some remains of it even in his time: for he speaks of both customs, that is, of burying not only whole bodies in coffins under ground, but also of burying in urns above ground; which supposes the body to be burnt before, and the remains only, the bones and the ashes, to be put in an urn and kept above ground. However,

⁹⁴ De Anima. c. 51. (p. 301 c.)
Et hoc enim in opinione quorundam est: propterea nec ignibus funerandum aiunt, parentes superfluo animæ. Alia est autem ratio pietatis istius, non reliquiis animæ adulatrix, sed crudelitatis etiam corporis nomine aversatrix, quod et ipsum homo non utique mereatur pœnali exitu impendi.

⁹⁵ De Resurrect. c. 1. (p. 325 a.)
At ego magis ridebo vulgus, tunc

quoque cum ipsos defunctos atrocissime exurit, quos postmodum gulosissime nutrit, iisdem ignibus et promerens et offendens. O pietatem de crudelitate ludentem!

⁹⁶ See s. 3. n. 83, preceding.

⁹⁷ Cod. Theod. l. 9. tit. 17. de Sepulchris Violatis, leg. 6. (t. 3. p. 147.) Omnia, quæ supra terram urnis clausa, vel sarcophagis corpora detinentur, extra urbem delata ponantur, &c.

it is certain that this custom was quite worn out even among the Heathen within the space of forty years after. For Macrobius, who lived in the time of the younger Theodosius about the year 420, says expressly⁹⁸, 'that the use or custom of burning the bodies of the dead was quite left off in that age, and all that he knew of it was only from ancient reading.' It is most probable, that the Heathen custom altered by degrees from the time of Commodus the Emperor; for Commodus himself and many of his friends were buried by inhumation, and not by burning, as a learned person⁹⁹ observes out of Xiphilin: and from that time the custom of burning might decrease, till at last under the Christian emperors, though without any law to forbid it, the contrary custom entirely prevailed, and this quite dwindled into nothing.

But the Christians were always very tenacious of the plain way of burying by inhumation, and never would consent to use any other; reckoning it a great piece of barbarity in their persecutors whenever they denied them this decent interment after death, as they sometimes did, either by exposing their bodies to the fury of wild beasts and birds of prey, or burning them in scorn and derision of their doctrine of a future resurrection. Thus, Eusebius says out of the Epistle of the Church of Smyrna¹, they treated Polycarp at the instigation of the Jews, burning his body, according to their own custom; after which the Christians were content to gather up his bones and bury them. And so they treated the martyrs of Lyons and Vienne in France, to the great grief of the Christians, whom

⁹⁸ Saturnal. l. 7. c. 7. (p. 602. summ.) . . . Licet urendi corpora defunctorum usus nostro sæculo nullus sit, lectio tamen docet eo tempore, quo igni dari honor mortuis habebatur, si quando usu venisset, ut plura corpora simul incenderentur, solitos fuisse funerum ministros denis virorum corporibus adjicere singula muliebria, &c.

⁹⁹ Burnet's Travels, Letter 4. (p. 210.) Gronovius . . . made it apparent to me that burying was commonly practised in Commodus's time, for Xiphilinus tells us, that in Pertinax's time, the friends of those, whom Commodus had ordered

to be put to death, had dug up their bodies, &c. The same author tells us, that Pertinax buried Commodus's body, and so saved it from the rage of the people; and here is a positive evidence that burying was the common practice of that time.

¹ L. 4. c. 15. (v. 1. p. 171. 13.) Ἰδὼν οὖν ὁ ἑκατοντάρχης τὴν τῶν Ἰουδαίων γενομένην φιλονεικίαν, θεῖς αὐτὸν ἐν μέσῳ, ὡς ἔθος αὐτοῖς, ἔκαυσεν. Οὕτως τε ἡμεῖς, ὕστερον ἀνελόμενοι τὰ τιμώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίου ὄστᾶ αὐτοῦ, ἀπεθέμεθα ὕπου καὶ ἀκόλουθον ἦν.

they would not allow to bury them, but for six days together kept them above ground, and then burned their bodies, and cast their ashes into the river Rhone, in despite to their belief of a resurrection; crying out, 'Now let us see whether they will rise again, and whether their God is able to deliver them out of our hands!' as the same Eusebius² relates the story out of the Acts and Monuments of their Passions. Thus Maximus the president threatened Tharacus the martyr³, 'that though he raised himself upon the confidence that his body after death should be embalmed and buried, he would defeat his hopes by causing his body to be burnt, and sprinkling his ashes before the wind.' And it were easy to give other examples of the like usage of them upon such occasions, some of which are related by the Heathen historian himself⁴, not without some resentment and reflection upon the unnatural cruelty and inhumanity of such proceedings.

5. From the last instance of the president's threatening the martyr Tharacus, that he should not be embalmed, it were easy to infer, that the custom of Christians was to bestow the honour and charge of embalming commonly upon their mar-

Embalming of bodies much used by Christians. And why more by them than the Heathens.

² L. 5. c. 1. (ibid. p. 210. 24.) Τὰ δὲ καθ' ἡμᾶς ἐν μεγάλῳ καθειστήκει πένθει, διὰ τὸ μὴ δύνασθαι τὰ σώματα κρῖναι τῇ γῆ. . . . Τὰ οὖν σώματα τῶν μαρτύρων παντοίως παραδειγματισθέντα καὶ αἰθριασθέντα ἐπὶ ἡμέρας ἕξ, μετέπειτα καέντα καὶ αἰθαλωθέντα ὑπὸ τῶν ἀνόμων κατεσαρώθη εἰς τὸν Ῥοδανὸν ποταμὸν πλησίον παραρρέοντα, ὅπως μὴ δὲ λείψανον αὐτῶν φαίνεται ἐπὶ τῆς γῆς ἔτι· καὶ ταῦτ' ἐπραττον, ὡς δυνάμενοι νικῆσαι τὸν Θεὸν, καὶ ἀφελέσθαι αὐτῶν τὴν παλιγγενεσίαν. . . . Νῦν ἴδωμεν εἰ ἀναστήσονται, καὶ εἰ δύναται βοηθῆσαι αὐτοῖς ὁ Θεὸς αὐτῶν, καὶ ἐξελεῖσθαι ἐκ τῶν χειρῶν ἡμῶν.

³ Ap. Baron. an. 290. n. 21. [al. 23.] (t. 2. p. 670 c.) Præses dixit, Nonne sic te perdam, et sicut antea prædixi, et reliquias tuas; ne mulierculæ in linteamine corpus tuum involvant, et unguentis et odoribus adornent? Sed, sceleste, jubebo te comburi, et cineres tuos in ventum dispergam.

⁴ Ammianus Marcellinus, l. 22.

c. 11. p. 241. (p. 326.) Quo non contenta multitudo immanis, dilaniata cadavera peremptorum camelis imposita vexit ad litus: iisdemque subdito igne crematis, cineres projecit in mare, id metuens ut clamabat, ne collectis supremis, ædes illis exstruerentur ut reliquis, qui, deviare a religione compulsi, pertulere cruciabiles pœnas, adusque gloriosam mortem intemerata fide progressi, et nunc martyres appellantur.—[See Eusebius, l. 8. c. 6. (v. i. p. 382. 45.)] where, after describing the martyrdom of Petrus, Dorotheus, Gorgonius, and others, together with a multitude of Christian people, he adds, Τοὺς δὲ γὰρ βασιλικούς μετὰ θάνατον παῖδας, γῆ μετὰ τῆς προσηκούσης κηδείας παραδοθέντας, αὐθις ἐξ ὑπαρχῆς ἀνορύξαντες ἐναπορίψαι θαλάσση καὶ αὐτοὺς ῥοντο δέιν οἱ νενομισμένοι δεσπόται· ὡς ἂν μὴ ἐν μνήμασιν ἀποκειμένους προσκυνοῖεν τινας, Θεοὺς αὐτοῦς, ὡς γὰρ ῥοντο, λογιζόμενοι, κ. τ. λ. E. D.]

tyrs at least, if not upon others. But the custom seems to have been more general: for the Heathen in Minucius⁵ makes it a matter of reproach to Christians universally, 'that they would make use of no odours for their bodies whilst they lived, but reserved all costly ointments for their funerals.' And Tertullian seems to intimate that the preparation of the body for its funeral with odoriferous spices was the general practice of Christians. 'It is true,' says he⁶, 'we buy no frankincense: but if Arabia complains of this, let the Sabeans know, that more of their costly wares is spent in burying of Christians, than the Heathens spend in their temples in offering incense to their gods.'

One of the chief ingredients in this unction of the body or embalming was myrrh: whence Prudentius⁷, alluding to the custom, says, 'The Sabean myrrh, anointing the body, by its medicinal virtue preserves it from corruption.' This was the particular use and virtue of myrrh, as Grotius⁸ observes out of Pliny. And therefore he tells us further out of Herodotus⁹ also, 'that the Eastern nations were wont to make use of myrrh to embalm the bodies of the dead.' And that the Jews used an unction as a preparation for burial, is infallibly certain in general both from the testimony of our Saviour given to the woman who anointed his body to the burial, and also from what St. John says in particular of Joseph of Arimathea, and

⁵ Octav. p. 35. (c. 12. p. 69.) Non floribus caput nectitis, non corpus odoribus honestatis; reservatis unguenta funeribus.

⁶ Apol. c. 42. (p. 34 b.) Tura plane non emimus. Si Arabiæ queruntur, scient Sabæi, pluris et carioris suas merces Christianis sepelendis profligari, quam diis fumigandis.—De Idolol. c. 11. (p. 91 c.) Sane [al. an] non illa principalis idololatria? Viderint, si eadem merces, tura dico et cætera peregrinitatis ad sacrificium idolorum etiam hominibus ad pigmenta medicinalia, nobis quoque insuper ad solatia sepulturæ usui sunt.—Acta Euplii, ap. Baron. an. 303. n. 149. (t. 2. p. 768 e.) Sublatum est postea corpus ejus a Christianis, et conditum aromatibus sepultum est.

⁷ Cathemerin. Hymn. de Exequiis Defunct. vv. 51, 52. (v. 1. p. 136.)

Aspersaque myrrha Sabæo
Corpus medicamine servat.

⁸ In Matth. 2, 11. (t. 2. v. 1. p. 19.) Myrrhæ vix alius usus est, quam ut corpora incorrupta conservet. [Conf. Grot. in Joan. 19, 39. (ibid. p. 568.) Quæ aromata ad hunc usum optima habebantur.—But I do not see that Grotius makes any allusion to Herodotus. Ed.]

⁹ L. 2. c. 86. (juxt. Ed. Steph. 1592. c. 76.) The whole chapter, and particularly the following words;—*Ἐπειτα τὴν νηδὺν σμύρης ἀκηράτου τετριμμένης, καὶ κασίης, καὶ τῶν ἄλλων θυμαίων, πλὴν λιβανωτοῦ, πλήσαντες, συρράπτουσι ὀπίσω.*

Nicodemus, that they "brought a mixture of myrrh and aloes, about an hundred pound weight, and took the body of Jesus, and wound it in the linen clothes, with the spices, as the manner of the Jews is to bury." (John 19, 39.) From hence most probably the Christians took their intimation of paying the same respect to the bodies of the dead.

The Ancients also were of opinion that there was something mystically denoted in the presents made by the wise men to our Saviour at his birth, when they presented him with gifts, gold, frankincense, and myrrh: gold, as to a king; frankincense, as to God; and myrrh, as to a man that must die and be buried. For though they might intend none of these things, yet the Holy Ghost might direct these presents to be such as might signify all these things without their knowledge; as he directed Mary's anointing of Christ to his burial; for so our Lord himself was pleased to interpret and accept it, though perhaps that was not particularly in her intention. It is certain this was the general notion of the Ancients concerning the myrrh presented to our Saviour: as Maldonat¹⁰, from Irenæus, Cyprian, Origen, Basil, Gregory Nyssen, Chrysostom, Ambrose, Austin, Jerom, Juvenus, and Sedulius. And the opinion seems to have taken its original from the practice of the Eastern countries in using myrrh in the preparation of dead bodies for their burial. And this, concurring exactly with the Jewish custom and our Saviour's manner of burial, might probably the more incline the Ancients to be curious in using the same preparation of dead bodies for their funeral. But they had also a further reason for it: for they were often obliged to

¹⁰ In Matth. 2, 11. (p. 52 e.) *Obtulerunt ei munera, aurum, thus, myrrham:* quibus Orientales abundant, quamquam nolim mysterium excludere, quod omnes hic veteres auctores tanto consensu cognoverunt, ut regi aurum, Deo thus, homini myrrha data sint. Minus enim mysterii esse videbatur, quod mulier illa unguento Christum perfudisset, quod nihilominus erat apud Orientales usitatum, tamen Christus ad significandam suam sepulturam, de qua nihil fortasse mulier cogitabat, factum dixit, Matth. 26, 12. Hujus

autem mysterii etsi non Christum, quia nihil eum de magis locutum legimus, tamen omnes veteres auctores interpretes habemus, Irenæum, l. 3. c. 10.; Cypr. Serm. de Stella et Magis; Orig. l. 1. cont. Celsum; Basil. Hom. de Humana Christi Generatione; Greg. Nyssen. Hom. de Christi Nativitate; Chrysost. Hom. 1. in Varios Evangelistas; Ambros. l. 1. de Fide, c. 2.; Augustin. Serm. 1. de Epiph., et Serm. 37.; Hieron. Comment.; Juvenicum et Sedulium, quorum nota sunt carmina.

bury their dead in those places where they were to assemble for divine service: and in that case it was necessary that they should use embalming to preserve the bodies from corruption, and make those places to be the less offensive: as I find a late ingenious writer¹¹ is also inclined to think in his reflections on this subject. Now, the Heathens having generally another way of burying, this custom was of no use among them: for it was incongruous to use methods to preserve the body from corruption, which they intended immediately to destroy by fire and reduce to ashes in a funeral pile. These things were plainly contradictory to one another: and therefore as the Roman Heathens made no use of embalming, so we may reckon this another difference between the Christian funerals and those of the Heathens.

6. There was one difference more in point of time: for the Heathens commonly performed their funeral obsequies by night: but the Christians, when they had liberty, and could do it with safety, always chose the day. In times of persecution, indeed, it is reasonable to suppose they might often be forced to celebrate their funeral offices, as they did others, in the security and silence of the night, to avoid the rage of their enemies. As we find an example in the Passion of Cyprian¹², whose body, because of the curiosity of the Gentiles, is said to have been buried secretly in the night with lamps and torches. And yet even this was not always the case in those difficult times: for the judges were often better natured than to deny them the common right and civility of burying, which they themselves thought was a debt due to human nature in general: and therefore, whatever other cruelties they exercised toward Christians, they ordinarily gratified them in suffering them to bury the martyrs, whom they had slain; as is evident from several of their Acts or Histories of their Passions¹³: in which case there was no need to fly to the favour and security of the

The Christians usually buried by day, the Heathens by night.

¹¹ Reeve's Apologies, Note on Minucius. (p. 76, in the note.) Now these crypts, &c. And the Christians in times of persecution being forced to hide, and hold their religious assemblies in these subterraneous vaults, they might perhaps be the more inclined to be at greater expenses about embalming, to make

those places the less offensive, &c.

¹² Pass. Cypr. p. 14. See before, ch. 1. s. 2. p. 98. n. 22.

¹³ Passio Maximiliani, ad calcem Lactantii de Mortibus Persecutorum. (pp. 45, 46.) . . . Pompeiana Matrona corpus ejus de judice meruit et imposuit dormitorio suo, &c.

night, but they might bury, as they often did, in the open day. Thus, when Polycarp was burnt, the disciples afterward were permitted¹⁴ quietly to gather up his bones and relics, and bury them as they pleased. And Asturius¹⁵, a Roman senator, is famed for carrying Marinus on his own shoulders from the place of his martyrdom to his grave.

But however this matter stood in times of persecution, it is certain that as soon as Constantine came to the throne Christians chose to perform their funeral rites openly in the day: which they did all the time of Constantine and Constantius; at which Julian the Apostate was so highly offended, that he set forth an edict on purpose to forbid it, which is a certain evidence in the case. 'We understand,' says he¹⁶, 'that the bodies of the dead are carried to their graves with great concourse of people, and multitudes to attend them: which is an ominous sight and a defilement to the eyes of men. For how can the day be auspicious that sees a funeral? Or how can men go thence to the gods and to the temples? Therefore because grief in funeral obsequies rather chooses secrecy, and it is all one to the dead whether they be carried forth by night or by day, it is fit that such spectacles should not fall under the view of all the people, that true grief, and not the pomp and ostentation of obsequies, should appear in funerals.' This is a plain reflection on the practice of the Christians in the two foregoing reigns. It grieved Julian to see the Christians celebrate their funerals so openly by day, and with indications of joy rather than grief, especially in their translations of martyrs, which was of the same nature with funerals, and was per-

¹⁴ Vid. Euseb. l. 4. c. 15. See before, s. 4. p. 121. n. 1.

¹⁵ Vid. *ibid.* l. 7. c. 16. (v. 1. p. 342. 3.) "Ενθα καὶ Ἀστούριος ἐπὶ τῇ θεοφιλεῖ παρρησίᾳ μνημονεύεται ἀνήρ τῶν ἐπὶ Ῥώμῃς συγκλητικῶν γενόμενος, βασιλεῦσί τε προσφιλῆς, καὶ πᾶσι γνώριμος εὐγενείας τε ἕνεκα καὶ περιουσίας' ὃς παρὼν τηρικᾶδε τελειομένην τῷ μάρτυρι, τὸν ὄμον ὑποθείς, ἐπὶ λαμπρᾶς καὶ πολυτελοῦς ἐσθῆτος ἄρας τὸ σκῆνος ἐπιφέρειται' περιστείλας τε εὖ μάλα πλουσίως, τῇ προσηκούσῃ ταφῇ παραδίδωσι.

¹⁶ Cod. Theod. l. 9. tit. 17. de Violandis Sepulchris, leg. 5. (t. 3.

p. 144.) Efferrī cognovimus cada-vera mortuorum per confertam populi frequentiam, et per maximam insistentium densitatem: quod quidem oculis hominem infaustus in-cestat aspectibus. Qui enim dies est bene auspicatus a funere? Aut quomodo ad deos et templa venietur? Ideoque quoniam et dolor in exsequiis secretum amat, et diem functis nihil interest, utrum per noctes an per dies efferantur, liberari convenit populi totius aspectus, ut dolor esse in funeribus, non pompa exsequiarum, nec ostentatio videatur.

formed with great magnificence and expressions of joy, with psalmody and hymns to God, in a general assembly and course of the people. As it was particularly in the translation of Babylas from Daphne to Antioch, which happened in his time, and was one of the great grievances in his reign, for, as the historians¹⁷ tell us, ‘all the Christians of Antioch, men and women, young men and virgins, old men and children, accompanied the coffin all the way, having their precentors to sing psalms, at the end of every one of which the whole multitude joined by way of antiphonal response, with this versicle, “Confounded be all they that worship carved images, and that boast themselves in idols or vain gods!” This they did for the space of six thousand paces or forty furlongs, even in the hearing of Julian himself; which so enraged him, that the next day he

¹⁷ Socrat. l. 3. c. 18. (v. 2. p. 194. 30.) Τὰ γὰρ κατὰ τὴν Ἀντιόχειαν ἱερά τῶν Ἑλλήνων ἀνοιγῆναι κελεύσας, χρησμὸν λαβεῖν παρὰ τοῦ ἐν Δάφνῃ Ἀπόλλωνος ἔσπευδεν ὡς δὲ ὁ ἐνοικῶν τῷ ἱερῷ δαίμων τὸν γείτονα δεδουκῶς, λέγων δὴ Βαβυλῶν τὸν μάρτυρα, οὐκ ἀπεκρίνατο· πλησίον γὰρ ἦν ἡ σορὸς, ἢ τὸ σῶμα τοῦ μάρτυρος κρύπτουσα· γνοὺς τὴν αἰτίαν ὁ βασιλεὺς, τὴν σορὸν τάχος κελεύει μετοικίεσθαι. Τοῦτο μαθόντες οἱ κατὰ τὴν Ἀντιόχειαν Χριστιανοὶ, ἅμα γυναιξὶ καὶ νέᾳ ἡλικίᾳ, χαίροντες καὶ ψαλμωδοῦντες, ἀπὸ τῆς Δάφνης ἐπὶ τὴν πόλιν μετέφερον τὴν σορὸν· αἱ δὲ ψαλμῶδια ἤπτοντο τῶν Ἑλληνικῶν θεῶν, καὶ τῶν πεπιστευκότων αὐτοῖς τε καὶ τοῖς εἰδώλοις αὐτῶν.—Sozom. l. 5. c. 19. (ibid. p. 210. 27.) Φασὶ δὲ τότε ἄνδρας καὶ γυναῖκας, καὶ νέους καὶ παρθένους, γέροντάς τε καὶ παῖδας, οἱ τὴν σορὸν εἶλκον, παρακελευομένους ἀλλήλοις, παρὰ πᾶσαν τὴν ὁδὸν διατελέσαι ψάλλοντας· πρόφασιν μὲν τῆ ὁδῆ τούτους ἰδρώτας ἐπικουφίζοντας· τὸ δ’ ἀληθές, ὑπὸ ζήλου καὶ προθυμίας κινουμένους, τῷ μὴ τὴν αὐτὴν γνώμην ἔχειν αὐτοῖς τὸν κρατοῦντα περὶ τὸ θεῖον· ἐξῆρχον δὲ τῶν ψαλμῶν τοῖς ἄλλοις, οἱ τούτους ἀκριβοῦντες, καὶ ξυνεπήχει τὸ πλῆθος ἐν συμφωνίᾳ· καὶ ταύτην τὴν ῥῆσιν ἐπήδεν· ἡσχύθησαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς, οἱ ἐγκαυχόμενοι τοῖς εἰδώλοις.—Ruffin. l. 1. [al. 10.] c. 35. (p. 239 a. 18.) Igitur ecclesia uni-

versa conveniens, matres et viri, virgines juvenesque, immensa exultatione succincti, trahebant longo agmine arcam martyris, psallentes, &c.—Theodoret. l. 3. c. 10. (t. 3. p. 146. col. dextr.) Quibus concinit Donatus in Andriam Terentii: *Noctu, inquit, efferebantur propter sacrorum celebrationem diurnum.*—Servius, l. 11. *Æneid. ad verba illa, Rapuere faces. Quia, inquit, in religiosa civitate cavebant, ne aut magistratibus occurrerent, aut sacerdotibus, quorum oculos nolebant alieno funere violari.* *Eaque ipsa ratione vel certe simili Paulus, Sent. 1. tit. de Sepulchris et Lugendis, corpus in civitatem inferre non licere scripsit, Ne funestentur, inquit, sacra civitatis.* *Et tamen refert Gellius, l. 10. c. 15. ex Fabii Pictoris, l. 1. Etsi fas non esset pontifici vel flammī Dīali mortuum intueri, (quod etiam Seneca, Consol. ad Mart. c. 15., et Tacitus, 1. Annal. agnoscunt, id perperam negat Dio, l. 4.) et feralia tangere, funus tamen exsequi ne quidem pontifici religioni fuisse. Neque tamen hæc sunt contraria. Ne fuit religioni pontifici funus exsequi de nocte, quo tempore sacra non celebrabantur: religioni fuisse de die, ut in indictivo funere. Vide exemplum in Tiberio apud Dionem, l. 55., in funere Cæsaris Augusti, quo tempore sacrorum celebratio diurna, ut loquitur Donatus, fiebat.*

put many of them into prison, and some to extreme torture and death.' And this, no doubt, was the secret reason of his enacting that law against the manner of celebrating Christian funerals; though the law itself pretends other reasons, taken from the superstitious principles of his profound philosophy and religion.

His first reason is, 'that the very sight of a funeral by day, and much more their attendance upon it, pollutes men so that they are not fit all that day to attend upon the service of the gods.' And therefore a priest or a magistrate, by the rules of the Roman superstition, was not allowed to attend upon any funeral by day, but only by night; as Gothofred¹⁸, out of the best Roman writers, Servius, Donatus, Aulus Gellius, Seneca, Tacitus, and Dio, shows at large in his exposition of that law. This is a reason taken from the principles of his own superstition in religion. Another is taken from the principles of his philosophy, of which he pretended to be a great master; namely this, 'that the secrecy and silence of the night was fitter for sorrow than the pomp and ostentation of the day,' as he called it. A third reason was, 'that it was all one to the dead whether they were buried by night or by day: and therefore it was more commodious to bury by night for the sake of the living, who by nocturnal funerals could not be polluted or offended.'

But the Christians despised these reasons, both as unphilosophical, and ridiculous, and irreligious. As to the first, they knew no pollution arising from the attendance of a dead body or a funeral. The bodies of Christians were the members of Christ, both alive and dead; and they owned no defilement in accompanying such to their graves, who were there only laid asleep and at rest, as candidates of the resurrection. Whatever the Gentile theology might teach, they were fully persuaded that the dead were in the communion of saints still, and as such might be communicated with and attended without any moral defilement or pollution. And for his second reason from philosophy, 'that the night is more convenient for sorrow, while the day only serves for pomp and ostentation,' this was no argument to them, who were taught not to give way to excessive sorrow for the dead, nor to sorrow as others without

¹⁸ In dict. leg. Juliani.

hope for them that were only fallen asleep: for Christian mournings had also a mixture of joy and comfort in them: their funeral pomp was chiefly psalmody and praises, with which they conducted the deceased party to the grave: and such a pomp as that had nothing of ostentation in it: it served only to provoke the living to holiness and virtue, to be mindful of death, and to make a good preparation for it: and therefore was proper to be exhibited in open view, in the eyes of all the people, in the most public manner, among crowds of spectators and a general concourse. For all which the day was far more convenient than the night, the design of their funerals being to be seen of all the people. And therefore since it was an indifferent thing to the dead whether they were buried by day or by night, which was his third reason, the Christians chose the day for such solemnities, as being much more proper for the living, whose advantage herein was chiefly regarded.

And upon these reasons the Christians continued to perform their funeral obsequies by day, notwithstanding Julian's inhibition or reasons to the contrary. Gothofred thinks that from this time there is no instance of their burying by night: against which he says there is nothing to be alleged but one passage in St. Ambrose¹⁹, which seems to speak still of funerals by night: for writing to widows, he bids them consider whether marrying again, and 'being conducted home with torches in the night, would not look as much like a funeral as a marriage?' But Gothofred²⁰ says this is not any account of fact, or what was then practised, but only an allusion to the ancient custom of using torches both at marriages and funerals, according to that of the poet²¹,

Vivite felices inter utramque facem!

which was the common acclamation of the people to the new

¹⁹ De Viduis. c. 15. (t. 2. p. 210 a. n. 87.) . . . Cum accensis funalibus nox ducitur, nonne pompæ funeris exsequias magis putat quam thalamum præparari?

²⁰ [Ubi supr. n. 18. (t. 3. p. 146.) Verum non vult eo loco Ambrosius ad noctem exsequias celebrari, sed ritum nuptiarum cum ritu funeris componit. Ut in funere, ita in nuptiis, faces usitate. Hinc illud ad

matrimonio recens junctos; Vivite felices inter utramque facem. Et sub noctem, accensis facibus, nova nupta in domum mariti deducebatur. Ait igitur Ambrosius, ipso nuptiarum die funalia illa accensa non minus exsequiarum ritum præse ferre quam nuptialem deductionem, non quod tempus temporis respondere contendat. *Grischov.*]

²¹ [Conf. Propertium, l. 4. eleg. 2.

married couple, *Live happy all your lives between your marriage torch and your funeral torch!* But I am not sure that this is a good answer, because there are other undeniable evidences, in fact, of Christians' burying with lamps and torches attending the funeral. And therefore some other account seems necessary to be given of it: and it may be this: that the Christians, even when they buried by day, used sometimes to carry lighted torches in the procession of the funeral, as a demonstration of joy: which they also did upon some other occasions. For St. Jerom²² says, 'in all the churches of the East, when the Gospel was to be read, they lighted candles in the day-time, not to drive away the darkness, but to give a demonstration and testimony of their joy for the good news which the Gospel brought, and by a corporeal symbol to represent that light of which the Psalmist speaks, "Thy word is a lamp to my feet, and a light unto my paths." And therefore it is not improbable but that they might use the same ceremony in their funerals by day, and for the same reason, to demonstrate their joy, rather than sorrow like the Heathens.

In fact, it is evident beyond dispute that they did use lighted torches at their funerals; and yet no intimation is given that their funerals were by night. Nazianzen²³, speak-

v. 46. (Lond. 1822. t. 2. p. 739.) ubi verba sunt,—

Vivimus insignes inter utramque faciem.

Vid. *ibid.* n. ad calc. pag. Scilicet inter facem nuptialem et sepulchralem, i. e. toto nostri connubii tempore. In nuptiis enim tædas sicut et in funeribus adhibere solebant veteres. Ut etiam testatur Ovidius, *Fast.* 2. [vv. 561, 562.]

Conde tuas, Hymenææ, faces, et ab ignibus atris

Aufer; habent alias mæsta sepulchra faces. ED.]

²² Cont. *Vigilant.* c. 3. [al. 8.] (t. 2. p. 394 d.) Per totas Orientis ecclesias, quando legendum est Evangelium, accenduntur luminaria jam sole rutilante, non utique ad fugandas tenebras, sed ad signum lætitiæ demonstrandum, . . . ut sub typo luminis corporalis illa lux ostendatur, de qua in Psalterio legimus: *Lucerna pedibus meis verbum tuum,*

Domine, et lumen semitis meis.

²³ Orat. 10. (t. 1. p. 167 [corrigé, 169] c.) Καὶ νῦν ὑμῖν ὁ πολὺς Καισάρης ἀποσέσωσται, κόμης τιμῆς, νεκρὸς ἐπανοούμενος, ὕμνοισ ἐξ ὕμνων παραπεμπόμενος, μαρτύρων βήμασι πομπευόμενος, γονέων χερσίν ὁσίαις τιμώμενος, μητρὸς λαμπροφορίᾳ τῷ πάθει τὴν εὐσέβειαν ἀντεισαγούσης. [My Ancestor appears to have read the passage according to the Latin version of Billius, *materna cereorum gestatione &c.*, and he in translating seems to have taken *λαμπροφορία*, which means *the wearing of white and shining garments*, for *λαμπροφορία*, *torch-bearing*, (see before, b. 12. ch. 4. s. 1. v. 4. p. 235. n. 40.) but for which latter term there is no authority of MSS. Hence the Editor of the Benedictine copy, (Paris, 1778. t. 1. p. 208. Orat. 7. n. 16.) has retained *λαμπροφορία* and translated it thus,—*matre candida veste induta pietatem mærori subrogante,*

ing of the obsequies of his brother Cæsarius, says expressly, 'that his mother carried a torch in her hand before his body at his funeral.' St. Jerom²⁴ says, the bishops of Palestine did the like at the funeral of the famous lady Paula: 'some of them in honour to her carried her body to the grave, and others went before the corpse with lamps and torches in their hands.' Gregory Nyssen²⁵ gives the same account of the funeral of his sister Macrina, 'that the clergy went before the corpse, carrying lighted torches in their hands.' And Theodoret²⁶, speaking of the translation of Chrysostom's body from Comana to Constantinople, says, 'there was such a multitude of people met him in ships in his passage over the Bosphorus, that the sea was even covered with lamps.' St. Chrysostom²⁷ himself speaks also of the use of lamps in their funerals. And in one of Justinian's Novels²⁸ the acolythists are forbidden to exact any thing for their torches, because at Constantinople they were allowed for funerals out of a public fund, which was there provided for the interment of the dead. These are not bare allusions to an ancient custom, but plain accounts of fact, which either prove that Christians celebrated some of their funerals by night, or else that they used lighted torches by day; as some of the testimonies seem to intimate: for Chrysostom says they used their lights before the dead to signify

—observing in the note, (f. ad calc. p.) *Vestium candor ob spem resurrectionis hic certe potius debet intelligi, quam unius cerei tædæque gestatio, idque vox ipse sonat.* Grischovius without authority has substituted λαμποφορία; but there is no such word in the lexicons, though truly Λάμπος was the name of one of the horses of Eos. ED.]

²⁴ Ep. 27. [al. 108.] ad Eustoch. Epitaph. Paul. (t. 1. p. 716 d.) . . . Translatæque episcoporum manibus, et cervicem feretro subjicientibus, cum alii pontifices lampadas cereosque præferrent.

²⁵ Vit. Macrinæ. (t. 2. p. 201 a.) Τοῦ λαοῦ περὶ τὴν κλίνην πεπυκνωμένου, καὶ πάντων ἀπλήστως ἐχόντων τοῦ ἱεροῦ ἐκείνου θεάματος, οὐκ ἦν ἐν εὐκολίᾳ τὴν πορείαν ἡμῖν διανύεσθαι· προηγεῖτο δὲ καθ' ἑκάτερον μέρος διακόνων δὲ καὶ ὑπηρετῶν οὐκ ὀλίγων

πλήθος, στοιχηδὸν τοῦ σκηνώματος προπομπέον, τὰς ἐκ κηροῦ λαμπάδας ἔχοντες πάντες.

²⁶ L. 5. c. 36. (v. 3. p. 236. 5.) Χρόνῳ μέντοι ὑστερον καὶ αὐτὰ τοῦ διδασκάλου τὰ λείψανα εἰς τὴν βασιλεύουσαν μετεκόμισαν πόλιν· καὶ πάλιν ὁ πιστὸς ὄμιλος, ὡς ἠπεύρω τῷ πελάγει διὰ τῶν πορθμείων χρησάμενος, τοῦ Βοσπόρου τὸ πρὸς τῇ Προποντίδι στόμα ταῖς λαμπάσι κατέκρυσσε.

²⁷ Hom. 4. in Hebr. p. 1784. (t. 12. p. 46 c.) Εἰπέ γάρ μοι, τί βούλονται αἱ λαμπάδες αἱ φαιδραὶ; οὐχ ὡς ἀθλητὰς αὐτοὺς προπέμπομεν; τί δὲ ὕμνοι; οὐχὶ τὸν Θεὸν δοξάζομεν, καὶ εὐχαριστοῦμεν, ὅτι λοιπὸν ἐστεφάνωσε τὸν ἀπελθόντα;

²⁸ Novel. 59. c. 5. tot. (t. 5. p. 302.) . . . Nihil ex hoc acolythis penitus recipientibus, &c.

that they were ‘champions or conquerors, and as such conducted in triumph to their graves.’ And thus far Gothofred’s opinion may be admitted, that the Christians generally celebrated their funerals by day: but then this must be added to it, that they used lamps and torches lighted in the day, to express their joy, and signify their respect and honour to the deceased as a victorious combatant, who had conquered this world here below, and was now gone to take possession of a better world above.

If any weight could be laid upon the uncertain authority of the writer of the life of St. German, bishop of Auxerre, in Surius²⁹, it would put the matter out of dispute: for he says, ‘the multitude of lights used at his funeral seemed to outdo the sun, and beat back its rays at noon-day.’ But without this uncertain testimony, enough has been said to show the difference between the custom of the Heathens burying by night and the Christians burying by day, which is the principal thing I intended in this part of my discourse. I only add one thing by way of confirmation, that the Christians in this age generally celebrated the eucharist at their funerals, which is a service belonging to the day, and not the night; and to the morning part of the day, and not the afternoon. Whence in one of the Councils of Carthage³⁰ we find an order, ‘that if any commendation of the dead was to be made in the afternoon it should be performed only with prayers and not the celebration of the eucharist:’ which is a certain argument that their funerals were then generally by day, since the funeral office was in a manner appropriated to the eucharistical or morning service: but of this more hereafter in its proper place.

²⁹ Jul. 30. ap. Durant. De Ritibus, l. 1. c. 23. n. 14. [al. 15. (p. 78.) Constantius presbyter in Vita S. Germani . . . apud Surium testatur . . . Gallos funus ejus honorifice curasse, et multitudinem hominum, splendorem sibi etiam per diem vindicantem, repercusso solis radio, refulsisse.

³⁰ [Carth. 3. c. 29. juxt. Ed. Crabb. (t. 1. p. 428.) Ut sacramenta altaris

non nisi a jejunis hominibus celebrentur, excepto uno die anniversario, quo cœna Domini celebratur. Nam si aliquorum, pomeridiano tempore, defunctorum, sive episcoporum, sive cæterorum, commendatio facienda est, solis orationibus fiat, si illi, qui faciunt, jam pransi inveniantur.—Conf. Labb. et Cossart. t. 2. p. 1171 c. ED.]

CHAP. III.

How they prepared the body for the funeral, and with what religious ceremonies and solemnities they interred it.

1. COME we now to the ceremonies used in preparing the body for the funeral, and the solemnity of interring it. No act of charity is more magnified by the Ancients than this of burying the dead: and therefore they many times ventured upon it even with the hazard of their lives. In times of persecution, and in times of pestilential diseases, this could not be done without great danger; and yet they never scrupled it in either case. Asturius, a Roman senator³¹, took the body of Marinus the martyr from the place of execution, and carried it on his own shoulders to the grave. And Eutychianus is celebrated in the Roman Martyrology and the Pontifical³² for having buried three hundred and forty-two martyrs in several places with his own hands. Sometimes they ventured to steal away the bodies of the martyrs in the night, when they could not otherwise either by money or entreaties get liberty to bury them. As we learn from the Epistle of the Church of Lyons and Vienna in Eusebius³³, where the brethren express their profoundest sorrow and grief because their enemies would not suffer them to bury the bodies of their martyrs. For they kept such a strict guard upon them that they could not come at them by night to take them away, neither would money prevail, nor any solicitations move the keepers to deliver the bodies up to be buried, but they kept them six days exposed in the open air, and then burned them, and scattered their ashes in the river, that there might be no relics of them remaining upon the earth. The brethren here ventured their lives by night to have got the bodies, if it had been possible, to have given them a decent funeral. And there want not instances in the ancient Martyrologies of some who became martyrs themselves upon this account for their excessive charity to their brethren. The other difficult case in which they ex-

Christians
always care-
ful to bury
the dead
even with
the hazard
of their
lives.

³¹ Ap. Euseb. l. 7. c. 16. See before, ch. 2. s. 6. n. 15, preceding.

³² Vita Eutychiani. (CC. t. i. p. 913 a.) Hic temporibus suis per loca

diversa 342 martyres manibus suis sepelivit, &c.

³³ L. 5. c. 1. See before, ch. 2. s. 4. n. 2, preceding.

pressed an equal charity and concern, was the time when pestilential diseases raged in the world. Even in this case they would never desert their brethren while alive, nor leave them unburied after death. Dionysius, bishop of Alexandria, gives us a remarkable instance³⁴ of this care, in that terrible plague that happened in Egypt in his time. He says, 'the Christians not only attended their brethren when they were sick, but also took care of them when they were dead, closing their eyes and mouths, laying them forth, watching with them, washing their bodies, dressing them and clothing them in garments proper for their burial, and then carrying them out on their own shoulders to their graves: in doing which they often ventured so far that in a short time it was their own lot to have the same good offices done to themselves by others.'

How they prepared the body for burial. First, Closing its eyes and mouth: a decent circumstance observed by all nations.

2. This passage of Dionysius shows us not only the great charity of the ancient Christians in burying the dead, but also some of the lesser circumstances and ceremonies then usually observed in preparing and decently composing the body for its burial. First, he says, they were used to close its eyes and mouth as soon as it was dead. Which was a custom of decency observed by all nations, and taught them as a comely thing by nature itself. Only the Romans added another ceremony to it, which had nothing of nature, but superstition in it: which was, as Pliny³⁵ describes it, 'to open their eyes again at the funeral pile, and show them to heaven:' which, according to

³⁴ Ap. Euseb. l. 7. c. 22. (v. 1. p. 347. 29.) Οἱ γοῦν πλείστοι τῶν ἀδελφῶν ἡμῶν δι' ὑπερβάλλουσαν ἀγάπην καὶ φιλαδελφίαν ἀφειδούντες ἑαυτῶν καὶ ἀλλήλων ἐχόμενοι, ἐπισκοποῦντες ἀφυλάκτως τοὺς νοσοῦντας, λιπαρῶς ὑπηρετούμενοι, θεραπεύοντες ἐν Χριστῷ, συναπηλλάττοντο ἐκείνοις ἀσμενέστατα· τοῦ παρ' ἐτέρων ἀναπιμπλάμενοι πάθους, καὶ τὴν νόσον ἐφ' ἑαυτοὺς ἔλκοντες ἀπὸ τῶν πλησίον, καὶ ἐκόντες ἀναμασσομένοι τὰς ἀληθδόνας. Καὶ πολλοὶ, νοσοκομήσαντες καὶ ῥώσαντες ἐτέρους, ἐτελεύτησαν αὐτοὶ, τὸν ἐκείνων θάνατον εἰς ἑαυτοὺς μεταστήσαντες· καὶ τὸ δημῶδες ῥῆμα μόνος αἰὲν δοκοῦν φιλοφροσύνης ἔχεισθαι, ἔργῳ δὴ τότε πληροῦντες, ἀπιόντες αὐτῶν πάντων περίφημα. Οἱ γοῦν ἀριστοὶ τῶν παρ' ἡμῖν ἀδελφῶν τοῦ-

τον τὸν τρόπον ἐξεχώρησαν τοῦ βίου, πρεσβύτεροὶ τέτινες καὶ διάκονοι, καὶ τῶν ἀπὸ τοῦ λαοῦ λίαν ἐπαινούμενοι· ὡς καὶ τοῦ θανάτου τοῦτο τὸ εἶδος, διὰ πολλὴν εὐσέβειαν καὶ πίστιν ἰσχυρὰν γινόμενον, μηδὲν ἀποδεῖν μαρτυρίου δοκεῖν. Καὶ τὰ σώματα δὲ τῶν ἁγίων ὑπτιὰς χειρῶν καὶ κόλπῳ ἵπολαμβάνοντες, καθαιροῦντές τε τοὺς ὀφθαλμούς, καὶ στόματα συγκλείοντες, ὁμοφοροῦντές τε καὶ διατιθέντες, προσκολλώμενοι, συμπλεκόμενοι, λουτροῖς τε καὶ περιστολαῖς κατακοσμοῦντες, μετὰ μικρὸν ἐτύγγανον τῶν ἴσων· αἰὲν τῶν ὑπολειπομένων ἐφεπομένων τοῖς πρὸ αὐτῶν.

³⁵ Nat. Hist. l. 11. c. 37. (p. 204. 22.) Morientibus illos [oculos] operire, rursusque in rogo patefacere, Quiritium magno ritu sacrum est.

the Roman superstition, was as necessary to be done as it was necessary at first to close their eyes against the sight of men. The ground of this superstition I will not stand to inquire into, but only observe, that as the Christians rejected this ceremony because it was a mere superstition, so they retained the other as agreeable to that decency which is taught by nature.

3. The next circumstance mentioned by Dionysius was laying the body out, and washing it with water. This was a ceremony used not only by the Greeks and Romans, but by the Hebrews also: from whom it was taken and continued by the Christians, as it is now by the Jews, though for more superstitious reasons than formerly, as Buxtorf³⁶ acquaints us, at this day. That it was a very early rite derived from the Jews to the Christians we learn from the account which is given of Tabitha, Acts 9, 37, where it is said, that when she was dead 'they washed her, and laid her in an upper chamber.' And some³⁷ will have this to be the meaning of the Apostle, 1 Cor. 15, 29, where he speaks of 'being baptized or washed for the dead:' which is not so certain. However, the custom is mentioned as usual among Christians, not only by Dionysius, but by Tertullian³⁸, who says, 'the Christians used bathing as

Then, washing the body in water.

Ita more condito, ut neque ab homine supremum eos spectari fas sit, et cælo non ostendi nefas.

³⁶ Synagog. Judaic. c. 35. p. 501. Ed. Hanov. 1622. (c. 49. p. 699. Ed. Basil. 1661.) Aqua calida, cui addunt flores chamæmeli et rosas siccas, studiose abluuntur mortui, ut purus et mundus sit, quum peccatorum ratio reddenda erit. Ovum insuper acceptum cum vino agitantibus permiscunt, et capiti illius illinunt. Ablutio et inunctio hæc a quibusdam fit domi, antequam efferratur; in nonnullis locis, præsertim ubi Judæorum est magna copia, in cæmeteriis, quæ ביה חיים *beth chajim*, locum viventium vocant, tabulæ, quam מטה *mittah*, lectum vocant, impositum in cæmeteriis deferunt, in quo certam quandam ædiculam habent, in qua eum abluunt, et post ablutioem loculo includunt. Hujus ritus fit mentio, Act. 9, 37.

³⁷ Vid. Bezam in Act. 9, 37. (t. 2.

p. 149.) [But no remark of the kind occurs either there or in the long note on 1 Cor. 15, 29. q. v. (ibid. p. 220.) *Qui baptizantur pro mortuis*, &c., according to the Geneva editions of 1556 and 1582: but in the Cambridge edition of 1642 (p. 325.) I find the following words in the note on Act 9, 37: *Hæc ablutio inter sanctos fuit futura resurrectionis pignus et tessera superstitionibus, quo respexit Apostolus, 1 Cor. 15, 29. Sed hunc morem postea vertit Satan in vanissimam superstitionem, tum apud Græcos, quam passim ridet Lucianus, tum apud Latinos, unde illud Ennianum,* Tarquinii corpus bona femina lavit et unxit. ED.]

³⁸ Apol. c. 42. (p. 34 a.) Attamen lavo et debita [al. labor honesta] hora et salubri, quæ mihi et calorem et sanguinem servet: rigere et pallere post lavacrum mortui possum.

well as the Heathens, at proper times for health, to preserve their vital heat and blood: for it was time enough to grow pale and cold when they came to be washed after death.' This was also an innocent and decent ceremony, and therefore the Christians retained it, not for any mystical signification, that any of them mention, but as a civil rite and comely preparation of the body for its burial. How long it continued in practice I know not exactly: but Durantus³⁹ gives later instances of its use out of Gregory the Great, and Gregory of Tours, and Bede's Life of St. Cuthbert, and Eginhardus's Life of Charles the Great.

4. The next circumstance noted by Dionysius is the dressing and adorning the body in robes proper for its funeral. He takes no notice of anointing the body with precious ointment, nor of the use of any embalming, which was proper to be mentioned between washing and clothing; because this was not so generally used, as being a more chargeable thing, and not so proper therefore to the deplorable case he was speaking of. But we have had occasion to speak enough of this before. The present circumstance of dressing and adorning the body in some robes or vestments proper for its burial, is mentioned by several other writers, who speak of these robes as differing much, either according to the dignity and quality of the deceased, or the quality of those who prepared them. Eusebius⁴⁰ says, 'Asturius, being a rich and noble Roman senator, wound up the body of Marinus the martyr, εὖ μάλα πλοσιῶς, *in a very rich garment*, and so carried him to his grave.' And Constantine, according to the dignity of an emperor, was buried in a purple robe with other magnificence proper to

³⁹ De Ritibus, &c., l. 1. c. 23. n. 13. [al. 14.] (p. 76.) S. Gregorius, Hom. 39. de sorore sua defuncta loquens, ait: *Cumque corpus ejus, ex more mortuorum, ad lavandum esset nudatum.*—Idem Gregorius, l. 3. Dialog. c. 17.: *Quem ex more lotum et vestimentis indutum, &c.* Et l. 4. c. 16.: *Cumque corpus ejus ex more mortuorum ad lavandum esset nudatum.* Quibus etiam verbis utitur, eodem libro, c. 27.—Beda, de Exsequiis S. Guthberti, testatur Guthbertum vita functum, a navigantibus in insulam delatum, toto corpore

lavatum, &c.—Eum morem Gallos præcipue retinuisse testatur Greg. Turon. l. de Glor. Confess. c. 104., ubi ait, Pelagiam, vita functam, ablutam fuisse juxta morem, ac deinde collocatam in feretro.—Idem Gregorius, in Vitis Patrum, (cc. 9, 10, 13, 20.) Sanctos Patroclum, Feriandum, Lupicinum, et Leopardum, post obitum ablutos fuisse commemorat.—Eginartus, in Vita Caroli Magni, corpus Caroli Magni solemniter lotum scribit.

⁴⁰ L. 7. c. 16. See before, ch. 2. s. 6. n. 15, preceding.

Dressing it in funeral robes: and these sometimes rich and splendid.

the dignity of his person, as the same Eusebius⁴¹ informs us. And St. Jerom⁴² signifies this to have been the custom of the rich, though according to his usual manner he somewhat satirically inveighs against it: 'Spare, I pray, yourselves; spare at least your riches which ye love. Why do you wind up your dead in clothes of gold? Why does not your ambition cease in the midst of mourning and tears? Cannot the bodies of the rich find a way to rot any otherwise than in silk?' Thus he at once gives us the custom, and his own tart reflection on it; showing himself a friend rather to the plain and common way of dressing the dead for their funeral: which was to wrap them up in clean linen clothes after the example of Christ's body, as the manner of the Jews was to bury. So St. Jerom says in another place⁴³, speaking of the woman that was seven times smitten, 'the clergy, whose office it was, wound up her bloody body in linen clothes.' And so Prudentius, in his Hymn upon the Obsequies of the Dead⁴⁴, represents it as the most usual funeral dress. And Athanasius⁴⁵ says, 'it was the custom of the Egyptians to use linen, not only for the meaner sort of people, but for the nobles also and the martyrs.' However, some adorning or other was always used: and therefore Sidonius Apollinaris⁴⁶ represents it 'as a thing contrary to the common way of burying in the Goths, that being forced to inter their slain in a tumultuous manner, they could neither wash them nor clothe them for the grave, but threw whole loads of them naked and dropping with blood into the earth;'

⁴¹ De Vit. Constant. l. 4. c. 66. (v. i. p. 665. 20.) *Ενδον γάρ τοι ἐν αὐτῷ παλατίῳ κατὰ τὸ μεσαίτατον τῶν βασιλείων, ἐφ' ὑψηλῆς κείμενον χρυσῆς λάρνακος τὸ βασιλέως σκῆνος, βασιλικοῖς τε κόσμοις, πορφύρα τε καὶ διαδήματι τετιμημένον, πλείστοι περιστοιχισάμενοι, ἐπαγρύπνως δι' ἡμέρας καὶ νυκτὸς ἐφρούρουν.

⁴² Vit. Pauli. (t. 2. p. 12 d.) Parcite, quæso, vos: parcite saltem divitiis, quas amatis. Cur et mortuos vestros auratis obvolvitis vestibus? Cur ambitio inter luctus lacrymasque non cessat? An cadavera divitum nisi in serico putrescere nesciunt?

⁴³ Ep. 49. [al. i.] ad Innocent. (t. i. p. 6 d.) Clerici, quibus id officii erat, cruentum linteo cadaver

obvolverunt.

⁴⁴ Cathemer. in Hymn. ad Exsequias Defunctorum, vv. 49, 50. (v. i. p. 136.)

Candore nitentia claro
Prætere dēre linteā mos est.

⁴⁵ Vit. Antonii. (t. i. part. 2. p. 689 c. n. 90.) Οἱ Αἰγύπτιοι τὰ τῶν τελευτῶντων σπονδαίων σώματα, καὶ μάλιστα τῶν ἁγίων μαρτύρων, φιλοῦσι μὲν θάπτειν καὶ περιελίσσειν ὀθονίοις.

⁴⁶ L. 3. Ep. 3. (p. 187.) . . . Nec ossa tumultuarii cespitis mole tumulabant: quibus nec elutis vestimenta, nec vestitis sepulchra tribuebant, juste sic mortuis talia justa solventes. Jacobant corpora undique locorum plaustris convecta rotantibus, &c.

which is usual enough in burying the slain of an army in the field, but no way agreeable to the manner of burying in time of peace.

He that would see more of this custom may consult the learned Savaro's notes upon Sidonius⁴⁷, who gives other instances out of Arnobius, and Lactantius, and Corippus, and Gregory of Tours, and Constantius's Life of Germanus, which I will not stand to repeat in this place. I only add that of St. Jerom⁴⁸, where he commends the lady Paula for her great charity to the poor, 'in that she never suffered any of their bodies to go without a funeral garment to their graves; and out of her immense propensity to the practice of this virtue, wished that she herself might die poor, and be beholden to the charity of some other to give her a piece of linen to wrap up her body for its funeral:' and to this I subjoin that passage of St. Chrysostom⁴⁹, where he makes this funeral clothing to have something of signification in it, saying, 'We clothe the dead in new garments, to signify or represent beforehand their putting on the new clothing of incorruption.'

5. The next circumstance mentioned in the short account of Dionysius is the decent composing them in their coffin, and watching and attending them till the time of their funeral. It was the custom of all nations to let the dead corpse lie some time unburied, lest there should chance to be some vital spirit or remains of life in them that might be quite destroyed by too hasty a funeral. For this reason the Romans let their body lie seven days; meanwhile using their ablution in warm water, and their several conclamations, as they called them, to

⁴⁷ [In loc. (p. 191.) Postquam eluta erant cadavera, vestiebantur. Paulus, l. 19. De in rem verso.—Ulpianus, l. 14. §. Idemque et si, De Religios. et Sumpt. Funer.—L. 113. §. ult. de Legat. 1. l. 15. §. Proinde de Usufructu.—Constantius de S. Germano, l. 2. c. 22. Regina vestivit.—Præter Arnobium, l. 5., et Lactantium de Orig. Error. c. 4., Quintilian. Declamat. 373., Corippus, l. 1., *Purpureaque in veste jacens requiescere somno, &c.*—Gregor. Turon. l. 4. c. ult.—Idem, l. 6. c. 9. Hist. et de Vita Patrum, c. 3., *Exinde vestitus atque ablutus in ec-*

clesiam defertur.—C. 7., *Affuit quædam matrona, quæ ablutam dignis vestit vestimentis.* Et c. 12., *Ablutus ac vestimentis dignis indutus.* Et c. 8. in fine.—Idem, l. 4. Hist. c. 1.; l. 6. c. ultim.; l. 7. c. 1.; et de Gloria Confess. c. 81, &c. *Grischov.*]

⁴⁸ Ep. 27. [al. 108.] ad Eustoch. Epitaph. Paulæ. (t. 1. p. 687 c.) . . . Quis inopum moriens non illius vestimentis obvolutus est?

⁴⁹ Hom. 116. t. 6. Ed. Savil. p. 944. 38. (t. 9, int. spuria. p. 808 d.) *Καὶ καινοῖς ἱματίοις τοὺς τεθνεώτας ἀμφιέζομεν, τὸ καινὸν ζῆλον τῆς ἀφθαρσίας ἡμῶν προμηυούρες.*

try if there was any spirit left in them which might be awaked and recovered to life again. If after the last conclamation no signs of life appeared, then *conclamatum est*, there was no remedy, after this cry they carried them forth to their funeral pile. The Roman antiquaries note further, that the rich were commonly laid in beds, and the poorer sort in coffins, in the porch or entrance of their houses close by their gate.

The Christians' ceremonies were in some things the same, and in some things a little refinement upon these. The common sort of people were laid in coffins of plain wood, as St. Ambrose and others⁵⁰ inform us. For in this the Christians chose rather to follow the Heathens than the Jews; the Jews using no coffins, but only grave-clothes to wrap up the body, and biers to carry it to the grave. Others had their coffins adorned with more costly materials. Constantine was put *ἐν χρυσῇ λάρνακι*, *in a coffin overlaid with gold*, as both Eusebius⁵¹ and Socrates⁵² word it, and that was covered also with a purple pall. St. Jerom⁵³ says likewise, that Blesilla, the daughter of Paula, a rich lady in Rome, 'had her coffin covered with a cloth of gold:' but St. Jerom himself did not like it; for he says immediately upon it, 'it seemed to him as if he then heard Christ crying from heaven, I own not this garment: this clothing is none of mine; this ornament is the ornament of strangers.' From whence we may conclude, that this way of adorning coffins so pompously was not very common among Christians. Neither did they imitate the Heathens in their collocation in the porches or entrance of their houses: though Durantus⁵⁴ says, this old Roman custom is still con-

⁵⁰ See Durantus, De Ritibus, &c. l. i. c. 23. p. 112., citing Ambrose on Luc. 2. (p. 77. summ.) Feretrum ligneum est, ait Ambrosius (in c. 2. Lucæ), propter spem resurgendi. Lignum enim, ait ille, etsi antea non proderat, posteaquam tamen Jesus id tetigit, proficere cœpit ad vitam.

⁵¹ De Vit. Constant. l. 4. c. 66. See the first line of n. 55, following.

⁵² L. i. c. 40. (v. 2. p. 76. 4.) Τὸ δὲ σῶμα τοῦ βασιλέως οἱ ἐπιτήδειοι χρυσῇ ἐνθήμενοι λάρνακι, κ. τ. λ.

⁵³ Ep. 25. [al. 39.] ad Paulam. (t. i. p. 175 d.) . . . Aureum feretro

velamen obtenditur. Videbatur mihi tunc clamare de cœlo, Non agnosco vestes: amictus iste non est meus: hic ornatus alienus est.

⁵⁴ De Ritibus, l. i. c. 23. n. 13. [al. 14.] (p. 77.) Verum Lutetiae, ubi quis extremum vitæ spiritum edidit, cadaver in vestibulo ædium, ad januam ipsam, vulgo collocari solet: quod non nulli ad consuetudinem ethnicorum referunt. Moris enim erat et apud Græcos et apud Romanos, cadaver ad januam deponere, &c. [Pelagia, apud Gregor. Turon. de Gloria Confess. c. 104., postulabat a filio, ne eam ante diem

tinued at Paris: but they set their coffins either in some inner room of their house or an upper room, as we read of Tabitha, (Acts 9, 37,) or carried them to the church, where they watched with the body to the time of its funeral. Eusebius⁵⁵ says, Constantine's body 'was laid in his golden coffin covered with purple in one of the chief rooms of the palace, where lights were hanged round about it in golden candlesticks; and the body so adorned with the purple robe and royal diadem, was attended by the watchers for several days and nights together: such a splendid sight as was never seen from the foundation of the world before.' Others chose immediately after death to be laid in the church, where the watchers also attended them till they were carried forth to their funeral. Thus Paulinus⁵⁶ tells us, 'the body of St. Ambrose as soon as it was dead was carried into the church, and there they watched with him the night before Easter.' And here, instead of the Roman conclamation, they were wont to make the church echo with psalmody, and hymns, and praises to God, which was a noble refinement upon the old ceremony of conclamation. Thus Gregory Nyssen⁵⁷ represents the watching that was kept with the body of his sister Macrina: 'they watched and sung psalms all night, as they were used to do

quartum sepeliret, ut videntes famuli et famulae viderent: additque Gregorius eam defunctam ablutam fuisse, et locatam in feretro, atque in ecclesiam deportatam. Feretrum vero ligneum est, ait Ambros. in c. 2. Lucae, propter spem resurgendi. Lignum enim, ait ille, etsi antea non proderat, posteaquam tamen Jesus id tetigit, proficere coepit ad vitam. In nobilibus aureum velamentum super feretrum, &c. ED.]

⁵⁵ De Vit. Constant. l. 4. c. 66. (v. i. p. 665. 12.) Ἄραυτες δὲ οἱ στρατιωτικοὶ τὸ σκῆνος χρυσοῦ κατετίθεντο λάρνακι ταύτην θ' ἀλουργικῆ ἀλουργίδι περιβάλλον, ἐκόμισζόν τ' εἰς τὴν βασιλέως ἐπόνυμον πόλιν· κάπειτ' ἐν αὐτῷ τῷ πάντων προφέροντι τῶν βασιλείων οἶκων βάθρων ἐφ' ὑψηλῶν κατετίθεντο· φῶτά τ' ἐφάνψαντες κύκλω ἐπὶ σκευῶν χρυσῶν θαυμαστὸν θέαμα τοῖς ὀρθῶσι παρέιχον, οἷον ἐπ' οὐδενὸς πῶποτ' ἐφ' ἡλίου αὐγαῖς ἐκ πρώτης

αἰῶνος συστάσεως ἐπὶ γῆς ὄφθη· ἔνδον γάρ τοι ἐν αὐτῷ παλατίῳ, κατὰ τὸ μεσαίτατον τῶν βασιλείων, ἐφ' ὑψηλῆς κείμενον χρυσοῦς λάρνακος τὸ βασιλέως σκῆνος, βασιλικοῖς τε κόσμοις, πορφύρα τε καὶ διαδήματι τιμημένον, πλείστοι περιστοιχισάμενοι, ἐπαγρύπνωσ δι' ἡμέρας καὶ νυκτὸς ἐφρούρουσαν.

⁵⁶ Vit. Ambros. (t. 2. præfix. append. p. 13 a. n. 48.) Ad ecclesiam majorem antelucana hora, qua defunctus est, corpus ipsius portatum est; ibique eadem fuit nocte, qua vigilavimus in Pascha.—Vid. Greg. Turon. de Glor. Confess. c. 14., de Pelagia Lemovicina. (p. 983 c. 4.) Et hæc dicens emisit spiritum; abluta juxta morem collocatur in feretro, atque in ecclesiam deportatur.

⁵⁷ Vit. Macrinæ. (t. 2. p. 206 b.) Τῆς οὖν παννυχίδος περὶ αὐτὴν ἐν ἱμνωδία, καθάπερ ἐπὶ μαρτύρων πανηγύρεως, τελεθεισης, κ. τ. λ.

on the vigils or pernoctations preceding the festivals of the martyrs.' And something of this kind is that which St. Austin⁵⁸ says was done in his mother's house some time after she was dead: 'Euodius took the psalter and began to sing a psalm, and the whole family answered alternately, "I will sing of mercy and judgment: unto thee, O Lord, will I sing."' [Ps. 101, 1.]

6. The last circumstance mentioned by Dionysius is the exportation of the body to the grave: which in the particular case he speaks of, being the time of a raging plague and pestilence, was done by such charitable persons as were willing to venture their own lives to discharge these last pious offices to their dying brethren. And there were many occasions for this sort of charity in the three first ages, not only upon the account of infectious diseases, but for the multitude of martyrs, and numbers of the poor, who had nothing to depend upon but the kindness of such charitable persons in the Church. Sometimes this office was performed by the next relations, and sometimes by persons of rank and quality, when they designed to do a particular honour to the party deceased in regard to his merit and virtue. I have noted before out of Eusebius⁵⁹, how Asturius, a noble Roman senator, carried Marinus the martyr on his own shoulders to his grave: and how Eutychian⁶⁰, bishop of Rome, is said to have buried above three hundred martyrs with his own hands. St. Jerom⁶¹ also tells us, that the bishops of Palestine paid this particular respect to the famous lady Paula, 'that they carried her forth with their own hands, and put their own necks under her coffin.' So Gregory Nysen⁶² says, that he and some others of the most eminent clergy carried his sister Macrina to her grave. Nazianzen⁶³ also tells

The exportation of the body performed by near relations, or persons of dignity, or any charitable persons, as the case and circumstances of the party required.

⁵⁸ Confess. l. 9. c. 12. (t. 1. p. 123 a.) Psalterium arripuit Euodius, et cantare cœpit psalmum: cui respondebamus omnis domus, *Misericordiam et iudicium cantabo tibi, Domine.*

⁵⁹ L. 7. c. 16. See before, ch. 2. s. 6. n. 15, preceding.

⁶⁰ [Ap. Anastas. Bibliothecar. de Vit. Pontif. s. 28. (Rom. 1718. p. 28.) Hic temporibus suis per diversa loca 342 martyres manu sua sepelivit. Ed.]

⁶¹ Ep. 27. [al. 108.] Epitaph.

Paulæ. See before, ch. 2. s. 6. n. 24, preceding.

⁶² Vit. Macrinæ. (t. 2. p. 201 a.)

Ἐπεὶ δὲ τοῦτο ἐδέδοκτο, καὶ ἐν χερσὶν ἦν ἡ σπουδὴ, ὑποβάς τὴν κλίνην ἐγὼ, κάκεινον ἐπὶ τὸ ἕτερον μέρος προσκαλεσάμενος ἄλλων τε δύο τῶν ἐν τῷ κλήρῳ τετιμημένων τὸ ὀπίσθιον τῆς κλίνης μέρος ὑπολαβόντων, εἶην τοῦ πρόσω ἐχόμενος βάδην, ὡς εἰκὸς, καὶ κατ' ὀλίγον ἡμῖν γινομένης τῆς κινήσεως.

⁶³ Orat. 20. in Laud. Basil. (t. 1. p. 371 c.) . . Προσκομίζετο μὲν ὁ ἅγιος

us, that St. Basil was carried *χερσὶν ἁγίων*, by the hands of the clergy, in honour to his person.

Particular orders of men appointed in some great Churches, under the names of *copiatæ* and *parabolani*, to take care of the sick, and perform all these offices for the dead.

7. In the first ages the poor were buried at the common charge and charity of the Church, as we learn from Tertullian's Apology⁶⁴. But afterward, in some of the greater Churches, where there were multitudes of poor, in the beginning of the fourth century we find two orders of men set up in the Church, with a sort of clerical character, whose particular business was to attend the sick, especially in infectious diseases, and to do all offices that were necessary to be done in order to give the poor a decent funeral. The one were called *parabolani*, from venturing their lives among the sick in contagious distempers; and the other *copiatæ*, *laborantes*, *lecticarii*, *fossarii*, *sandapilarii*, and *decani*, answerable to the old Roman names *libitinarii* and *vespillones*, whose office was to labour in digging of graves for the poor, and carrying the coffin or bier, and depositing them in the ground, as most of the names signify: which it is sufficient only to hint here in this place, because I have given a full account of these orders of men in two distinct chapters⁶⁵ in a former Book.

psalmsody ne great ceremony used in all processions of funerals among Christians, in opposition to the heathens' piping and funeral song.

8. Now to proceed: whereas the Heathens had their *nenia* or *funeral song*⁶⁶, together with their pipers, and sometimes trumpeters, to play before them: instead of this, the Christians chose to carry forth their dead in a more solemn manner with psalmsody to the grave. We cannot expect to find much of this in the three first ages: while they were in a state of persecution: but as soon as their peaceable times were come, we find it in every writer. The author of the Apostolical Constitutions⁶⁷ gives this direction, 'that they should carry forth their

χερσὶν ἁγίων ὑψούμενος. [Or, by the hands of the saints. The original does not seem to speak of the clergy exclusively. The context does not justify so precise a rendering of the word *ἁγίων*, neither does the Latin version, which reads thus: *Efferebatur vir sanctus, sanctorum virorum manibus elatus*. ED.]

⁶⁴ [Tertul. Apol. c. 39. (p. 31 b.) Modicum unusquisque stipem menstrua die, vel cum velit, et si modo velit, et si modo possit, apponit, . . . Inde non epulis, nec potaculis, nec ingratu voratrinis dispensatur, sed

egenis alendis humanisque, &c.—Grischov.]

⁶⁵ B. 3. ch. 8. and 9. v. 1. pp. 335—345.

⁶⁶ Vid. Rosin. Antiquit. Roman. l. 5. c. 39. (p. 991 a. 10.) Idem etiam [Servius] in 5. Æneid. scribit, moris fuisse, ut majoris ætatis funera ad tubam proferrentur: minoris vero, ad tibias, &c.

⁶⁷ L. 6. c. 30. (Cotel. v. 1. p. 358.) . . . Καὶ, ἐν ταῖς ἐξόδοις τῶν κεκοιμημένων, ψάλλοντες προπέμπετε αὐτοὺς, εἴαν ᾧσι πιστοὶ ἐν Κυρίῳ· τίμιος γὰρ ἐναντίον Κυρίου ὁ θάνατος τῶν ὁσίων

dead with singing, if they were faithful: "for precious in the sight of the Lord is the death of his saints." And again it is said, "Return to thy rest, O my soul, for the Lord hath rewarded thee." And "The memory of the just shall be blessed:" and "The souls of the just are in the hand of the Lord." These probably were some of those versicles, [from Ps. 116, 15 and 7. Prov. 10, 7. and Ps. 97, 10.] which made up their psalmody upon such occasions.

For Chrysostom⁶⁸, speaking of this matter, not only tells us the reason of their psalmody, but also what particular psalms or portions of them they made use of as proper for this solemnity. 'What mean our hymns,' says he, 'do we not glorify God, and give him thanks, that he hath crowned him that is departed, that he hath delivered him from trouble, that he hath set him free from all fear? Consider what thou singest at that time: "Turn again unto thy rest, O my soul, for the Lord hath rewarded thee." [Ps. 16, 7.] And again, "I will fear no evil, because thou art with me." [Ps. 23, 4.] And again, "Thou art my refuge from the affliction which compasseth me about." [Ps. 59, 16.] Consider what these Psalms mean. If thou believest the things which thou sayest to be true, why dost thou weep and lament, and make a mere pageantry and mock of thy singing? If thou believest them not to be true, why dost thou play the hypocrite so much as to sing? He speaks this against those who used excessive mourning at funerals, showing them the incongruity of that with this psalmody of the Church. And he uses the same argument frequently upon this occasion, dissuading men not from moderate, but excessive sorrow, as inconsistent with the usual psalmody of the Church, and exposing them at the same time to the ridi-

αὐτοῦ. Καὶ πάλιν Ἐπίστρεψον, ἡ ψυχὴ μου, εἰς τὴν ἀνάπαυσίν σου, ὅτι Κύριος εὐηργέτησέ σε. Καὶ ἐν ἄλλοις Μνήμη δικαίων μετ' ἐγκωμίων καὶ, Δικαίων ψυχαὶ ἐν χειρὶ Θεοῦ.

⁶⁸ Hom. 4. in Hebr. p. 1784 et 5. (t. 12. p. 46 c, a. p. 47 b.) Εἰπέ γάρ μοι, τί βούλονται . . . οἱ ὕμνοι; οὐχὶ τὸν Θεὸν δοξάζομεν, καὶ εὐχαριστοῦμεν, ὅτι λοιπὸν ἐστεφάνωσε τὸν ἀπελθόντα; ὅτι τῶν πόνων ἀπήλλαξεν; ὅτι τῆς δειλίας ἐκβαλὼν ἔχει παρ' ἑαυτῷ; οὐ διὰ τοῦτο ὕμνοι; οὐ διὰ τοῦτο ψαλμῳδαί; . . . Ἐν-

νόησον, τί ψάλλεις κατὰ τὸν καιρὸν ἐκείνον Ἐπίστρεψον, ψυχὴ μου, εἰς τὴν ἀνάπαυσίν σου, ὅτι Κύριος εὐηργέτησέ σε καὶ πάλιν Ὁὐ φοβηθήσομαι κακὰ, ὅτι σὺ μετ' ἐμοῦ εἶ καὶ πάλιν Σὺ μου εἶ καταφυγὴ ἀπὸ θλίψεως, τῆς περιεχούσης με. Ἐνόησον, τί βούλονται οὗτοι οἱ ψαλμοί . . . εἰ μὲν γὰρ, ὄντως πιστεύεις οἷς λέγεις, περιττῶς πενθεῖς εἰ δὲ παίζεις καὶ ἰποκρίνη καὶ μύθους αὐτὰ εἶναι νομίζεις, τί καὶ ψάλλεις; τί καὶ ἀνέχη τῶν παραγνομημένων; διὰ τί μὴ ἀπελαύνεις τοὺς ψάλλοντας;

cule of the Gentiles: 'For what, said they, are these the men that talk so finely and philosophically about the resurrection? Yes, indeed! But their actions do not agree with their doctrine. For whilst they profess in words the belief of a resurrection, in their deeds they act more like men that despair of it. If they were really persuaded that their dead were gone to a better life, they would not so lament.' 'Therefore,' says Chrysostom⁶⁹, 'let us be ashamed to carry out our dead after this manner. For our psalmody, and prayers, and solemn meeting of fathers, and such a multitude of brethren, is not that thou shouldst weep and lament, and be angry at God; but give him thanks for taking a deceased brother to himself.'

St. Jerom also frequently speaks of this psalmody, as one of the chief parts of their funeral pomp. He says⁷⁰, at the funeral of the lady Paula at Bethlehem, which was attended with a very great concourse of the bishops, and clergy and people of Palestine, 'there was no howling or lamenting, as used to be among the men of this world, but singing of psalms in Greek, and Latin, and Syriac, (because there were people of different languages present,) at the procession of her body to the grave.' And speaking of St. Anthony's burying Paul the Hermit⁷¹, he says, 'he wound him up, and carried him forth, singing hymns and psalms, according to the manner of Christian burial.' Gregory Nyssen gives the same account of the funeral of his sister

⁶⁹ Hom. 29. de Dormientibus. t. 5. p. 423. (t. 1. p. 765 b.) Τί γάρ οὐκ ἐροῦσιν ἐκείνοι; τί δὲ οὐ φθέγγονται περὶ ἡμῶν; οὗτοί εἰσιν οἱ περὶ ἀναστάσεως φιλοσοφούντες; Πάνυγε· οὐ γὰρ συμβαίνει τοῖς δόγμασι τὰ γινόμενα· ἐν ῥήμασι τὰ περὶ ἀναστάσεως φιλοσοφοῦσι, καὶ ἐν τοῖς πράγμασι τὰ τῶν ἀπεινωκότων ποιοῦσιν· εἰ πεπεικότες ἦσαν ἑαυτοῦς, ὅτι πρὸς βελτίονα λήξει ἀπῆλθεν οὗτος, οὐκ ἂν ἐθρήνησαν. . . . Αἰσχύνθητι τὸ σχῆμα τῆς ἐκφορᾶς· ψαλμωδία, καὶ εὐχαι, καὶ πατέρων σύλλογος, καὶ πλήθος ἀδελφῶν τσοοῦτον, οὐχ ἵνα κλαίης καὶ ὀδύρη καὶ ἀποδυσπετῆς, ἀλλ' ἵνα εὐχαριστῆς τῷ λαβόντι.—Cf. Hom. 61. [Bened. 62. al. 61.] in Ioan. (t. 8. p. 374 e.) 'Ἡ γὰρ τιμὴ τῷ τετελευτηκότι, οὐ θρῆνοι καὶ οἰμωγαί· ἀλλ' ὅμοιοι καὶ ψαλμωδία καὶ βίος ἄριστος.—Hom. 14. in I Tim. (t. 11.

p. 631 e.) . . . Μεθ' ὕμνων προπέμψουσι τοὺς ἀπελθόντας, κ. τ. λ.—Hom. de S. Bernic. (t. 2. p. 638 e.) Διὰ τοῦτο παρὰ μὲν τὴν ἀρχὴν ἐπὶ τοῖς νεκροῖς κοπετοὶ τινες ἐγίγνοντο καὶ θρῆνοι· νῦν δὲ ψαλμοὶ καὶ ὕμνωδία.—Conf. etiam Hom. 6. de Pœnitent. (ap. Ed. Latin. Basil. 1547. t. 5. p. 870 d.) Si pompæ in funeralibus defunctorum, et primus, et medius, et novissimus est [David].

⁷⁰ Ep. 27. [al. 108.] ad Eustoch. Epitaph. Paulæ. (t. 1. p. 716 d.) . . . Non ululatus, non planctus, ut inter sæculi homines fieri solet, sed psalmodum linguis diversis examina concrepabant.

⁷¹ Vit. Pauli. (t. 2. p. 11 b.) Igitur obvoluto et prolato foras corpore, hymnos quoque et psalmos de Christiana traditione decantans, &c.

Macrina⁷², and Nazianzen⁷³ of the funeral of his brother Cæsarius. And the practice was so universal, that Socrates⁷⁴ takes notice of it among the Novatians, telling us how they carried the body of Paulus their bishop at Constantinople with psalmody to his grave. And it being so general and decent a practice, it was a grievance to any one to be denied the privilege of it. Victor Uticensis⁷⁵, upon this account, complains of the inhuman cruelty of one of the kings of the Vandals. ‘Who can bear,’ says he, ‘to think of it without tears, when he calls to mind, how he commanded the bodies of our dead to be carried in silence, without the solemnity of the usual hymns, to the grave?’ For none were wont to be denied this privilege, save only such as either laid violent hands upon themselves⁷⁶, or were publicly executed for their crimes, or died in a wilful neglect of baptism. Such were not allowed this solemnity of psalmody at their funeral; being in the same rank with excommunicated persons, who had no title to be partakers in any offices peculiarly appropriated to communicants in the Church. But ‘such as were called away out of the world in the vocation of God,’ as one of the Councils of Toledo⁷⁷ words it, that

⁷² Vit. Macrin. (t. 2. p. 201 b.) Καὶ ἦν τις μυστικὴ πομπὴ τὸ γινόμενον, ὁμοφώνως τῆς ψαλμωδίας ἀπ’ ἄκρων ἐπ’ ἑσχάτους, καθάπερ ἐν τῇ τῶν Τριῶν Παίδων Ὑμνωδίᾳ, μελωδουμένης.

⁷³ Orat. 10. (t. 1. p. 167 c.) Καὶ νῦν ἡμῖν ὁ πολὺς Καισάριος ἀποσέσωσται, κόνης τιμῆς, νεκρὸς ἐπαινούμενος, ὕμνοις ἐξ ὕμνων παραπεμπόμενος, μαρτύρων βήμασι πομπενόμενος, . . . ψαλμωδίαις κοιμιζούσας τοὺς θρήνους.

⁷⁴ L. 7. c. 46. (v. 2. p. 394. 8.) Ὁς τῇ ἑαυτοῦ ἐκκομιδῇ, πάσας τὰς διαφόρους αἰρέσεις τρόπον τινὰ μίαν ἐκκλησίαν εἰργάσατο· πᾶσαι γὰρ αὐτοῦ τὸ σῶμα ἄχρι τοῦ μνήματος σὺν ψαλμωδίαις παρέπεμπον, ἐπεὶ περ καὶ ζῶν διὰ βίον ὀρθότητα πάσαις ἐπέραστος ἦν.

⁷⁵ De Persecut. Vandal. l. 1. ap. Bibl. Patr. t. 7. p. 589. (ap. Bibl. Max. t. 8. p. 677 a. 1.) Quis sustineat, atque possit sine lacrymis recordari, dum præciperet nostrorum corpora defunctorum sine solemnitate

hymnorum, cum silentio, ad sepulturam perduci?

⁷⁶ Vid. C. Bracar. 1. cc. 34. 35. [al. Bracar. 2. cc. 16. 17.] (t. 5. p. 841 b.) Placuit, ut hi, qui sibi ipsis aut per ferrum, aut per venenum, aut per præcipitium aut suspendium, vel quolibet modo violentam inferunt mortem, nulla pro illis in oblatione commemoratio fiat, neque cum psalmis ad sepulturam eorum cadavera deducantur. . . . Similiter et de his placuit, qui pro suis sceleribus puniantur.—Item placuit, ut catechumenis, sine redemptione baptismi defunctis, simili modo neque oblationis commemoratio, neque psallendi impendatur officium.

⁷⁷ C. 22. (ibid. p. 1014 d.) Religiosorum omnium corpora, qui divina vocatione ab hac vita recedunt, cum psalmis tantummodo [et] psallentium vocibus debere ad sepulchra deferri. Nam funebre carmen, quod vulgo defunctis cantari solet, vel pectoribus se proximos aut familias cædere, omnino prohibemus. Suffi-

is, the bodies of all pious and religious Christians, were allowed this honour of being carried to their graves with singing: but then that singing must not be 'those funeral-songs which were commonly used among the Gentiles, accompanied with antic beating of their breasts,' and the like: 'for it was sufficient for Christians, whose bodies were buried in hopes of a resurrection, to have the service of divine songs, or psalmody, bestowed upon them.'

This shows us another difference between the Heathen and the Christian way of burial. The Heathens were used to have their *præficcæ*⁷⁸, or women hired on purpose to make lamentation at their funerals: which even Lucian himself⁷⁹ derides, bringing in a dead man, by way of *prosopopœia*, asking this question, 'What does your lamentation signify to me, or your beating of the breast at the sound of the pipe?' And Chrysostom⁸⁰, in a more serious manner, reproves some, who in his time were still fond of this heathenish custom, whom he threatens, unless they amended, to prosecute them with the utmost severity of excommunication.

9. The Heathens were used in their funeral-pomp to crown their corpse with garlands, in token of victory, as Clement Alexandrinus⁸¹ interprets it, drawing thence an argument to prove that their idol-gods were only dead men. Tertullian⁸²

ciat autem, quod, in spe resurrectionis, Christianorum corporibus famulatus divinatorum impenditur canticorum.

⁷⁸ See afterwards, s. 18. n. 25, following.

⁷⁹ [De Luctu, c. 18. (Ed. Dindorf. Paris. 1840. p. 569.) Τί δέ με ὁ κωκυτός ὑμῶν ὀνίνησι, καὶ ἡ πρὸς τὸν αὐτὸν αὐτῆ στερνοτυπία, καὶ ἡ τῶν γυναικῶν περὶ τὸν θρήνον ἀμετρία; κ. τ. λ. ED.]

⁸⁰ Hom. 4. in Hebr. p. 1786. (t. 12. p. 48 a.) . . . Εἴ τινες τὰς θρηνοῦσας ταύτας μισθώσαιντο, πιστευσάτέ μοι λέγοντι· οὐκ ἄλλως γὰρ ἐρῶ, ἀλλ' ὡς ἔχω· ὁ βουλούμενος ὀργιζέσθω· πολὺν αὐτὸν χρόνον τῆς ἐκκλησίας ἀπειρήξομεν [al. ἀπειρήξω], ὡς τὸν εἰδωλολάτρη.

⁸¹ Pædagog. l. 2. c. 8. (p. 213. 17.) Ἀοχλήτου δὲ ἀμεριμνίας ὁ στέφανος συμβολὸν· ταύτῃ καὶ τοὺς νε-

κροὺς καταστεφανοῦσιν· ᾧ λόγῳ καὶ τὰ εἰδῶλα, ἔργῳ προσμαρτυροῦντες αὐτοῖς τὸ εἶναι νεκροῖς.

⁸² De Cor. Mil. c. 10. (p. 106 b.) Quid enim tam indignum Deo, quam quod dignum idolo? Quid autem tam dignum idolo, quam quod et mortuo? Nam et mortuorum est ita coronari: quoniam et ipsi idola statim fiunt et habitu et cultu consecrationis, quæ apud nos secunda idololatria est. [See Virgil, (Æn. 5, 79.) describing the ceremonials, which Æneas observed at the tomb of Anchises at Drepanum, on the anniversary of his death:

Purpureosque jacit flores, &c.
Also those beautiful lines relative to the obsequies of the youthful Marcellus, which the poet puts into the mouth of Anchises in Elysium; (Æn. 6, 884.)

Manibus date lilia plenis:

Crowning the coffin with garlands not allowed among

also expressly mentions their funeral-crowns, but he condemns them among all the rest that he writes against in his Book of the Soldier's Crown, where he reckons them all idolatrous, as used by the Heathens. We do not find this custom used by Christians in their funeral rites. The Heathen, in Minucius⁸³, makes it one topic of accusation against them, 'that they did not crown their sepulchres;' and Minucius in his answer⁸⁴ owns the charge: 'We do not crown the dead: and I wonder more at you, that ye give either torches or crowns to a dead man, who has no sense of them; when, if he be happy, he needs no flowers; and if he be miserable, he takes no pleasure in them. We adorn our funeral obsequies with the same tranquillity that we live with: not making fading crowns to ourselves, but expecting a crown of everlasting flowers from God.' It is plain from this that the Christians did not crown their dead. Neither, according to this reading of Minucius, could they use torches at their funerals. But this seems strange, when it is certain that in the time of Minucius they were often forced to bury in the night. Therefore it is probable the word *facem* has crept into the text⁸⁵; for the sense and scope of the argument requires it not. However, in after-ages the Christians scrupled not to carry lights and torches by day before their dead, as an emblem of victory and joy, as we heard St. Chrysostom himself before⁸⁶ explaining the reason of it. So that either the Christians did never scruple this ceremony, or else it must be said, they thought fit to adopt it into their rites in after-ages.

*Purpureos spargam flores, animam-
que nepotis
His saltem accumulem donis, et fun-
gar inani
Munere.*

Ed.]

⁸³ Octav. p. 35. (c. 12. p. 69.) . . .
Coronas etiam sepulchris denegatis.

⁸⁴ Ibid. p. 109. (c. 38. p. 183 ult.
verb. et p. 184.) Nec mortuos cor-
onamus. Ergo [al. ego] vos in hoc
magis miror, quemadmodum tribua-
tis exanimi aut non sentienti fa-
cem, aut non sentienti coronam:
cum et beatus non egeat, et mi-
ser non gaudeat floribus. At e-
nim nos exsequias adornamus ea-
dem tranquillitate qua vivimus, nec
annectimus arescentem coronam, sed

a Deo æternis floribus viridem sus-
tinemus, quieti, modesti, &c.

⁸⁵ [See the Notes of Heraldus, Salmasius, Cellarius, and Dr. Davies himself, (Cantabr. 1712. p. 184.) all retaining *facem*, but altering the particles and varying the punctuation. Dr. Davies proposes, *Quemadmodum tribuatis exanimi, aut non sentienti, facem*, (fax enim non nisi videntium commodis inservit,) *aut sentienti coronam*. Rationem sub-
jicit ipse Minucius, *Cum et beatus non egeat, et miser non gaudeat floribus*. Ed.]

⁸⁶ Hom. 4. in Hebr., cited before, ch. 2. s. 6. n. 27, preceding.

Funeral orations made in the praise of eminent persons.

10. When they had thus conducted the corpse to the place of burial, it was usual to make a funeral oration in the praise and commendation of the party deceased, if there was any thing singular and eminent in him fit to be recommended as an example and pattern of virtue to others, or worthy to be related as a just memorial and monument of his own merits and glory. We have several orations of this kind still remaining: as that of Eusebius at the funeral of Constantine; and those of St. Ambrose at the funerals of Theodosius and Valentinian, and his own brother Satyrus; and those of Gregory Nazianzen upon his father, and his brother Cæsarius, and his great friend St. Basil, and his sister Gorgonia; and that of Gregory Nyssen upon the death of Melitus, [more correctly Melitius, or rather Meletius,] bishop of Antioch, [anno 360,] which Socrates in one place⁸⁶ calls ἐπικήδειον λόγον, his *funeral oration*, and in another place⁸⁷ ἐπιτάφιον, his *epitaph*. But St. Jerom's epitaphs upon Nepotian, Fabiola, and Paula, are of another sort, being only private characters composed by him to perpetuate their memory, but not delivered in public as funeral orations⁸⁸.

Together with psalmody and the usual service of the Church.

11. But whether there was a funeral oration or not, the other service of the Church was usually performed at the interment of the dead; the whole service, if the burial was in the morning, when the oblation of the eucharist might be celebrated; or else only the psalmody and prayers, if the funeral was in the afternoon. The psalmody and prayers are largely described by the author under the name of Dionysius the Areopagite⁸⁹, who speaks first of their singing hymns of thanksgiving to God for the party deceased, and his making

⁸⁶ L. 5. c. 9. (v. 2. p. 271. 25.) Τότε δὴ καὶ Μελίτιος, ὁ τῆς Ἀντιοχείας ἐπίσκοπος, ἀρρωστία περιπεσὼν ἐτελεύτησεν ὅτε καὶ τὸν ἐπικήδειον ἐπ' αὐτῷ λόγον ὁ ἀδελφὸς Βασιλείου Γρηγόριος ἐπέξηλθεν.

⁸⁷ L. 4. c. 26. (ibid. p. 248. 27.) . . . Καὶ ἐπιτάφιον εἰς Μελίτιον, τὸν Ἀντιοχείας ἐπίσκοπον, ἐν τῇ Κωνσταντινῶν πόλει διεξήλθε.

⁸⁸ [Juxt. Ed. Vallarsii, Veronæ 1734, Epp. 60, 77, 108. Conf. Ep. 23. Epitaphium Leæ ad Marcellam. Ep. 24. Asellæ ad Eandem. Ep. 33. Blesillæ ad Eandem. Ep. 39. Ejusdem ad Paulam. Ep. 66. Paulinæ ad Pam-

machium. Ep. 75. Lucinii ad Theodoram. Ep. 127. Marcellæ ad Principiam. Ed.]

⁸⁹ Eccles. Hierarch. c. 7. part. 1. n. 3. p. 408. (t. 1. p. 265. a.) . . . Αὐτὸν τε . . . μακαρίζουσι πρὸς τὸ νικηφόρον εὐκταίως ἀφικόμενον τέλος, καὶ τῷ τῆς νίκης αἰτίῳ χαριστηρίους ᾠδὰς ἀναπέμψουσι, προσέτι καὶ αὐτοὺς ἀφικέσθαι πρὸς τὴν ὁμοίαν εὐχόμενοι λήξιν, κ. τ. λ. [The real author of this work is supposed to have flourished about the year 362. See Cave, Hist. Liter. Basil. 1741. t. 1. p. 225. Ed.]

a victorious end, and desiring that they may come to the same rest with him. Then the bishop⁸⁹ makes a prayer of thanksgiving also to God for making the party persevere in the knowledge of God and his Christian warfare unto death. Then the deacon reads such portions of Scripture as contain the promises of a resurrection, and the hymn appertaining to the same purpose. Thus far was the service of the catechumens in this office of burial. After their dismissal, the chief deacon makes a commemoration of all saints departed, and proclaims them conquerors, giving the same eulogium to him that was now to be interred, and exhorting all to follow his example, and beg of Christ an happy end. Then the bishop prays after this for him that was deceased, that God would forgive him all his sins contracted by human infirmity, and translate him into the place of light and the regions of the living, and give him a mansion in the bosom of Abraham, Isaac, and Jacob, whence all grief, and sorrow, and mourning are fled away. Then he gives him the kiss of peace⁹⁰, and anoints him with the holy oil, and so commi's him to the earth. Here is no mention of the eucharist being celebrated in this office, but we find it in others: and the two last ceremonies of giving *the kiss of peace*, and *anointing with oil*, are in a manner peculiar to this author, and the former of them expressly forbidden in some other rules of burial, [as we shall see afterwards in the fourteenth section of this chapter.] But the hymns and psalmody, and proper portions of Scripture and prayers, made a part of the burial office in all Churches. St. Jerom thus describes the funeral of Fabiola⁹¹: 'The psalms were sung aloud, and the echo of the hallelujahs shook the golden roof of the church.' So again, at the funeral of Paula⁹², he speaks not only of their singing in the procession, but in the middle of the church also. The African Councils⁹³ speak likewise of prayers used at the funerals of the dead: which prayers were particularly termed *παράθεσις* and *commenda-*

⁸⁹ Ibid. part. 2. (b, c.) Εἶτα τε-
λει, κ. τ. λ.

⁹⁰ Ibid. part. 2. See afterwards,
s. 14. n. 7, following.

⁹¹ Ep. 30. Epitaph. Fabiol. c. 4.
[al. Ep. 77. c. 11.] (t. 1. p. 462 c.)
Sonabant psalmi, et aurata templo-
rum tecta reboans in sublime qua-

tiebat Alleluia.

⁹² Ep. 27. Epitaph. Paulæ. [al.
Ep. 108. c. 29.] (ibid. p. 716 d.)...
Alii chorus psallentium ducerent in
media ecclesia, &c.

⁹³ Vid. Milevit. c. 12. (t. 2. p.
1540 e.) Placuit . . . ut preces, vel
orationes seu missæ, quæ probatæ

tiones, commendatory prayers, being such as they used when they committed the bodies to the ground: and these are appointed to be such only as were approved in synod, that no corruption of faith through ignorance might creep into the offices of the Church. This is abundant proof that psalmody and prayers were always a part of the funeral service in the Church.

12. And whenever it was a proper season, the communion was added to these also: that is, when the funeral or commendation of any person deceased was in the morning, which was the only proper time for the communion, because it was to be received by all fasting. This distinction is made in the third Council of Carthage⁹⁴, which orders, first, 'that all men shall receive the communion fasting:' and then adds, 'that if any commendation, or funeral of a bishop or any other, be to be celebrated in the afternoon, it should be done with prayers only, and not with the celebration of the eucharist, if they that assisted at the funeral office had dined before.' This is a manifest evidence that the communion was generally celebrated at funerals in this age, at least in the African Church, unless some intervening circumstance of time made it otherwise. Accordingly Possidius⁹⁵ tells us St. Austin was buried with the oblation of the sacrifice to God for the commendation of his body to the ground. And so St. Austin⁹⁶ himself tells us his mother Monicha⁹⁷ was buried with the offering of the sacrifice of our redemption, according to custom, before her body was laid in the ground. This made Victor Uticensis⁹⁸ bring in the people of Afric thus complaining, when all their clergy were driven away in the barbarous desolation of the Vandals, 'Who

fuerint in concilio, sive præfationes, sive commendationes, seu manus impositiones, ab omnibus celebrentur. Nec aliæ omnino dicantur in ecclesia, nisi quæ a prudentioribus tractatæ, vel comprobatæ in synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium, sit compositum.—Conf. Cod. Can. Eccles. Afric. c. 106. [al. c. 103.] (ibid. p. 1118 d.) . . . Ἰκεσίας, εἴτε προσίμια, εἴτε παραθέσεις, κ. τ. λ.

⁹⁴ C. 29. (ibid. p. 1171 c.) See before, ch. 2. s. 6. p. . n. 30.

⁹⁵ Vit. Augustin. c. 31. (t. 10. ap-

pend. p. 280 a.) . . . Pro ejus commendanda corporis depositione sacrificium Deo oblatum est, et sepultus est.

⁹⁶ Confess. l. 9. c. 12. (t. 1. p. 168 f.) . . . Cum offerretur pro ea sacrificium pretii nostri, jam juxta sepulchrum posito cadavere, priusquam deponeretur, sicut illic fieri solet, &c.

⁹⁷ Or, more correctly, Monnica.

⁹⁸ De Persecut. Vandal. l. 2. ap. Bibl. Patr. t. 7. p. 600. (ap. Bibl. Max. t. 8. p. 682 b. 4.) Qui nos solemnibus orationibus sepulturi sunt morientes.

And sometimes the oblation of the eucharist.

shall now bury us, when we are dead, with the solemn prayers?' And that we may not think this was a custom peculiar to Afric, Paulinus⁹⁸ tells us St. Ambrose was so buried on Easter-day in the morning, after the divine sacrament had been administered. In like manner Eusebius⁹⁹ describes the funeral of Constantine. He says, 'the clergy performed the divine service with prayers:' and lest we should take this for prayers only, he adds, 'they honoured him with the mystical liturgy, (or service of the eucharist,) and the communion of the holy prayers.' So St. Ambrose gives us to understand it was in the funeral of Valentinian, by those words in his Oration upon his death¹: 'Bring me the holy mysteries, let us pray for his rest with a pious affection.' And so Euodius² says he buried his pious notary, 'singing hymns to God at his grave three days together, and on the third day offering the sacraments of redemption.'

13. Now this was the rather done, because in the communion service, according to the custom of those times, a solemn commemoration was made of the dead in general, and prayers offered to God for them; some eucharistical, by way of thanksgiving for their deliverance out of this world's afflictions; and others by way of intercession, that God would receive their souls to the place of rest and happiness; that he would pardon their human failures, and not impute to them the sins of daily incursion, which in the best men are remainders of natural frailty and corruption; that he would increase their happiness, and finally bring them to a perfect consummation with all his saints by a glorious resurrection.

With particular prayers for the dead.

All which prayers, as I have fully demonstrated in another place³, could have no relation to the modern groundless fancy

⁹⁸ Vit. Ambros. (t. 2. præfix. append. p. 13 a. n. 48.) Illucescente die Dominico, cum corpus illius, peractis sacramentis divinis, de ecclesia levaretur portandum ad basilicam Ambrosianam, &c.

⁹⁹ De Vit. Constant. l. 4. c. 71. (v. 1. p. 667. 34.) . . . Τά τε τῆς ἐν-θέου λατρείας δι' εὐχῶν ἀνεπλήρου. . . Μυστικῆς λειτουργίας ἀξιούμενον καὶ κοινωνίας ὁσίων ἀπολαῶν εὐχῶν.

¹ De Obit. Valentin. p. 12. (t. 2.

p. 1189 a. n. 56.) Date manibus sancta mysteria. Pio requiem ejus poscamus affectu.

² Ep. ad Augustin. int. Epp. Augustin. 258. [al. 158.] (t. 2. p. 560 f.) Exsequias præbuimus satis honorabiles et dignas tantæ animæ: nam per triduum hymnis Dominum colaudavimus super sepulchrum ipsius et redemptionis sacramenta tertio die obtulimus.

³ B. 15. ch. 3. s. 16. v. 5. p. 309.

of purgatory, but went upon other principles that perfectly overthrow it: but being agreeable to the sense and opinions of those times, they chose the rather to use the communion service at burials, because of these prayers that were constantly made therein to God for all holy men and women departed, among whom they reckoned the soul of him in particular, whom they were then about to commit to his grave. But whether they had a communion or not at the funeral, they had always prayers, as is evident from the last mentioned canons of the Councils of Carthage and Milevis ⁴, which give directions about the use of them. And in these prayers, when there was no communion, they particularly commended the soul of the deceased to God, whence probably these prayers more especially had the distinguishing name of *commendations*. Besides these, it was usual to pray for them by private or sudden ejaculations ⁵, as we find examples in St. Ambrose's several Orations upon the Emperors Theodosius, and Valentinian and Gratian, and his own brother Satyrus, and Gregory Nazianzen's Funeral Speech upon his brother Cæsarius, and St. Austin's private prayers for his mother Monicha: not to mention the prayers made for them annually upon their anniversary days of commemoration.

One of these forms of prayer used at funerals is still remaining in the Constitutions, which I the rather choose to repeat here, because it fully shows there was no relation to purgatory in those prayers, but quite the contrary, viz. a supposition that the soul of the deceased was going to a place of

⁴ See nn. 93 and 94, preceding.

⁵ [Examples of such ejaculatory prayers for the departed.—Ambros. de Obit. S. Satyri, s. 80. (t. i. p. 1135 a.) Tibi nunc, Omnipotens Deus, innoxiam commendo animam, tibi hostiam meam offero.—Id. de Obit. Valentin. et Gratian, s. 80. (ibid. p. 1196.) Te quæso, summe Deus, ut carissimos juvenes matura resurrectione suscites, et resuscites, &c.—It. s. 52. (ibid. p. 1188 c.) Solve, igitur, Pater Sancte, &c.—It. s. 54. (ibid. e.) Nequeo eum, Domine, &c.—Id. de Obit. Theodosii, s. 36. (ibid. p. 1207 d.) Da

requiem perfecto servo tuo Theodosio; requiem illam, quam præparasti sanctis tuis. Illo convertatur anima ejus, unde descendit: &c.—Greg. Nazianzen. Orat. 10. in Obit. Cæsarii. (t. i. p. 168 b, c.) Σὺ δὲ ἡμῖν οὐρανοῦς ἐμβατεύεις, ᾧ θεία καὶ ἱερὰ κεφαλῇ, καὶ ἐν κόλποις Ἀβραὰμ οἱ τινες δὴ οὗτοί εἰσιν, ἀναπαύσαιο, κ. τ. λ.—Augustin. Confess. l. 9, c. 13. (t. i. pp. 169, 170.) Ego autem jam sancto corde, &c.—See before also, b. 15, ch. 3. s. 17. v. 5. p. 318. nn. 5, 6, 8, and ibid. p. 319. n. 10, and p. 323. n. 17. Ed.]

rest and happiness in Abraham's bosom. The form⁶ runs after this manner:—

First, the deacon says, 'Let us pray for our brethren, who are at rest in Christ; that the merciful God, who hath taken the soul of this our brother, would forgive him all his sin, voluntary and involuntary, and of his great mercy and goodwill place him in the regions of the just, that are at rest in the bosom of Abraham, Isaac, and Jacob, with all those who have pleased God, and done his will from the beginning of the world, in the place whence sorrow, and grief, and mourning are fled away.'

After this the bishop makes another prayer in these words: 'O Thou immortal and everlasting God, from whom every thing, whether mortal or immortal, has its being; who hast made man a rational creature and inhabitant of the world, mortal in his constitution, but hast promised him a resurrection from the dead; who didst preserve Enoch and Elias from tasting death. O God of Abraham, God of Isaac, and God of

⁶ Constit. Apost. 1. 8. c. 41. (Cotel. v. 1. p. 418.) 'Υπὲρ ἀναπαυσαμένων ἐν Χριστῷ ἀδελφῶν ἡμῶν δεηθῶμεν ὅπως ὁ φιλόανθρωπος Θεὸς, ὁ προσδεξάμενος αὐτοῦ τὴν ψυχὴν παρείδῃ αὐτῷ πᾶν ἁμάρτημα ἐκούσιον καὶ ἀκούσιον· καὶ ἰλεως καὶ εὐμενῆς γενόμενος κατατάξῃ εἰς χώραν εὐσεβῶν, ἀνεμμένων εἰς κόλπον Ἀβραάμ καὶ Ἰσαὰκ, καὶ Ἰακώβ, μετὰ πάντων τῶν ἀπ' αἰῶνος εὐαρεστησάντων, καὶ ποιησάντων τὸ θέλημα αὐτοῦ· ἔνθα ἀπέδρα ὀδύνη, καὶ λύπη, καὶ στεναγμός. . . Καὶ ὁ ἐπίσκοπος λεγέτω· Ὁ τῇ φύσει ἀθάνατος καὶ ἀτελεύτητος, παρ' οὐ πᾶν ἀθάνατος καὶ θνητὸν γέγονεν· ὁ τὸ λογικὸν ζῶον, τὸν ἄνθρωπον, τὸν κοσμοπολίτην, θνητὸν ἐν κατασκευῇ ποιήσας, καὶ ἀναστασίαν ἐπαγγελάμενος· ὁ τὸν Ἐνῶχ καὶ τὸν Ἥλιαν θανάτου πείραν μὴ εἶσας λαβεῖν, ὁ Θεὸς Ἀβραάμ, ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ, οὐχ ὡς νεκρῶν, ἀλλ' ὡς ζώντων Θεὸς εἶ· ὅτι πάντων αἱ ψυχαὶ παρά σοι ζῶσι, καὶ τῶν δικαίων τὰ πνεύματα ἐν τῇ χειρὶ σου εἰσιν, ὧν οὐ μὴ ἀψῆται βάσανος· πάντες γὰρ ἡγιασμένοι ὑπὸ τὰς χεῖράς σου εἰσιν· αὐτὸς καὶ νῦν ἔπιθε ἐπὶ τὸν δοῦλόν σου τόνδε, ὃν ἐξελέξω, καὶ

προσελάβῃς εἰς ἑτέραν λῆξιν, καὶ συχώρησον αὐτῷ, εἴ τι ἐκὼν ἢ ἄκων ἐξήμαρτε, καὶ ἀγγέλους εὐμενεῖς παράστησον αὐτῷ, καὶ κατάρταξον αὐτὸν ἐν τῷ κόλπῳ τῶν πατριαρχῶν, καὶ τῶν προφητῶν, καὶ τῶν ἀποστόλων, καὶ πάντων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων· ὅπου οὐκ ἐν λύπῃ, ὀδύνῃ, καὶ στεναγμῷ, ἀλλὰ χόρος εὐσεβῶν ἀνημένος, καὶ γῆ εὐθείων συνανημένη, καὶ τῶν ἐν αὐτῇ ὀρώντων τὴν δόξαν τοῦ Χριστοῦ σου· δι' οὗ σοι δόξα, τιμὴ καὶ σέβας, εὐχαριστία, προσκύνησις ἐν Ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. . . Καὶ ὁ ἐπίσκοπος εὐχαριστεῖτω ὑπὲρ αὐτῶν, λέγων τοιαῦτα· Σῶσον, Κύριε, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου, ἣν περιποιήσω τῷ τιμῷ αἵματι τοῦ Χριστοῦ σου· ποίμανον αὐτοὺς ὑπὸ τὴν δεξιάν σου· καὶ σκεπάσον αὐτοὺς ὑπὸ τὰς πτέρυγας σου· καὶ δὸς αὐτοῖς τὸν ἀγῶνα ἀγωνίσασθαι καλόν· τὸν δρόμον τελέσαι· τὴν πίστιν τηρῆσαι ἀτρέπτως, ἀμέμπτως, ἀνεγκλήτως, διὰ τοῦ Κυριοῦ ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ ἀγαπητοῦ σου Παίδός· μεθ' οὗ σοι δόξα, τιμὴ, καὶ σέβας, καὶ τῷ Ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

Jacob, who art not the God of the dead, but of the living, because the souls of all live to thee, and the spirits of just men are in thy hand, whom torment cannot touch, look down now upon this thy servant whom thou hast chosen, and received to another state; pardon him whatsoever he has willingly or unwillingly sinned against thee; grant him favourable angels, and place him in the bosom of patriarchs, prophets, apostles, and all those who have pleased thee from the beginning of the world, where there is no sorrow, grief, or trouble, but a place of rest for the godly, a land of quietness for the upright, and all those who therein see the glory of thy Christ: by whom all glory, honour, adoration, thanksgiving, and worship be to thee, through the Holy Ghost, for ever. Amen.'

Then the bishop prays again for the people there present: 'Lord, save thy people, and bless thine inheritance, whom thou hast purchased with the precious blood of thy Christ; feed them under thy right hand, protect them under thy wings, grant that they may fight the good fight, and may finish their course, and keep the faith, immutable, unblameable, unproveable, through our Lord Jesus Christ, thy beloved Son: to whom with thee and the Holy Spirit be all glory, honour, and adoration, world without end. Amen.'

These prayers for the dead are not made upon the Romish supposition of the soul's being in purgatory or any place of torment, but plainly upon a quite contrary supposition of their being conducted by the holy angels to a place of rest, to the bosom of patriarchs, apostles, and prophets: which is an infallible demonstration that the Church then knew nothing of a purgatory fire to torment the dead for many ages after death; but all her prayers went upon another supposition, which overthrows the belief of a purgatorial fire, by placing the souls of the dead in a state of immediate rest and happiness.

14. Whilst we are speaking of prayers for the dead, and the administration of the eucharist at funerals, we must not forget to mention a corrupt custom, which through ignorance or superstition crept into some places, but was strictly forbidden by the canons. That was the custom of giving the kiss of peace and the communion to the dead. This had a semblance of piety in it, and doubtless arose from the laudable custom of celebrating the communion at funerals, of which it serves for a further

A corrupt custom of giving the kiss of peace and the eucharist to the dead, corrected by the ancient canons.

testimony: but it was the effect of a blind superstition only. And therefore though the feigned author, under the name of Dionysius the Areopagite⁷, speaks with approbation of the ceremony of giving the kiss of peace to the dead; yet when this custom, together with that of giving the eucharist to the dead, began to creep into France about the year 578, the Council of Auxerre made a peremptory canon⁸ against them both: ‘It is not lawful to give either the eucharist or the kiss of peace to the dead.’ The corruption of giving the eucharist to the dead had been moving in Afric some ages before in the time of St. Austin: but he and the rest of the fathers who met in the third Council of Carthage gave check to it, forbidding⁹ such ignorant and weak presbyters, by whose folly the practice had been encouraged, to give way any longer to it, or misguide the people in such an erroneous opinion, as to make them think the eucharist was to be given to the dead: ‘whereas our Lord said, Take, and eat: but dead bodies can neither take, nor eat it.’ The same persons thought, that dead bodies might also receive the other sacrament of baptism; as if there had been some peculiar virtue and efficacy in the outward elements of the sacraments themselves, without any sense or concurrence of faith in the receiver. Both which errors are censured also by St. Chrysostom¹⁰; and that of giving the eucharist to the dead more particularly by the Council of Trullo¹¹. All which shows that this was an error, which many superstitious people were very fond of; but it was never allowed or encouraged publicly by any authority in the Church.

The custom of burying the eucharist in the coffin with the dead, which has so much prevailed in the Romish Church, is a novelty of later ages only, begun by Benedict the monk, [about the year 814,] but without any precedent or example in any of

⁷ Eccles. Hierarch. c. 7. part. 2. (t. 1. p. 265 c.) *Εἶτα προσελθὼν ὁ θεῖος ἱεράρχης, εὐχὴν ἱερωτάτην ἐπ’ αὐτῷ ποιεῖται, καὶ μετὰ τὴν εὐχὴν, αὐτὸς τε ὁ ἱεράρχης ἀσπάζεται τὸν κεκοιμημένον, καὶ μετ’ αὐτὸν οἱ παρόντες ἅπαντες.*

⁸ C. 12. (t. 5. p. 958 e.) Non licet mortuis nec eucharistiam nec osculum tradi, nec velo vel pallis corpora eorum involvi.

⁹ C. 6. (t. 2. p. 1168 a.) Placuit ut corporibus defunctorum eucharistia non detur. Dictum est enim a Domino, Accipite et edite: cadavera autem nec accipere possunt, nec edere, &c.

¹⁰ Hom. 40. in 1 Cor. p. 688. See before, b. 15. ch. 4. s. 19. v. 5. p. 400. n. 12.

¹¹ C. 83. See before, *ibid.* n. 13.

the ancient monuments of the Church, as I have had occasion to show more fully in a former Book¹². Let us therefore now pass on from these corruptions to the more approved practices of the Church.

Almsdeeds commonly added to prayers for the dead.

15. Almsdeeds, as a proper concomitant of prayers at all times, was now thought as seasonable as ever to be given by the living for the dead. 'Would you honour the dead? Give alms,' says St. Chrysostom in one of his Homilies¹³; and in another¹⁴, 'Why do you call the poor after the death of any relation? Why do you desire the presbyters to pray for him? I know you will answer, That he may go into rest, that he may find a merciful Judge.' He commends this practice a little after¹⁵, and thus presses rich men to it that bury their heirs: 'If many barbarous nations burn their goods together with their dead, how much more reasonable is it for you to give your child his goods when he is dead? Not to reduce them to ashes, but to make them the more glorious: if he be a sinner, to procure him pardon; if righteous, to add to his reward and retribution.' St. Jerom¹⁶ commends Pammachius upon this account: 'Whilst other husbands throw violets, and roses, and lilies, and purple flowers upon the graves of their wives, our Pammachius waters the holy ashes and bones of his wife with the balsam of alms.'

And repeated yearly upon the anniversary days of com-

16. Some repeated these alms yearly upon the anniversary day of commemorating the dead. At these times they were used to make a common feast or entertainment, inviting both the clergy and the people, but especially the poor and needy,

¹² B. 15. ch. 4. s. 20. v. 5. p. 401.

¹³ Hom. 61. [Bened. 62. al. 61.] in Ioan. (t. 8. p. 374 e.) Βούλει τιμῆσαι τὸν ἀπελθόντα; ἐτέρως τίμησον, ἐλεημοσύνας ποιῶν.

¹⁴ Hom. 32. [Bened. 31. al. 32.] in Matth. p. 307. (t. 7. p. 361 e.) Μᾶλλον δὲ τί μετὰ ταῦτα πένητας καλεῖς; καὶ παρακαλεῖς ἱερέας εὐξασθαι; ἵνα εἰς ἀνάπανσιν ἀπέλθῃ, φησὶν, ὁ τετελευτηκῶς, ἵνα ἴλω σχῆ τὸν Δικαστήν.

¹⁵ Ibid. (p. 362 c.) Εἰ γὰρ [καὶ] βάρβαροι συγκατακαίουσι τοῖς ἀπελθοῦσι τὰ θῆτα, πολλῶ μᾶλλον σε συνουσιόσθαι τῷ τετελευτηκῶτι δίκαιον τὰ αὐτοῦ· οὐχ ἵνα τέφρα γένηται καθάπερ ἐκεῖνα, ἀλλ' ἵνα πλείονα τούτῳ

περιβάλλῃ δόξαν· καὶ εἰ μὲν ἁμαρτωλὸς ἀπῆλθεν, ἵνα τὰ ἁμαρτήματα λύσῃ· εἰ δὲ δίκαιος, ἵνα προσθήκη γένηται τοῦ μισθοῦ καὶ ἀντιδόσεως.

¹⁶ Hieron. Ep. 26. [al. 66.] ad Pammach. de Obit. Uxor. (t. 1. p. 394 d.) Cæteri mariti super tumulos conjugum spargunt violas, rosas, lilia, floresque purpureos; et dolorem pectoris his officiis consolantur. Pammachius noster sanctam favillam ossaque veneranda eleemosynæ balsamis rigat. [See before, s. 9. p. 146, the addition to n. 82.—See also Anacreon's 53rd Ode, *Eis* 'Ρόδον. (vv. 24, 25.)

Τόδε καὶ νοσοῦσιν ἀρκεῖ,

Τόδε καὶ νεκροῖς ἀμύνει. ED.]

the widows and orphans, that it might not only be a memorial of rest to the dead, but ‘an odour of sweet smell to themselves in the sight of God,’ as the author under the name of Origen¹⁷ words it. St. Chrysostom¹⁸ says they were more tenacious of this custom than they were of some others of greater importance. ‘If they were to commemorate a child or a brother that was dead, they were pricked in conscience if they did not fulfil the custom and call the poor, but at other times, even when they were to commemorate the death of Christ, they could overlook them.’

17. But this often degenerated into great abuses. For some, instead of feeding the poor, only made this an occasion of indulging themselves in great excesses: which was the fault that Tertullian¹⁹ so smartly reproves in the parentations of the Gentiles, when he objects to them their holding feasts at the graves of their parents, and junketing to excess, so as to return drunk from thence, and beside their senses; feeding voraciously at the graves of those whom in a mock piety, but real cruelty, they had burnt before. In the three first ages no Heathen could retort this back again upon the Christians: but in the fourth age such excesses were committed by some, that the Manichees in St. Austin’s time objected it to the Catholics, and the matter was so flagrant that St. Austin²⁰ was forced to own it, confessing ‘that he knew many who drank luxuriously over the dead, and when they made a feast for the deceased, buried themselves over the dead, and placed their gluttony and drunkenness to the account of religion.’ But he says the Church condemned them, and daily laboured to correct them as wicked children. He complains of the same matter again in one of his Epistles to Aurelius, bishop of Car-

But this often degenerated into great excesses and abuses, which are complained of as no better than the *parentalia* of the Gentiles.

¹⁷ In Job. 1. 3. p. 437. (t. 2. p. 902 b.) . . . In odorem suavitatis in conspectu æterni Dei, &c.

¹⁸ Hom. 27. in 1 Cor. p. 565. (t. 10. p. 246 e.) . . . Ἀνάμνησιν τοῦ Χριστοῦ ποιεῖς, καὶ πένητας παρορᾷς; καὶ οὐ φρίττεας; ἀλλ’ εἰ μὲν υἱοῦ ἢ ἀδελφοῦ τετελευτηκότος ἀνάμνησιν ἐποίεις, ἐπλήγης ἂν ὑπὸ τοῦ συνειδήτοτος, εἰ μὴ τὸ ἔθος ἐπλήρωσας, καὶ πένητας ἐκάλεσας.

¹⁹ De Testimon. Animæ, c. 4. (p. 66 c.) . . . Quando extra portam cum

obsoniis et matteis tibi potius parentans ad busta recedis, aut a bustis dilutior redis.—De Resurrect. Carnis, c. 1. (p. 325 a.) . . . Ipsos defunctos atrocissime exurit, quos postmodum gulosissime nutrit.

²⁰ De Morib. Eccles. c. 34. (t. 1. p. 713 e.) Novi multos esse, qui luxuriosissime super mortuos bibant, et, epulas cadaveribus exhibentes, super sepultos seipso sepeliant, et voracitates ebrietatesque suas deputent religioni.

thage²¹, where he desires these oblations for the dead might be so regulated, 'that they might not run into any sumptuousness or shameful excess: and if any thing was given in money upon that account, it should be distributed immediately among the poor, according to the primitive design and intent of such oblations.' For such oblations the Church always willingly received²², but never encouraged any other.

The author of the book *De Duplici Martyrio* under the name of Cyprian²³, who wrote long after the time of St. Austin, has a like severe reflection upon the intemperance of the African people. 'Drunkenness,' says he, 'is so common in our Africa, that it is scarce reckoned any crime. Christians are compelled by Christians to be drunk even at the memorials of the martyrs: which is no less a crime than offering a goat to Bacchus.' But of this I have spoken largely in a former Book²⁴, where I had occasion to reflect on the same excesses committed by some at the monuments of the martyrs on their anniversary festivals or commemorations. I now return to the funerals of the ancient Church.

18. Moderate sorrow, when expressed in a decent manner

Decent expressions of

²¹ Ep. 64. [al. 22.] ad Aurel. (t. 1. p. 29 a.) Sed quoniam istæ in cœmeteriis ebrietates et luxuriosa convivia non solum honores martyrum a carnali et imperita plebe credi solent, sed etiam solatia mortuorum; mihi videtur facilius illic dissuaderi posse istam fœditatem ac turpitudinem, si et de Scripturis prohibeatur, et oblationes pro spiritibus dormientium, quas vere aliquid adjuvare credendum est, super ipsas memorias non sint sumptuosæ, atque omnibus petentibus sine typho, et cum alacritate præbeantur: neque vendantur, sed si quis pro religione aliquid pecuniæ offerre voluerit, in præsentî pauperibus eroget. Ita nec deserere videbuntur memorias suorum, quod potest gignere non levem cordis dolorem, et id celebrabitur in ecclesia, quod pie et honeste celebratur.—Hom. 101. de Divers. [al. Serm. 273.] (t. 5. p. 1108 e.) Oderunt martyris lagenas vestras, &c.—See afterwards, ch. 4. s. 9. n. 92, following.

²² Vid. C. Carth. 4. c. 95. (t. 2. p. 1207 b.) Qui oblationes defunctorum aut negant ecclesiis, aut cum difficultate reddunt, tanquam egentium necatores excommunicantur.—C. Vasens. 2. c. 4. (t. 3. p. 1457 d.) Qui oblationes defunctorum fidelium detinent, et ecclesiis tradere demorantur, ut infideles sunt ab ecclesia abjiciendi: quia usque ad exinanitionem fidei pervenire certum est hanc divinæ pietatis exacerbationem: qua et fideles de corpore recedentes votorum suorum plenitudine, et pauperes collatu alimoniarum et necessaria sustentatione fraudantur. Hi enim tales, quasi egentium necatores, nec credentes iudicium Dei habendi sunt, &c.

²³ P. 42. (inter Spuria, p. 83.)... Temulentia adeo communis est Africæ nostræ, ut propemodum non habeant pro crimine. Annon videmus ad martyrum memorias Christianum a Christiano cogi ad ebrietatem? &c.

²⁴ B. 20. ch. 7. s. 10. v. 7. p. 353.

for the loss of friends, is a thing so natural in itself, and so consistent even with the joy and faith of a Christian, that the Ancients never said any thing against any one expressing such sorrow at a funeral. But two things they extremely disliked and sharply reprov'd; first, immoderate grief, as unbecoming the character and profession of a Christian, whose conversation is in heaven already, and his hope and expectation no less than a crown and kingdom after death; who therefore ought not to grieve or sorrow above measure, but with a mixture of joy, that any friend is gone to heaven before him to take an earlier possession of it. The other thing they disliked was the heathenish custom of having women hired on purpose to lament and make an hideous crying and howling before the dead, with tearing their hair also, and many other ridiculous signs of mourning. The chief of these the Romans called *præficæ*, [from *præficio*,] from being set over the rest to guide and direct them in their funeral songs and lamentations, as Rosinus²⁵ describes them out of Varro, and Lucilius, and Sextus Pompeius, and Nonius Marcellus, and other Roman authors. Now this the Ancients extremely disliked and severely inveighed against as a mere heathenish custom. 'Why do you beat yourself and lament,' says Chrysostom²⁶, 'and accuse the

moderate sorrow at funerals not disallowed; but the heathenish custom of hiring *præficæ*, or mourning women, sharply reprov'd by the Ancients.

²⁵ Antiquit. l. 3. c. 31. (p. 506 a.) *Præfica*. Terentius Varro, l. 6. de Lingua Latina: *Præfica, ut Aurelius scribit, mulier ab luctu, quæ conduceretur, quæ ante domum mortui laudes ejus caneret. Hoc factitatum Aristoteles scribit in libro, qui inscribitur Νόμµα Βαρβαρικὰ, quibus testimonium est, quod Fretum est Nævii:*

Hæc quidem hercle, opinor, præfica est:

Nam mortuos collaudat.

Claudius scribit, ea quæ præficere-tur ancillis, quemadmodum lamentarentur, *præfica* est dicta; utrumque ostendit, a præfectione præficam dictam. Plautus in Truculento:

Sine virtute argutum civem mihi habeam pro præfica.

Sext. Pompeius: *Præfica dicuntur mulieres ad lamentandum mortuum conductæ, quæ dant cæteris modum plangendi, quasi in hoc ipsum præ-*

fectæ. Nonius Marcellus: Præfica, inquit, dicebantur apud veteres, quæ adhiberi solent funeri mercede conductæ, ut et flerent et fortia facta laudarent. Lucilius, 22:

Mercede quæ

Conductæ flent alieno in funere præ-

ficæ,

Multo et capillos scindunt et clamant magis.

—Ibid. l. 5. c. 39. (p. 992 d.) Adhibebantur etiam præficæ, quas Sext. Pompeius ait mulieres fuisse, ad lamentandum mortuum conductas, quæ darent cæteris modum plangendi; unde etiam nomen habeant, quasi quæ huic rei sint præfectæ, &c.

²⁶ Hom. 32. [Bened. 31. al. 32.] in Matth. p. 306. (t. 7. pp. 360 lin. ult. et p. 361 a.) Μηδεις τοίνυν κοπτέσθω λοιπόν, μηδὲ θρηνεῖω, μηδὲ τὸ κατόρθωμα τοῦ Χριστοῦ διαβαλλέτω· καὶ γὰρ ἐνίκησε τὸν θάνατον. Τί τοί-

institution of Christ, who has overcome death, and made it only a sleep? If an Heathen does this, he is worthy to be laughed to scorn: but if a Christian does it still, after he is assured of a resurrection, what apology or excuse can be made for him? And yet you aggravate your crime by calling in Heathen women to be your mourners and to inflame your sorrow, not regarding what St. Paul says, "What concord hath Christ with Belial? and what part hath he that believeth with an infidel?" He then goes on to show the monstrous folly and vanity of this practice by a great variety of arguments, and curiously answers all the little pleas which such Christians made in behalf of themselves to excuse this unchristian deportment. In another place²⁷ he treats them more sharply, telling them, 'he was not only grieved but utterly ashamed to think how Christians debased and disgraced themselves in the eyes of the Heathen, and Jews, and heretics by their weeping and wailing, and howlings, and lamentations, and other indecent practices in the open streets, for which the Gentiles derided them. For they were ready to say, how can any of these men despise death themselves, who cannot so much as bear the death of another? They are fine things indeed that are spoken by Paul, when he says God "delivered them who through fear of death were all their life-time held in bondage:" these are heavenly words truly, and very worthy and becoming the great kindness and love of God to men: but ye will not suffer us to believe these things, for ye contradict them by your own actions. Show me your philosophy by your patience in bearing cheerfully the death of others, and then I will believe the resurrection.' Thus he makes the Heathen speak by a neat *proso-ropœia*, to shame such Christians, if it might be, into a more manly deportment. He adds withal, 'that such indecent beha-

νν περιττὰ θρηνεῖς; ὕπνος τὸ πρᾶγμα γέγονε· τί ὀδύρη καὶ κλαίεις; τοῦτο γὰρ εἶ καὶ Ἕλληνας ἐποίουν, καταγελάων δεῖ· ὅταν δὲ ὁ πιστὸς ἐν τούτοις ἀσχημονῇ, ποία ἀπολογία; τίς ἔσται συγγνώμη τοιαῦτα ἀνοηταίνουσι, καὶ ταῦτα μετὰ χρόνον τοσοῦτον καὶ σαφῆ τῆς ἀναστάσεως ἀπόδειξιν; Σὺ δὲ, ὡσπερ αὐξῆσαι τὸ ἔγκλημα σπεύδων, καὶ θρηνηφοῦς ἡμῖν ἄγεις Ἑλληνίδας γυναικάς, ἐξάπτων τὸ πάθος, καὶ τὴν

κάμνον διεγείρων, καὶ οὐκ ἀκούεις τοῦ Παύλου λέγοντος· Τίς συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τις μερίς πιστῷ μετὰ ἀπίστου;

²⁷ Hom. 4. in Hebr. p. 1784. (t. 12. p. 46 a.) Ὅταν γὰρ ἴδω τοὺς κοπετοὺς, . . . τὰς οἰμωγὰς, . . . τὰς ὀλολυγὰς, τὰς ἀσχημοσύνας τὰς ἄλλας, αἰσχύνομαι τοὺς Ἕλληνας καὶ Ἰουδαίους, καὶ αἰρετικούς τοὺς ὀρώντας, κ. τ. λ.

viour of men and women, tearing their hair and making such hideous lamentation, was a crime for which, if they had their desert, they ought to be cast out of the Church, as in effect denying the resurrection.' In short, he tells them with the authority of a bishop, 'that if they persisted in that vile abuse of hiring Heathen women to be their mourners, he would excommunicate them as idolaters. For if St. Paul calls the covetous man an idolater, much more may he be called so who brings the practice of idolaters among Christians.' From thenceforth he peremptorily forbids them to make use of any such Heathen mourners under the penalty of the highest ecclesiastical censure. By which, not to insist upon what he urges in other places²⁸, nor what is said by other writers, we may easily judge how great an abuse this way of indecent mourning was reckoned in the Church.

19. The Heathens had another custom of repeating their mourning on the third, and seventh, and *ninth day*, which was particularly called the *novendiale*: and some added the twentieth, and thirtieth, and fortieth, not without a superstitious opinion of those particular days, wherein they used to sacrifice to their *manes* with milk, and wine, and garlands, and flowers, as the Roman antiquaries²⁹ inform us. Something of this superstition, abating the sacrifice, was still remaining among some ignorant Christians in St. Austin's time; for he speaks³⁰ of some who observed a *novendial* in relation

The *novendiale* of the Heathen rejected as a superstitious practice.

²⁸ Hom. 6. in 1 Thess. (t. 11. p. 468 b, seqq.) "Όταν οὖν παῖδα ἀπολέσης ἐν ἀώρῳ ἡλικία, κ. τ. λ.—Hom. 29. de Dormient. t. 5. p. 423. (t. 1. p. 764 e.) Οὐδὲ τὴν ἀθυμίαν, ἀλλὰ τὴν ἐπίτασιν τῆς ἀθυμίας ἀναιρῶ· τὸ μὲν γὰρ ἀθυμεῖν, τῆς φύσεως· τὸ δὲ πέρα τοῦ μέτρον τοῦτο ποιεῖν, μανίας καὶ παραφροσύνης καὶ γυναικώδους ψυχῆς. Ἀλγησον, δάκρυσον, ἀλλὰ μὴ ἀποδυσπετήσης, μὴ δυσχεράνης, μὴ ἀγανακτήσης. . . Δάκρυσον, ὡς ὁ Δεσπότης σου ἐδάκρυσεν τὸν Δάξαρρον, μέτρα τιθεῖς ἡμῖν καὶ κανόνας καὶ ὄρους ἀθυμίας, οὐδὲ ὑπερβαίνειν οὐ δεῖ.

²⁹ Rosin. Antiquit. l. 5. c. 39. (p. 998 e. 6.) Cæterum cum nonnulli essent, qui suorum vel propinquorum vel amicorum minus desiderium ferre possent, tertium, sep-

timum, nonum, et quidam vicesimum, tricesimum, et quadragesimum, non sine quadam numerorum religione, dies defunctorum manibus et memoriæ statuebant: unde parentationes, feralia, novendialia, decennalia, vicennalia, tricennalia, &c., originem traxerunt; quæ omnia tum lacte et vino, tum sertis et floribus, tum aliis rebus ab antiquis celebrabantur. [Conf. Virgil. Æn. 5. vv. 77-80.

Hic duo rite mero libans carchesia Baccho

Fundit humi, duo lacte novo, duo sanguine sacro:

Purpureosque jact flores, &c.

—See also before, s. 9, p. 146, the second part of n. 82. ED.]

³⁰ Quæst. 172. in Gen. t. 4. (t. 3.

to their dead, which he thinks they ought to be forbidden, because it was only an Heathen custom. He does not seem to intimate that they kept it exactly as the Heathen did; but rather that they were superstitious in their observation of nine days of mourning, which was without example in Scripture.

There was another way of continuing the funeral offices for three days together, which was allowed among Christians, because it had nothing in it but the same worship of God repeated. Thus Euodius writing to St. Austin³¹, and giving him an account of the funeral of a very pious young man, who had been his notary, says, 'he had given him honourable obsequies worthy so great a soul: for he continued to sing hymns to God for three days together at his grave, and on the third day offered the sacraments of redemption.' The author of the Constitutions³² takes notice of this repetition of the funeral office on the third day, and the ninth day, and the fortieth day, giving peculiar reasons for each of them: 'Let the third day be observed for the dead with psalms, and lessons, and prayers, because Christ on the third day rose again from the dead; and let the ninth day be observed in remembrance of the living and the dead; and also the fortieth day, according to the ancient manner of the Israelites' mourning for Moses forty days; and finally, let the anniversary day be observed in commemoration of the deceased.' Cotelerius in his Notes upon this place³³ has observed several other ancient writers who take notice of some of these days.

Palladius in his *Historia Lausiaca*³⁴, mentions the third and the fortieth. Justinian in one of his Novels³⁵ speaks of

part. I. p. 421 e.) Nescio utrum inveniat alicui sanctorum in Scripturis celebratum esse luctum novem dies, quod apud Latinos novendiale appellant. Unde mihi videntur ab hac consuetudine prohibendi, si qui Christianorum istum in mortuis suis numerum servant, qui magis est in Gentilium consuetudine.

³¹ See before, s. 12. n. 2, preceding.

³² L. 8. c. 42. (Cotel. v. I. p. 419.)

Ἐπιτελείσθω δὲ τρίτα τῶν κεκοιμημένων, ἐν ψαλμοῖς, καὶ ἀναγνώσεσι, καὶ προσευχαῖς, διὰ τὸν διὰ τριῶν ἡμερῶν ἐγεγθέντα καὶ ἔννατα, εἰς

ὑπόμνησιν τῶν περιόντων καὶ τῶν κεκοιμημένων καὶ τεσσαρακοστὰ, κατὰ τὸν παλαιὸν τύπον· Μωσῆς γὰρ οὕτως ὁ λαὸς ἐπέθησε καὶ ἐνιαύσια, ὑπὲρ μνείας αὐτοῦ.

³³ [In l. c. (v. I. p. 419. n. 25.) Igitur consulat, qui volet, Palladii Historiam Lausiacam, c. 26. sub finem, Isidorum Pelusiotam, l. I. Ep. 114. &c. Ed.]

³⁴ C. 26. (ap. t. 2. Bibl. Patr. Gr. Lat. Paris. 1624.)

³⁵ Novel. 133. c. 3. (t. 5. p. 592.) Sed neque aliquam excogitent occasionem aut viri ad muliebria monasteria ingrediendo aut mulieres

the third, the ninth, the fortieth, and the anniversary day of commemorations; forbidding women who professed the monastic life to go into the monasteries of the men under presence of any of these solemn commemorations of the dead. To these he adds, St. Ambrose in his Funeral Oration upon Theodosius, and Isidore of Pelusium, (Lib. 1. Ep. 114.) and Eustratius Constantinopolitanus, mentioned by Photius³⁶; to omit Damascen, [anno 730,] Nicon [Armenus, anno 961,] Philippus Solitarius, [anno 1095,] Hincmar [of Rheims, anno 845,] Theodore of Canterbury, [anno 688,] or any later writers. Suicerus³⁷ and Meursius³⁸ take notice of the same custom in the word *τριεννάται*, which signifies the *third* and *ninth day* of commemorating the dead, which they say was the custom of the Ancients. So that when St. Austin speaks against observing the ninth day, it was not what Cotelerius supposes, because he was ignorant of this practice, with St. Ambrose and many other of the Latins, (wherein Cotelerius contradicts himself, having alleged St. Ambrose before as one that approved the practice;) but it was because St. Austin had observed something amiss in the practice of some superstitious Christians, who kept the ninth day with some abuse, most probably rioting and excess, resembling the *novendiale* of the Heathens; as we have heard him complain before, [in the seventeenth section preceding,] of the feasts which such Christians made at the graves of the dead, too much resembling the *parentalia* of the Gentiles.

20. The custom of strewing flowers upon the graves of the dead was reckoned innocent, and therefore was retained by

The custom of strewing flowers

viris deputata, occasione horum, quæ circa funus aguntur, quas utique memorias vocant, in tertiam, et nonam convenientes diem, aut dum quadraginta compleantur, aut etiam annus: &c.

³⁶ Biblioth. cod. 171. (p. 384.)

³⁷ [Thes. Eccles. (t. 2. p. 1315.)] Memoriam mortuorum, quæ celebrantur tertio et nono die. In veteri ecclesia memoriam defunctorum fidelium celebrantur die tertio, nono, quadragesimo, et anniversario. Johannes Damascenus, Περὶ τῶν ἐν πίστει κεκοιμημένων, p. 423. Οὐ γὰρ ἂν ἡμῖν ἀφορμὴν ἐδεδώκει τὸ μνήμην ἐπὶ τῆς ἀναιμάκτου θυσίας ποιείσθαι

τῶν προλαβόντων, καὶ πάλιν τρίτα, καὶ ἔννατα, καὶ τεσσαρακοστὰ, καὶ τὰς ἐτησίους μνήμας, καὶ τελετάς.— See more in Suicer on the word Ταφή, n. 2. s. 2. let. 1. (ibid. p. 1246.) *Orationes non solum in funeratione, &c.*—The following is the title of the 30th chapter of the Typicum Sabæ, mentioned also by Suicer as above on the word Τριεννάται (p. 1315.) Αἱ ὑπὲρ τῶν νεκρῶν λειτουργίαι, ὑμνοῦνται τε, καὶ ψαλμοῦνται, τεσσαρακοστὰ, σὺν τριεννάταις. ED.]

³⁸ [Glossar. (p. 581.)] In the same words, Suicer having taken his explanation out of Meursius. ED.]

upon the graves of the dead, retained without offence.

some Christians without any rebuke. St. Ambrose and St. Jerom both mention it without any censure: only they seem to speak of it as chiefly the practice of the vulgar: for the more intelligent sort of Christians despised it as a trifle, and showed their respect to the dead in acts that were more substantial. Thus St. Ambrose in praise of Valentinian³⁹ says, 'I will not scatter flowers upon his grave, but perfume his spirit with the odour of Christ. Let others strew their baskets of flowers upon him: my lily is Christ, [see Canticles 2, 1.] and with this flower only will I consecrate his remains.' In like manner St. Jerom⁴⁰ commends his friend Pammachius for this, 'that whilst other husbands scattered violets, and roses, and lilies, and purple flowers upon the graves of their deceased wives, and with such little offices assuaged the grief of their breasts; Pammachius watered the holy ashes and bones of his wife with the balsam of almsdeeds and charity to the poor. With these perfumes and odours he solaced the ashes of the dead that lay at rest, knowing that it was written⁴¹, "As water will quench a flaming fire, so alms maketh an atonement for sins."'

As also wearing a mourning habit for some time.

21. They had the same notion of going into a mourning habit for the dead: they did not condemn it, nor yet much approve of it, but left it to all men's liberty as an indifferent thing; rather commending those that either omitted it wholly, or in a short time laid it aside again, as acting more according to the bravery and philosophy of a Christian. Thus St. Jerom⁴² commends one Julian, a rich man in his time, because

³⁹ De Obit. Valentin. p. 12. (t. 1. p. 1189 b. n. 56.) Nec ego floribus tumulum ejus aspergam, sed spiritum ejus Christi odore perfundam. Spargant alii plenis lilia calathis: nobis lilium est Christus: hoc reliquias ejus sacramento.

⁴⁰ Ep. 26. [al. 66.] ad Pammach. de Obit. Uxor. See before, s. 15, p. 156, n. 16, and add, His pigmentis atque odoribus fovet cineres quiescentes, sicut scriptum: *Sicut aqua exstinguit ignem, ita eleemosyna peccatum.*

⁴¹ [Ecclesiasticus 3, 30. The Septuagint (Ed. Lambert. Bos. Franquer. 1709.) reads, . . . Καὶ ἐλεημοσύνη ἐξιλιάσεται ἁμαρτίας. The

Vulgate (ap. Jacob. Naudæum, Col. 1679.) reads, [v. 33.] *Et eleemosyna resistit peccatis.* Montanus thus: *Et peccatum expiat misericors benignitas.* Ed. Commelin. 1599. t. 2. p. 46. Ed.]

⁴² Ep. 34. [al. 118.] ad Julian. (t. 1. p. 788 c.) *Laudent ergo te alii, et tuas contra Diabolum victorias panegyricis prosequantur: quod læto vultu mortes tuleris filiarum, quod in quadragesimo die dormitionis earum lugubrem vestem mutaveris, et dedicatio ossium martyris candida tibi vestimenta reddiderit: ut non sentires dolorem orbitatis tuæ, quem civitas universa sentiret, sed ad triumphum martyris exsultares: quod*

having lost his wife and two daughters, that is, his whole family in a very few days, one after another, 'he wore the mourning habit but forty days after their death, and then resumed his usual habit again; and because he accompanied his wife to the grave, not as one that was dead, but as going to her rest.' Cyprian indeed seems to carry the matter a little further: he says⁴³, 'he was ordered by divine revelation to preach to the people publicly and constantly, that they should not lament their brethren that were delivered from the world by divine vocation; as being assured that they were not lost, but only sent before them; that their death was only a receding from the world, and a speedier call to heaven; that we ought to long after them, and not lament them; nor wear any mourning habit, seeing they were gone to put on their white garments in heaven. No occasion should be given to the Gentiles justly to accuse and reprehend us for lamenting those as lost and extinct whom we affirm still to live with God; and that we do not prove that faith, which we profess in words, by the inward testimony of our hearts and souls.' Cyprian thought no sorrow at all was to be expressed for the death of a Christian; nor consequently any signs of sorrow, such as the mourning habit; because the death of a Christian was only a translation of him to heaven. But others did not carry the thing so high, but thought a moderate sorrow might be allowed to nature, and therefore did not so peremptorily condemn the mourning habit, as being only a decent expression of such a moderate sorrow, though they liked it better if men could have the bravery to refuse it.

22. We find some other funeral rites mentioned by the spurious writers under the names of Dionysius the Areopagite and Athanasius. As *the priest's anointing the body with oil* before it was put into the grave, for which the pretended Dio- Some other rites not allowed by the ancients.

sanctissimam conjugem tuam non quasi mortuam, sed quasi proficiscentem deduxeris.

⁴³ De Mortalit. p. 164. (p. 115.)
... Fratres nostros non esse lugendos, accersitione Dominica de sæculo liberatos; quum sciamus non eos amitti, sed præmitti, recedentes præcedere, ut proficiscentes, ut navigantes solent: desiderari eos debere,

non plangi: nec accipiendas esse hic atras vestes, quando illi ibi indumenta alba jam sumpserint: occasionem dandam non esse Gentilibus, ut nos merito ac jure reprehendant, quod quos vivere apud Deum dicimus, ut extinctos et perditos lugemus; et fidem quam sermone et voce depromimus, cordis et pectoris testimonio non probemus?

nysius⁴⁴ gives this reason, ‘that as in the ministration of baptism, after the person had put off his old garments, he was anointed with oil: so in the end of all things oil was poured upon the dead. The first unction called the baptized person to his holy fight and combat; the second unction declared that he had fought his fight and finished all his labour, and was now consummated and made perfect.’ This was quite different unction from the anointing or embalming of the body to its burial, of which we have spoken before, [in the fifth section of the preceding chapter:] and as other writers say nothing of it, I let it pass as a thing uncertain, the bare testimony of this writer not being sufficient to establish an ancient ecclesiastical custom.

We may say the same of another rite mentioned by the pretended Athanasius⁴⁵, who speaks of *lighting a mixture of oil and wax at the grave of the dead*, as a sacrifice of burnt-offering to God. But besides the silence of others, there are two further prejudices against this: first, that it looks more like a piece of Jewish superstition than a Christian rite; and, secondly, that the Council of Eliberis has an express canon⁴⁶, forbidding a ceremony not very different from this, viz. ‘burning of wax tapers by day in the cemeteries of the dead, lest the spirits of the saints should be molested.’ And if any despised this order, they were liable to be cast out of communion for their contempt of it. I will not pretend to explain to the reader the reason of this inhibition nor say that it forbids expressly the rite before mentioned: but there is some analogy and similitude between the two ceremonies, and therefore it is hence very probable that neither of them were accepted or any ways approved by the Church.

⁴⁴ Eccles. Hierarch. c. 7. part. 3. n. 8. (t. i. p. 270 a.) Μέμνησο δέ, ὅτι κατὰ τὴν ἱερὰν θεογενεσίαν πρὸ τοῦ θειωτάτου βαπτίσματος, πρώτη μέθεξις ἱεροῦ συμβόλου δωρεῖται τῷ τελουμένῳ, μετὰ τὴν ὀλικὴν τῆς προτέρας ἐσθῆτος ἀπαμφίαισιν, τὸ τῆς χρίσεως ἔλαιον. Ἐν τέλει δὲ τῶν ἀπάντων ἐπὶ τῷ κεκοιμημένῳ τὸ ἔλαιον ἐπιχέεται. Καὶ τότε μὲν ἡ τοῦ ἔλαιου χρίσις ἐπὶ τοὺς ἱεροὺς ἀγῶνας ἐκάλει τὸν τελούμενον· τὸν δὲ τὸ ἐπιχεόμενον ἔλαιον ἐμφαίνει, κατὰ τοὺς αὐτοὺς ἱεροὺς ἀγῶνας ἀθλήσαντα καὶ τελειωθέντα τὸν κεκοιμημένον.

⁴⁵ Serm. de Dormientibus, cited by Durant. de Ritibus, l. i. c. 23. n. 14. [al. 15.] p. 235. (p. 81.) Si quis diem obierit ne omiseris oleum, et ceram, invocato Christo Deo, ad sepulchrum accendere.— . . . Oleum enim et cera holocaustum est; incruentæ autem hostiæ oblatio propitiatio est.

⁴⁶ C. 34. (t. i. p. 974 d.) Cereos per diem placuit in cœmeterio non incendi: inquietandi enim spiritus sanctorum non sunt. Qui hæc non observaverint, arceantur ab ecclesiæ communionē.

23. We have now seen the whole manner of Christian burial among the Ancients, with all the rites, both sacred and civil, accompanying and attending it. I have only one thing more to observe concerning the whole in general: which is, that Christian burial with these solemnities was ever esteemed a privilege, and such as good men always desired when they could have it, and bad men were punished for their crimes with the denial and refusal of it by the Church, who laid it as a mark of censure and displeasure upon them, not to allow them the honour and privilege of that solemn interment which was customary in the practice of the Church. Good men indeed were not above measure concerned for their bodies, so as to think it any real detriment or loss to them if either the barbarity of their enemies or any other accident denied them this privilege. For in this case, as St. Austin largely discourses⁴⁷,

To what sort of persons the privilege of burying with this solemnity was denied.

⁴⁷ De Civit. Dei, l. I. c. 12. (t. 7. p. 12 g.) At enim in tanta strage cadaverum nec sepeliri potuerunt? Neque istud pia fides nimium reformat, tenens prædictum, nec absumentes bestias resurrecturis corporibus obfuturas, quorum capillus capitis non peribit. Nullo modo diceret Veritas, *Nolite timere eos, qui corpus occidunt, animam autem non possunt occidere*, si quidquam obesset futuræ vitæ quidquid inimici de corporibus occisorum facere voluissent. Nisi forte quispiam sic absurdus est, ut contendat eos, qui corpus occidunt, non debere timeri ante mortem, ne corpus occidant, et timeri debere post mortem, ne corpus occisorum sepeliri non sinant. Falsum est ergo, quod ait Christus, *Qui corpus occidunt, et postea non habent quid faciant*: si habent tanta, quæ de cadaveribus faciant? Absit, ut falsum sit quod Veritas dixit. Dictum est enim aliquid eos facere, cum occidunt, quia in corpore sensus est occidendo: postea vero nihil habere quod faciant, quia nullus sensus est in corpore occiso. Multa itaque corpora Christianorum terra non texit: sed nullum eorum quisquam a cælo et terra separavit, quam totam implet præsentia sui, qui novit unde resuscitet, quod creavit. Dicitur quidem in Psalmo: *Posuerunt*

mortalia servorum tuorum escas volatilibus cæli, carnes sanctorum tuorum bestiis terræ: effuderunt sanguinem eorum sicut aquam in circumitu Hierusalem, et non erat qui sepeliret: sed magis ad exaggerandam eorum crudelitatem qui ista fecerunt, non ad eorum infelicitatem qui ista perpessi sunt. Quamvis enim hæc in conspectu hominum dura et dira videantur: sed *Pretiosa in conspectu Domini mors sanctorum ejus*. Proinde omnia ista, id est, curatio funeris, conditio sepulturæ, pompa exsequiarum, magis sunt vivorum solatia, quam subsidia mortuorum. Si aliquid prodest impio sepultura pretiosa, oberit pio vilis aut nulla. Præclaras exsequias in conspectu hominum exhibuit purpurato illi diviti turba famulorum: sed multo clariore in conspectu Domini ulceroso illi pauperi ministerium præbuit angelorum, qui eum non extulerunt in marmoreum tumulum, sed in Abrahæ gremium sustulerunt. . . . Sepulturæ curam eorum etiam philosophi contempserunt: et sæpe universi exercitus, dum pro terrena patria morerentur, ubi postea jacerent, vel quibus bestiis esca fierent, non curarunt: licuitque de hac re poëtis plausibiliter dicere,
Cælo tegitur, qui non habet urnam.
Quanto minus debent de corporibus

‘the faith of a Christian set him above any fear that might arise from the want of a burial: the consumption of wild beasts would be no prejudice to those bodies which must rise again, and an hair of whose head could not perish. The Psalmist indeed [79, 2,] says, and that with some concern, “They have given the dead bodies of thy servants to be meat to the fowls of the air, and the flesh of thy saints to the beasts of the land: their blood have they shed on every side of Jerusalem, and there was no man to bury them.” But this,’ says St. Austin, ‘is said more to exaggerate the cruelty of those who did it, than the infelicity of those who suffered it. For though these things may seem hard and direful in the eyes of men, yet “precious in the eyes of the Lord is the death of his saints.” Therefore all these things, namely, the care of a funeral, the building of a sepulchre, the pomp of funeral obsequies, are rather for the consolation of the living, than for any benefit of the dead. If a sumptuous funeral be any advantage to the wicked, then a poor one or none at all may be some detriment to the just. The rich man that was clad in purple had a splendid funeral, by the ministry of his servants, in the sight of men; but the poor man full of sores had a much more splendid one in the sight of God, by the ministry of the angels, who did not carry him forth into a marble tomb, but translated him into Abraham’s bosom. Some philosophers have despised the care of a funeral; and whole armies, whilst they were fighting for an earthly country, have been as regardless where they should lie, or to what beasts they should become a prey. And the poets have said plausibly enough upon this subject, *Cælo tegitur, qui non habet urnam: He, that has no urn, has yet the heaven for a covering.* Therefore let not the Heathen insult over the bodies of Christians that lie unburied, who have a promise that their flesh and all their members shall be reformed, not only out of the earth, but out of the most secret recesses of every other element, and in a moment of time be perfectly restored to their pristine and primitive state again.’ This was the Christian’s consolation, whenever malice

insepultis insultare Christianis; quibus et ipsius carnis et membrorum omnium reformatio non solum ex terra, verum etiam ex aliorum ele-

mentorū secretissimo sinu, quo dilapsa cadavera recesserunt, in temporis puncto reddenda et redintegranda promittitur?

or the necessity of their fate and condition denied them a funeral.

In other cases⁴⁸ they were very desirous to be decently interred among their brethren; and 'the living thought it a piece of justice to the dead to treat them handsomely after death, seeing their bodies had been the organs and vessels of the Holy Ghost to every good work; and were not only like a ring or a garment, mere external ornaments to the nature of man, but more intimately and nearly belonging to him, as part of his very essence and constitution. Upon this account good men were equally careful both to pay this just debt to their holy brethren, and to make provision that the same good offices should be done to themselves.' And this made it an honourable and desirable privilege to be buried after the manner of the faithful.

But then it was a privilege which belonged to none but such. All catechumens, *that died in a voluntary neglect of baptism*, were excluded from the benefit of it, as we find by an order of the first Council of Braga⁴⁹, and many passages of St. Chrysostom⁵⁰ to this purpose, which direct men to 'offer private

⁴⁸ Ibid. c. 13. (p. 13 f.) Nec ideo tamen contemnenda et abjicienda sunt corpora defunctorum, maximeque justorum atque fidelium, quibus tanquam organis et vasis ad omnia bona opera Sanctus usus est Spiritus. Si enim paterno vestis et annulus, ac si quid hujusmodi, tantocariis est posteris, quanto erga parentes major affectus; nullo modo ipsa spernenda sunt corpora, quæ utique multo familiarius atque conjunctius, quam quælibet indumenta, gestamus. Hæc enim non ad ornamentum vel adjutorium, quod adhibetur extrinsecus, sed ad ipsam naturam hominis pertinent. Unde et antiquorum justorum funera officiosa pietate curata sunt, et exsequiæ celebratæ, et sepultura provisæ: ipsique dum viverent, de sepeliendis vel etiam transferendis suis corporibus filiis mandaverunt.

⁴⁹ C. 35. [al. Bracar. 2. c. 17.] See before, s. 8, p. 145, the second part of n. 76.

⁵⁰ Hom. 3. in Phil. p. 1224. (t. 11. p. 217 e.) Οὐκ εἰκὴ ταῦτα ἐνομοθετήθη

ὑπὸ τῶν Ἀποστόλων, τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην γίνεσθαι τῶν ἀπελθόντων ἴσασι αὐτοῖς πολὺ κέρδος γινόμενον, πολλὴν τὴν ὠφελείαν. Ὅταν γὰρ εἰσθήκει λαὸς ἰλόκληρος χεῖρας ἀνατείνοντες, πλήρωμα ἱερατικόν, καὶ πρόκειται ἡ φρικτὴ θυσία, πῶς οὐ δυσωπήσομεν ὑπὲρ τούτων τὸν Θεὸν παρακαλοῦντες; ἀλλὰ τοῦτο μὲν περὶ τῶν ἐν πίστει παρελθόντων· οἱ δὲ κατηχούμενοι οὐδὲ ταύτης ἀξιούνται τῆς παραμυθίας, ἀλλὰ ἀπεστέρηται πάσης τῆς τοιαύτης βοθησίας, πλὴν μίαις τιμος· ποίας δὲ ταύτης; ἔνεστι πένησι ὑπὲρ αὐτῶν διδόναι, καὶ ποιῆ τινα αὐτοῖς παραψυχὴν τὸ πρᾶγμα.—Hom. 24. in Ioan. p. 159. [Bened. 25. al. 24.] (t. 8. p. 147 a.) Ἀλλότριος γὰρ ὁ κατηχούμενος τοῦ πιστοῦ.—Hom. 1. in Act. p. 14. [This citation is indistinct; the author probably alludes to the addresses made to such persons as deferred baptism, which occur towards the close of this Homily. (t. 9. p. 11 c, and p. 13 d.) Τάχα πολλοὺς, κ. τ. λ., and Πῶς, εἴεσθε, ὀδυνῶμαι, κ. τ. λ. ED.]

alms and private prayers for them, but assure us they had no place in the public offices of the Church.' The case was otherwise when men died without baptism, not through any neglect or contempt of it, but by some unavoidable necessity, which happened and could not be foreseen or prevented, whilst they were piously and studiously preparing for baptism. In this case, either martyrdom or a man's own faith was thought sufficient to supply the want of baptism, as I have largely shown in another place⁵¹: and then they were buried with the same solemnity as other believers, being all one with them in the estimation of the Church.

Another sort of persons to whom the Church denied the usual solemnity of burial were the *biathanati*⁵², that is, *such as laid violent hands upon themselves*, being plainly guilty of murder, and that without repentance, by calling death upon themselves. And they put into the same class all those that were publicly executed for their crimes; because these were virtually and indirectly guilty of self-murder, in doing those things, which in the course of justice brought them to an untimely end; or at least such things as deserved a spiritual censure, as well as a temporal punishment. Upon this account the Council of Braga orders⁵³, 'that both these sorts of men shall be denied the honour of being carried with the usual solemnity of psalmody to the grave.' The Council of Auxerre orders⁵⁴, 'that the oblations of such as voluntarily hanged or drowned themselves, or killed themselves with the sword, or cast themselves from a precipice, or were any other ways guilty of a voluntary death, should not be received in the church.' And this was a punishment of the same nature as denying them a solemn burial. There is a like order in the second Council of Orleans⁵⁵, to refuse the oblations of such as lay violent hands

⁵¹ B. 10. ch. 2. ss. 20 and 21. v. 3. pp. 476-483.

⁵² [See b. 1. ch. 2. s. 8. v. 1. p. 18, and n. 4, on p. 19, in favour of the more correct term *βιαιοθάνατος*, &c. E.D.]

⁵³ Ut supr. c. 34. See before, s. 8. p. 145, the first part of n. 76.

⁵⁴ C. 17. (t. 5. p. 959 b.) Quicumque se propria voluntate in aquam jactaverit, aut collum ligaverit, aut

de arbore præcipitaverit, aut ferro percusserit, aut qualibet occasione voluntariæ se morti tradiderit, istorum oblatio non recipiatur.

⁵⁵ C. 14. (t. 4. p. 1782 a.) Oblationes defunctorum, qui in aliquo crimine fuerint interempti, recipi debere censemus, si tamen non ipsi sibi mortem probentur propriis manibus intulisse.

upon themselves; but they except such as were killed for their crimes; I suppose upon a supposition, that such persons repented of their crimes before their execution. But if any one laid violent hands upon himself, or was actually killed in his crimes, there was no exception ever made in his favour. Optatus⁵⁶ says, even one of the Donatist bishops denied the Circumcellions solemn burial, because they were slain in rebellion against the civil magistrate: which shows that this was a rule inviolably observed in the Church.

Another sort of persons, to whom the Church denied the privilege of solemn burial, were *all excommunicated persons, who continued obstinate and impenitent* in a manifest contempt of the Church's discipline and censures. Under which denomination all heretics and schismatics, that were actually denounced such by the censures of the Church, were included. For the office of burial belonged only to the *fideles*, or *communicants*, that is, such as died either in the full communion of the Church, or else, if they were excommunicate, were yet in a disposition to communicate by accepting and submitting to the rules of penance and discipline in the Church. In which case their desire of communion was accepted, as the catechumens' desire of baptism, and they were treated as communicants, though they happened to die without a formal reconciliation in the Church: the Church in this case relaxed her censures, and received them into communion, and treated them as other communicants after death: of which I have given a more ample account, in speaking of the discipline of the Church, in a former Book⁵⁷.

CHAP. IV.

An account of the laws made to secure the bodies and graves of the dead from the violence of robbers and sacrilegious invaders.

1. **THOUGH** it does not strictly belong to the business of funeral rites to speak any thing of robbers of graves, and the

The old Roman laws very

⁵⁶ L. 3. p. 68. (p. 71.) In loco Octavensi occisi sunt plurimi, detruncati sunt multi: quorum corpora usque in hodiernum per dealbatas aras aut mensas poterunt numerari. Ex quorum numero cum aliqui in

basilicis sepelire cœpissent, Clarus [al. Clarius] presbyter in loco Subbulensi ab episcopo suo coactus est, ut insepultam faceret sepulturam.

⁵⁷ B. 19. ch. 2. s. 11. v. 7. p. 209.

laws made against them, yet because these have some relation to the dead, and some things also remarkable in them, I will add something upon this subject for the close of this whole discourse. I have hinted before⁵⁸, that the old Roman laws were very severe against all injuries and abuses offered either to the bodies or the monuments and sepulchres of the dead. They were reckoned sacred things; and therefore 'if any violated a sepulchre, so as to draw out the body or the bones, it was a capital crime to be punished with death in persons of a meaner rank; and others of an higher fortune were either to be transported into some island, or otherwise banished or condemned to the mines,' as appears from the answer of Paulus in the Pandects⁵⁹, and those laws of the Christian emperors⁶⁰, which

⁵⁸ Ch. 2. s. 2. p. 115.

⁵⁹ Digest. l. 47. tit. 12. de Sepulchro Violato, leg. 11. (ap. Corp. Jur. Civ. t. 3. p. 1394.) Rei sepulchrorum violatorum, si corpora ipsa extraxerint, vel ossa eruerint, humilioris quidem fortunæ summo supplicio afficiuntur: honestiores in insulam deportantur: alias autem relegantur, aut in metallum damnantur.

⁶⁰ Cod. Theod. l. 9. tit. 17. de Sepulchris Violatis, leg. 2. (t. 3. p. 138.) Factum, solitum sanguine vindicari, mulctæ inflictione corrigimus: atque ita supplicium statuimus in futurum, ut nec ille absit a pœna, qui ante commisit. Universi itaque, qui de monumentis columnas vel marmora abstulerunt, vel coquendæ calcis gratia lapides dejecerunt, ex consularu scilicet Dalmatii et Zenophili, singulas libras auri per singula sepulchra fisci rationibus inferant, investigati per prudentiæ tuæ judicium. Eadem etiam pœna, qui dissiparunt, vel ornatu minuerunt, teneantur: et qui posita in agris suis monumenta calcis coctoribus venderunt: una cum his, qui ausi sunt comparare: quidquid enim attingi nefas est, non sine piaculo comparatur: sed ita, ut ab utroque una libra postuletur. Sed si et præcepto judicium monumenta dejecta sunt, ne sub specie publicæ fabricationis pœna vitetur, eosdem judices jubemus hanc mulctam agnoscere: nam ex vectigalibus, vel aliis titulis ædi-

ficare debuerunt. Quod si aliquis mulctam metuens, sepulchri ruinas terræ congestionem celaverit, et non intra statutum ab excellentia tua tempus confessus sit, ab alio proditus duas auri libras cogatur inferre. Qui vero libellis datis a pontificibus impetrarunt, ut reparationis gratia labentia sepulchra deponerent, si vera docuerunt, ab illatione mulctæ separentur: at si in usum alium depositis abusi sunt, teneantur pœna præscripta. Hoc in posterum observato, ut in provinciis, locorum judices. In urbe Roma cum pontificibus tua celsitudo inspiciat, si per sarturas succurrendum sit alicui monumento: ut ita demum, data licentia, tempus etiam consummando operi statuatur. Quod si aliquis contra sanctionem clementiæ nostræ sepulchrum læsurus attigerit, viginti libras auri largitionibus nostris cogatur inferre. Locorum autem judices si hæc observare neglexerint, non minus nota quam statuta in sepulchrorum violatores pœna grassetur.—Ibid. leg. 3. (p. 142.) Quosdam comperimus, lucri nimium cupidos, sepulchra subvertere, et substantiam fabricandi ad proprias aedes transferre: hi, detecto scelere, animadversionem priscis legibus definitam subire debebunt.—Valent. Novel. 5. de Sepulchris, ad calc. Cod. Theodos. (t. 6. append. p. 22.) Diligenter quidem legum veterum conditores prospexerunt

severe against robbers of graves and all abuses and injuries done to the bodies of the dead.

speak of the old laws punishing this crime with death. They made a distinction between the bodies and the sepulchres: he that violated the sepulchre only, but offered no injury to the body, was not punishable with death, but either confiscation, or infamy, or banishment, or digging in the mines; but if he offered any indignity to the body itself, his crime was capital, and his blood was required to expiate the offence; unless the dignity of his condition happened to be such as the law allowed to secure his life, and change the punishment of death into a penalty of some other nature.

2. This law continued all the time of Constantine: but Constantians his son made a little alteration in the penalty; which lasted not very long; for it was presently after revoked by Constantius, and the old penalty revived again.

This severity continued for the most part under the Christian emperors, with some additional circumstances.

Constantians, in a first law⁶¹ about demolishing sepulchres, making no mention of violating the bodies themselves, left the matter pretty much as he found it; ordering 'all such as were concerned in demolishing of sepulchres to be sent to the mines, if they were of a servile condition, and did it without the knowledge of their lord: but if they did it barely at his instance, by his authority and command, they were only to be exiled by a common banishment: and if the lord was found to have received any thing into his own house or farm that was taken from a sepulchre, his house or farm, or whatever edifice it was, was to be confiscated to the public.' But, in a second law⁶², he took away the punishment of death, which the old laws appointed, and instead of it laid a mulct or fine of twenty pounds of gold upon all that should be found guilty in any thing of this nature.

Constantius did not approve of this reduction or abatement of the ancient penalty, and therefore he revoked the indulgence of his brother Constantians, and by two new laws of his own brought the ancient punishment of death into force

miseris et post fata mortalibus, eorum, qui sepulchra violassent, capita persequendo. Sed quoniam noxiæ mentes cæco semper in facinus furorè rapiuntur, et se ad pœnas durum statutas existimant non teneri, necesse est severitatem novari, quam videmus hactenus impune contempnam, &c.

⁶¹ Ibid. leg. 1. (p. 137.) Si quis in demoliendis sepulchris fuerit apprehensus, si id sine domini conscientia faciat, metallo adjudicetur: si vero domini auctoritate vel jussione urgeatur, relegatione plectatur, &c.

⁶² Ibid. leg. 2. (p. 138.) Factum solitum sanguine vindicari mulctæ inflictione corrigimus, &c.

again, with some additional punishment by way of fine also. His first law⁶³ runs in these terms: 'We understand there are some who out of a greedy desire of gain pull down and demolish sepulchres, transferring the materials of the building to their own houses; now such, when their wickedness is detected, shall be subject to the punishment appointed by the ancient laws.' In his other law⁶⁴, he first imposes a penalty of 'ten pounds of gold upon any one that steals from a monument either stones, or marble, or pillars, or any other material, whether to use in any building, or to sell them:' and then he subjoins⁶⁵, 'that this punishment is intended as an addition over and above to the ancient severity: for he would not derogate any thing from that punishment which was before imposed upon those who offered violence to the graves of the dead; because, as he says in the beginning of his law, it was a double crime equally injurious both to the dead and the living; to the dead, by destroying and spoiling their habitations; and to the living, by polluting them in the use of such materials in building.' And he adds in the close, 'that his intention was to include within these penalties all such as meddled with the bodies and relics of the dead, as well as those who defaced their sepulchres.'

There is also a law of Julian's in the Theodosian Code, wherein he first complains of the audaciousness of men in demolishing sepulchres and stealing away the ornaments of them; and then orders⁶⁶ such to be prosecuted with the severity of the former laws made against them.

Finally, Theodosius Junior and Valentinian III. made a most

⁶³ Ibid. leg. 3. (p. 142.) Quosdam comperimus, &c. See the second part of n. 60, preceding.

⁶⁴ Ibid. leg. 4. (p. 143.) Qui ædificia manium violant, *domus*, ut ita dixerim, *defunctorum*, geminum videntur facinus perpetrare: nam et sepultos spoliant, destruendo, et vivos polluunt, fabricando. Si quis igitur de sepulchro abstulerit saxa, vel marmora, vel columnas, aliamve quamcunque materiam, fabricæ gratia, sive id fecerit venditurus, decem pondo auri cogatur inferre fisco; sive quis propria sepulchra de-

pendens, hanc in iudicium querelam detulerit, sive quicunque alius accusaverit, vel officium nuntiaverit. Quæ pœna priscæ severitati accedit; nihil enim derogatum est illi supplicio, quod sepulchra violentibus videtur impositum. Huic autem pœnæ subjacebunt, et qui corpora sepulta, aut reliquias contraxerint.

⁶⁵ See the last part of the preceding note.

⁶⁶ Ibid. leg. 5. (p. 144.) . . . Hoc fieri prohibemus, pœna manium vindice cohibentes.

severe law ⁶⁷ against all such invaders of what quality soever, appointing their punishment according to the dignity of the persons concerned. 'If a slave or a countryman was apprehended in this crime, he was immediately to be put to the rack: and if he confessed that it was his own act, and his master was not concerned in it, he was to be put to death. If his master was concerned in it, he was punished in like manner. If a freeman was found guilty, who was but a plebeian and had no estate, he was also to suffer death. If he had an estate, or was in any dignity, he was to be amerced in half his estate, and for ever after to be made infamous in law. If a clergyman was found guilty of this crime, whether bishop or inferior, he was immediately to be degraded and lose the name of a clerk, and to be sent into banishment without redemption. And all judges are strictly charged to see this law duly put in execution. Peace be to the dead!'

3. To give these laws the greater force and terror, it was usual with the emperors when they granted their indulgence to several criminals according to custom at the Easter festival, still to except robbers of graves, with other great criminals, whom they thought unworthy of any such pardon or indulgence; such as men guilty of sacrilege, incest, ravishment, adultery, sorcery, necromancy, counterfeiting or adulterating the public coin, together with murder and treason: as we find the exceptions made in several laws of Valentinian, and Gratian, and Theodosius Senior, and Theodosius Junior, and Va-

No indulgence allowed to robbers of graves by the emperors at the Easter-festival.

⁶⁷ Novel. 5. de Sepulchris, ad calc. Cod. Theod. (t. 6. append. p. 22. col. dextr.) Servos colonosve, in hoc facinore deprehensos, duci protinus ad tormenta convenit. Si de sua tantum fuerint temeritate confessi, luant commissa sanguine suo. Si dominos inter supplicia nullo interrogante nexuerint, pariter puniantur. Ingenui quoque, quos similis præsumptio reos fecerit, si fortasse plebei et nullarum fuerint facultatum, pœnas morte persolvant. Splendidiores autem, vel dignitatibus noti, bonorum suorum medietate mulctati, perpetua notentur infamia. Clericos vero, quos tam diri

operis constiterit auctores, dignos credimus majore supplicio: vehementius enim coërcendus est, quem peccasse mireris . . . Quisquis igitur ex hoc numero sepulchrorum violator exstiterit, illico clerici nomen amittat, et sic, stylo proscriptionis addictus, perpetua deportatione plectatur Sed quoniam plerumque statutis salubribus dissimulatione venalium judicium negatur effectus, præsentî jubemus edicto, ut provinciæ moderator, adminiculo municipium fultus, censuram nostræ legis exerceat. . . Criminosus pœna reddatur. . . Pax sepultis.

lentinian III, put together in one title in the Theodosian Code⁶⁸, besides this famous law of Valentinian now recited.

For this crime a woman was allowed by the laws to give a bill of divorce to her husband.

4. And it is remarkable also, that Constantine, who allowed a woman liberty to put away her husband for three crimes, made this one of the three⁶⁹; 'if he was a murderer, or a sorcerer, or a robber of graves.' And Theodosius Junior also puts the same crime among the legal causes of divorce, both in men and women, in one of his laws, which Justinian not only put into his new Code⁷⁰, but confirmed by several laws and novels of his own composing, as has been already shown more at large in handling the matter of divorces⁷¹ in the last Book. Neither were the ecclesiastical laws wanting in the punishment of this crime, which was reputed the most barbarous and inhuman sort of robbery of any other; concerning which I have spoken fully under the head of ecclesiastical discipline⁷², and therefore need say no more of it in this place.

One reason tempting men to commit this crime, was the rich adorning of the Heathen sepulchres.

5. Now if it be inquired, what made men professing Christianity to be so much addicted to this vice, that there should be need of so many laws against it? I answer, there were three motives or temptations to this kind of robbery; two of which had something plausible in them; but the first had nothing but downright covetousness in it, arising from the rich ornaments and splendid furniture of many of the Heathen monuments built over their graves; which some wicked Christians, as well as others, looking upon not so much with an envious as a covetous and rapacious eye, took occasion either publicly or privately to make a spoil and plunder of them. This is evident from the complaints made in the several laws, of such robbers carrying off marble stones and pillars, and other rich furniture, either to adorn their own houses therewith, or make a gain of them by selling to others. Some were so base and sordid as to pull down monuments *to make lime*

⁶⁸ L. 9. tit. 38. de Indulgentiis Criminum, legg. 3, 4, 6, 7, 8. See b. 20. ch. 5. s. 6. v. 7. p. 318. nn. 60, 61, 62.

⁶⁹ Cod. Theod. lib. 3. tit. 16. de Repudiis, leg. 1. (t. 1. p. 310.) In repudio mittendo a foemina, hæc sola crimina inquiri placet, si homicidam, vel medicamentarium, vel

sepulchrorum dissolutorem, maritum suum esse probaverit.

⁷⁰ Cod. l. 5. tit. 17. de Repudiis, leg. 8. (t. 4. p. 1242.) . . . Si qua . . . maritum suum . . . sepulchrorum dissolutorem . . . probaverit.

⁷¹ B. 22. ch. 5. ss. 5 and 8. pp. 89 and 92.

⁷² B. 16. ch. 6. s. 24. v. 6. p. 310.

with, or sell them to others for that purpose, *coquendæ calcis gratia*, as one of the laws ⁷³ words it.

6. But this rapacious humour was something covered with a plausible pretence of piety and zeal for the Christian religion. For Constantine, anno 333, had ordered all altars and images as well as temples to be destroyed: and the Heathen monuments and sepulchres were often adorned with such images; which gave occasion, beyond the meaning of the law, to bad men to demolish the Heathen monuments, under the notion of destroying images, and rooting out idolatry, and all the remains and footsteps of it. Had they kept within the intent of the law, only destroying images and altars, and not the graves themselves, there had been no just reason of complaint: but when under this pretence they destroyed not only the images, but the whole edifice of the monuments, erasing the titles, and disturbing the bodies or ashes of the dead, and carrying off marble stones and pillars, and whatever was ornamental or valuable about them, this was thought intolerable by the succeeding emperors, and therefore so many good laws were made against the hypocritical rapaciousness of such illegal pretenders to reformation. The law was good, had they used it lawfully: but they, through covetousness and rapine, went beyond its bounds: and therefore Constans, the son of Constantine, anno 349, ordered ⁷⁴ all these creatures to be called to an account who had so abused the law of his father; and under pretence of destroying images, 'had the marble ornaments and pillars taken away, and the stones thrown down to burn into lime. Whosoever of this sort could be discovered, from the time that Dalmatius and Zenophilus were consuls, (that is, from the year 333, when Constantine first published his edict which they fraudulently took the advantage of,) they should forfeit to the emperor's coffer a pound of gold for every monument so defaced. And whoever for the future was found guilty of such rapine should be amerced twenty pounds of gold to the use of the exchequer likewise.' So that this pretence of demolishing Heathen monuments under the notion of destroying

A more plausible pretence was taken up from the laws, that ordered all Heathen altars and images to be demolished.

⁷³ Cod. Theod. l. 9. tit. 17. leg. 2. See before, s. 2, in the second sentence of n. 60, preceding.

⁷⁴ Ibid. Universi itaque, &c. . . .

Quod si aliquis, &c. See the second and fifth paragraphs of the same note, preceding.

idolatry, was a mere hypocritical act of covetousness, varnished over with a face of religion.

A third reason was, to get the relics of martyrs, to sell and make gain of them.

7. There was also a third temptation of the same nature, which seems to have prevailed even among some of the more senseless and covetous clergy, which was the gainful trade of getting and selling the relics of martyrs. This made them for the sake of filthy lucre rob graves, and steal away the bones of martyrs or any others, that they might have a sufficient stock of relics, (true or false, it mattered not which,) to feed the foolish superstition of such as were willing to let them make a gain of them. This kind of superstition, calculated to encourage covetousness and religious cheats, was stirring among some in the Church betimes. For though the Church for above five hundred years made no other use of the relics of martyrs but only decently to inter them; yet some superstitious persons privately made another use of them. Optatus⁷⁵ says, Lucilla, the rich foundress, as one may call her, of the Donatist schism, was used, before she received the eucharist, to kiss the mouth of a certain martyr, which, whether true or false, she had procured, and kept by her for that purpose. For this she was gravely reproved by Cæcilian, then archdeacon of Carthage: which she so resented and remembered, that when he came to be bishop, she, being a rich, potent, factious woman, by her interest procured some others to be set up against him: which was the first beginning of the schism of the Donatists, founded upon the pride of an imperious woman, who was incorrigibly bent upon the superstitious veneration of the relic of a martyr.

St. Austin⁷⁶ likewise tells us, there were in his time ‘a great

⁷⁵ L. I. p. 40. (pp. 18, 19.) Hoc apud Carthaginem post ordinationem Cæciliani factum esse, nemo est qui nesciat: per Lucillam scilicet, nescio quam fœminam factiosam, quæ ante concussam persecutionis turbinibus pacem, dum adhuc in tranquillo esset ecclesia, cum correptionem archidiaconi Cæciliani ferre non posset, quæ ante spiritalem cibum et potum, os nescio cujus martyris, si tamen martyris, libare dicebatur; et cum præponeret calici salutari os nescio cujus hominis

mortui, et si martyris, sed nec dum vindicati, correpta, cum confusione irata discessit. . . . Lucilla, quæ jam dudum ferre non potuit disciplinam, cum omnibus suis potens et factiosa fœmina, communioni misceri noluit. . . . Schisma igitur illo tempore confusæ mulieris iracundia peperit, ambitus nutrit, avaritia roboravit, &c.

⁷⁶ De Opere Monachorum, c. 28. (t. 6. p. 498 f.) [Callidissimus hostis] tam multos hypocritas sub habitu monachorum usquequaque dispersit, circumeuntes provin-

many wandering idle monks, hypocritical men, who by the instigation of Satan went about the world, selling relics of martyrs, which it was very doubtful whether they were the relics of true martyrs or not.' However, they made a gainful trade of it; and no doubt were tempted upon that account to rob the graves of the martyrs, or some others, which would as well serve their purpose. In opposition to this sort of men, Theodosius the Great made an express law⁷⁷, 'that no one should remove any dead body, that was buried, from one place to another; that no one should sell or buy the relics of martyrs: but if any one was minded to build over the grave, where a martyr was buried, a church to be called a *martyrium*, in respect to him, he should have liberty to do it.'

This was then the honour that was paid to martyrs, to let them lie quietly in their graves, and build churches over them, which were dedicated to God and his service, not to any religious worship of the martyr; only in honour to him the church might be called a *martyrium* after his name: but beyond this no honour was to be given to him under any pretence of veneration: and to take up his body and make merchandise of his bones, was so far from veneration, that it was reckoned a disturbing of his ashes and a robbing of graves, which was mere covetousness hypocritically covered under the name of religion. I question not but the law of Valentinian III, which speaks of bishops and others of the clergy who were concerned in robbing of graves, was levelled against this sort of men, who digged up the bones of martyrs, and sold them as holy relics, to gratify their own lucre at the expense of superstitious people, who thought it an honour to a martyr to keep his bones above ground; whereas all the laws of Church and State then reckoned it a sacrilegious robbing of graves, and disturbance of those holy relics, which ought to have lain quiet and undisturbed to the resurrection.

cias, nusquam missos, nusquam fixos, nusquam stantes, nusquam sedentes: alii membra martyrum, si tamen martyrum, venditant: alii fimbrias et phylacteria sua magnificent, &c.

⁷⁷ Cod. Theod. l. 9. tit. 7. de Sepulchris Violatis, leg. 7. (t. 3. p. 152.)

Humatum corpus nemo ad alium locum transferat; nemo martyrem distrahat, nemo mercetur: habeant vero in potestate, si quolibet in loco sanctorum est aliquis conditus, pro ejus veneratione, quod martyrium vocandum sit; addant quod voluerint fabricarum.

A peculiar custom in Egypt to keep the bodies embalmed and unburied in their houses above ground.

8. There was a peculiar custom in Egypt which might have given great encouragement to this wicked practice; though we do not find men made that ill use of it; however it was disapproved upon another account. For the custom of Egypt was so to embalm the dead as to keep them either in their houses, or in monuments or Mausoleums, above ground; the body so ordered was by the ancient Greek writers called *τάριχος*; the Egyptians called it *gabbara*; and modern writers *mummiā*, as Gataker⁷⁸ observes, from the Arabic word *mum*, which denotes *wax*, used chiefly in this embalming. Most ancient writers speak of this Egyptian way of embalming: and Tully⁷⁹ more particularly takes notice of their keeping the bodies so embalmed in their own houses, without any other burial.

This custom, it seems, was also retained among the Christians of Egypt, many of whom (it is certain not all) were wont not to bury their dead under ground, but, when they had embalmed them, to keep them still in their houses laid in beds, out of reverence and honour for their persons. Athanasius⁸⁰ says, St. Anthony, the famous Egyptian hermit, was very much offended at this custom, and therefore he was used with a great deal of freedom to tell the bishops of Egypt, 'that they ought to teach the people better, and endeavour to break the custom: for the bodies of the patriarchs and prophets were kept in their sepulchres unto this day; and the body of our Lord was laid in a grave to the time of his resurrection.' By which arguments he showed, that it was a sin for any man not to bury the bodies of his dead under the earth, although they

⁷⁸ Not. in Marc. Antonin. l. 4. n. 48. (p. 175. 17.) Ita apud illos cadaver fit *τάριχος*, id est, *salsura*, sive *mummiā*, uti appellant recentiores medicorum filii, ab Arabico *mum*, id est, *cera*; quia ceromate etiam in eo negotio utebantur; apud istos *τέφρα*, id est, *favilla* vel *cinis*.

⁷⁹ Quæstion. Tusculan. l. 1. n. 108. [al. 45.] (v. 13. p. 2634.) Condiunt Ægyptii mortuos, et eos domi servant.

⁸⁰ Vit. Anton. t. 2. p. 502. (t. 1. part. 1. p. 690 a. n. 90.) 'Ο Ἀντώνιος πολλάκις περὶ τούτου καὶ ἐπισκόπους ἡξίου παραγγέλλειν τοῖς λαοῖς ὁμοίως

δὲ καὶ λαϊκοὺς ἐνέτρεπε, καὶ γυναῖξιν ἐπέπληττεν· λέγων, μήτε νόμιμον, μήτε ὄλως ὕσιον εἶναι τούτο· καὶ γὰρ τὰ τῶν πατριαρχῶν καὶ τῶν προφητῶν σώματα μέχρι νῦν σώζονται εἰς μνηματα· καὶ αὐτὸ δὲ τὸ τοῦ Κυρίου σῶμα εἰς μνημεῖον ἐτέθη· λίθος τε ἐπιτεθεὶς ἔκρυψεν αὐτὸ, ἕως ἀνάστη τριήμερον. Καὶ ταῦτα λέγων, ἐδείκνυε παρανομεῖν τὸν μετὰ θάνατον μὴ κρύπτοντα τὰ σώματα τῶν τελευτώντων, κὰν ἅγια τυγχάνη· τί γὰρ μείζον ἢ ἀγιώτερον τοῦ Κυριακοῦ σώματος; Πολλοὶ οὖν ἀκούσαντες, ἔκρυψαν ὑπὸ γῆν λοιπὸν, καὶ ἠχαρίστον τῷ Κυρίῳ, καλῶς διδαχθέντες.

were holy. For what can be greater or more holy than the body of the Lord? Upon this many people changed their custom, and buried the bodies of the dead under ground, giving God thanks that they were better instructed. It is added a little after, 'that St. Anthony gave orders that his own body should so be buried,' which was accordingly done, in a place that no one knew of beside the two persons that took care of his funeral. But it was not easy to break an inveterate custom, and therefore though many left off this way, yet many continued it still: for St. Austin⁸¹ speaks of it as a thing in use among the Egyptians in his time, at least to dry the bodies of the dead by their curious way of embalming, which made them almost as hard as brass, and kept them from corruption. These in their language they called by a peculiar name, *gabbaræ*⁸²; which, I think, we may English, *Egyptian mummies*. He does not expressly say they still kept them above ground, but he seems to intimate as much, in saying, 'they intended by their embalming to harden them like brass, and preserve them from corruption.'

9. We may hence draw several arguments, as Mr. Daille has done in a very curious and learned book⁸³, to prove that there was no religious worship given to the relics of saints and martyrs for several of the first-ages in the Church. For their great care then was to bury them under ground, (and not set them upon the altar as in after-ages⁸⁴;) this was the greatest respect they thought they could pay to them. St. Anthony thought it was a great disrespect to keep them above ground unburied: the laws made it sacrilege to rob a grave for the sake of them, and absolutely forbid any one to buy or sell the relics of a martyr: Lucilla⁸⁵ was reproved for paying an

No religious worship allowed to be given to relics in the ancient Church till after the time of St. Austin.

⁸¹ Serm. 120. de Diversis. [al. Serm. 361.] c. 12. (t. 5. p. 1411 g.) *Ægyptii . . . diligenter curant cadavera mortuorum; morem enim habent siccare corpora et quasi ænea reddere; gabbaras ea vocant.*

⁸² [*Gabbaræ* vel *Gabbares*, cadavera apud *Ægyptios* pollinctorum arte delibuta, arefacta, et a corruptione immunia. . . Sed vox exotica est et minime Latina: et præterea in MSS. in Augustini eo loco deest. See as cited in the preceding

note. ED.]

⁸³ De Objectu Cultus Religiosi, l. 4. (pp. 582. seqq.) Tit. Liber quartus continet argumenta contra Latinam de Reliquiarum Cultu traditionem propria.

⁸⁴ Mabillon, De Liturg. Gallican. l. I. c. 9. n. 4. (p. 83.) owns there were no relics set upon the altar even to the tenth century.

⁸⁵ See before, s. 7, n. 75, preceding.

undue respect to them: St. Austin⁸⁶ inveighs against the monks that went about the world selling the relics of martyrs: and he condemns those who worshipped graves and pictures under pretence of honouring the dead, whom he puts into the same class with those who made themselves drunk at the monuments of the martyrs, and placed their intemperance to the account of religion. 'All such,' he says, 'were a scandal to the Church, whom she condemned as ignorant and superstitious men, and daily laboured to correct them as wicked children.'

There is one instance in the third century of some well-meaning Christians, who, after the martyrs Fructuosus and Eulogius were burnt, gathered up their remains, and would have kept them by them only out of respect and love, not for any religious worship: but Fructuosus⁸⁷ after his passion appeared to them, and admonished them to restore immediately whatever part of the ashes any one out of love had taken to himself, and that putting them all together they should bury them in one common grave. The great care of the Church, and of the martyrs themselves in those days, was not to have their relics kept above ground for worship, but to be decently buried under the earth. And therefore when the Heathen judge asked Eulogius the deacon, who suffered with Fructuosus his bishop, 'Whether he would not worship Fructuosus as a martyr after death?' he plainly replied, 'I do not worship Fructuosus⁸⁸, but him only whom Fructuosus worships.' The like answer was given by the brethren of the Church of Smyrna to the suggestion of the Jews, when at the martyrdom of Polycarp the Jews desired the Heathen judge 'that he would not permit the Christians to carry off the body of Polycarp, lest they should leave their Crucified Master and begin to worship this man in his stead:': 'This suggestion,' says the answer⁸⁹, 'proceeded purely from ignorance and a false pre-

⁸⁶ De Morib. Eccles. Cath. c. 34. (t. 1. p. 713 e.) See before, ch. 3. s. 17. p. 157. n. 20.

⁸⁷ Acta Fructuosi, ap. Baron. an. 262. n. 68. (t. 2. p. 576 e.) Igitur post passionem [Fructuosus] apparuit fratribus, et monuit, ut quod unusquisque per caritatem de cine-

ribus usurpaverat, restituerent sine mora, unoque in loco simul condendos curarent.

⁸⁸ Ibid. n. 62. (p. 575 c.) Ego Fructuosum non colo, sed ipsum colo quem et Fructuosus.

⁸⁹ Act. Polycarp. ap. Euseb. l. 4. c. 15. (v. 1. p. 170. 30.) 'Υπεύθαιον

sumption, that we could either forsake Christ or worship any other. For we worship Christ as being the Son of God : but the martyrs, as the disciples and followers of the Lord, we love with a due affection for their great love of their own King and Master ; with whom we desire to be partners and fellow-disciples.' They add, ' that when his body was burnt, they gathered up the bones, more precious and valuable than any gold or precious stones, and buried them in a convenient place, where by God's permission they intended to meet and celebrate his birthday with joy and gladness, as well for the memorial of those who have bravely suffered and fought as champions before, as for the exercise and preparation of those that come after.'

I will only add one testimony more out of St. Austin, where he makes some pious reflections upon the passions of the fore-said Fructuosus and Eulogius. He mentions the same answer of Eulogius to the judge, that the Acts speak of ; when the judge asked him, ' Whether he would worship Fructuosus ?' he replied, ' I do not worship Fructuosus : but I worship him whom Fructuosus also worships.' Upon which St. Austin makes this remark⁹⁰, ' that hereby we are taught to honour

γούν τινες Νικήτην, τὸν τοῦ Ἡρώδου πατέρα, ἀδελφὸν δὲ Δάλλης, ἐντυχεῖν τῷ ἡγεμόνι, ὥστε μὴ δοῦναι αὐτοῦ τὸ σῶμα· μὴ, φησὶν, ἀφέντες τὸν ἐσταυρωμένον, τοῦτον ἄρξωνται σέβειν. Καὶ ταῦτα εἶπον, ὑποβαλόντων καὶ ἐνισχυσάντων τῶν Ἰουδαίων, οἱ καὶ ἐτήρησαν, μελλόντων ἡμῶν ἐκ τοῦ πυρὸς αὐτὸν λαμβάνειν· ἀγνοοῦντες ὅτι οὔτε τὸν Χριστὸν ποτὲ καταλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα, οὔτε ἕτερόν τινα σέβειν. Τοῦτον μὲν γὰρ ὕψιον ὄντα τοῦ Θεοῦ προσκυνοῦμεν· τοὺς δὲ μάρτυρας ὡς μαθητὰς τοῦ Κυρίου καὶ μιμητὰς ἀγαπῶμεν ἀξίως, ἕνεκα εὐνοίας ἀνυπερβλήτου τῆς εἰς τὸν ἴδιον βασιλεῖα καὶ διδάσκαλον· ὃν γένοιτο καὶ ἡμᾶς συγκοινωνοὺς τε καὶ συμμαθητὰς γενέσθαι. Ἰδὼν οὖν ὁ ἑκατοντάρχης τὴν τῶν Ἰουδαίων γενομένην φιλονεικίαν, θεὸς αὐτὸν ἐν μέσῳ, ὡς ἔθος αὐτοῖς, ἔκαυσεν. Οὕτως τε ἡμεῖς, ὑστερον ἀνεγόμενοι τὰ τιμιώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσιον ὁστᾶ αὐτοῦ, ἀπεθέμεθα ὅπου

καὶ ἀκόλουθον ἦν· ἔνθα ὡς δυνατόν ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρᾷ παρέξει ὁ Κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἰς τε τῶν προηθληκῶτων μνήμην καὶ τῶν μελλόντων ἄσκησίν τε καὶ ἐτοιμασίαν.

⁹⁰ Serm. 101. de Diversis. p. 571. [al. Serm. 273. cc. 3, 4.] (t. 5. p. 1106 b, c, d.) Quomodo nos admovuit, ut martyres honoremus, et cum martyribus Deum colamus. Neque enim tales esse debemus, quales Paganos dolemus. Et quidem illi mortuos homines colunt. Illi quippe omnes, quorum nomina auditis, quibus templa constructa sunt, homines fuerunt ; et in rebus humanis habuerunt plerique eorum et pene omnes regiam potestatem. Auditis Jovem, auditis Herculem, auditis Neptunum, auditis Plutonem, Mercurium, Liberum et cæteros ; homines fuerunt. Non ista solum in fabulis poetarum, sed etiam in historia gentium declarantur. Qui legerunt, no-

the martyrs, but not to worship them, but only to worship that God whom the martyrs worship. For we ought not to be such as the Pagans are, whom we lament upon that very account because they worship dead men. For all those, whose names you hear, to whom temples are built, were men, and all or most of them kings among men: as you have heard of Jupiter, Hercules, Neptune, Pluto, Mercury, Bacchus, and the rest; whom not only the fictions of the poets, but the histories of all nations declare and evidence to have been men, who having obliged the world with some temporal kindnesses were after death worshipped by vain men, who called and esteemed them gods, and built temples to them as gods, and prayed to them as gods, and erected altars to them as gods, and ordained priests for them as gods, and offered sacrifices to them as gods: whereas the true God alone ought to have temples, and sacrifices ought to be offered to the true God alone.' As for the martyrs, he says⁹¹, 'they did neither take them for gods, nor worship them as gods. We give them no temples, nor altars, nor sacrifices; neither do the priests offer to them. God forbid! these things are only done to God, and offered to him, from whom alone we obtain all good things, at the memorials of the martyrs. Therefore if any one asks thee, Whether thou worship Peter? answer as Eulogius did concerning Fructuosus, I do not worship Peter, but I worship him whom Peter also worships.' Then he brings in the example of Paul and Barnabas refusing to be worshipped by the Lycaonians, and the example of the angel refusing to be worshipped by St. John,

verunt: qui non legerunt, credant eis qui legerunt. Illi ergo homines beneficiis quibusdam temporalibus res humanas sibi conciliaverunt, et ab hominibus vanis et vana sectantibus ita coli cœperunt, ut dii vocarentur, dii haberentur, tanquam diis templa ædificarentur, tanquam diis supplicaretur, tanquam diis aræ constituerentur, tanquam diis sacerdotes ordinarentur, tanquam diis victimæ immolarentur. Templum autem solus Deus verus habere debet, sacrificium soli Deo vero offerri debet.

⁹¹ Ibid. c. 7. (p. 1107 g.)... Nos martyres nostros... pro diis non habemus, non tanquam deos colimus. Non eis templa, non eis alta-

ria, non sacrificia exhibemus. Non eis sacerdotes offerunt; absit: Deo præstantur. Immo Deo ista offeruntur, a quo nobis cuncta præstantur. Etiam apud memorias sanctorum martyrum, cum offerimus, nonne Deo offerimus?... Quando audistis dici apud memoriam sancti Theogenis, a me vel ab aliquo fratre et collega meo, vel aliquo presbytero Offero tibi, Sancte Theogenes? aut, Offero tibi, Petre? aut, Offero tibi, Paule? Nunquam audistis. Non fit: non licet. Et si dicatur tibi, Nunquid tu Petrum colis? responde quod de Fructuoso respondit Eulogius: *Ego Petrum non colo, sed Deum colo, quem colit et Petrus.*

and bidding him to worship God alone. After which he adds these remarkable words in the close, both against those who kept feasts at the graves of the martyrs, and those who worshipped them⁹²: 'The martyrs hate your flagons of wine, the martyrs hate your fryingpans, the martyrs hate your drunken revellings at their graves; I speak not these things to injure or reproach any who are not such: let them who do such things take it to themselves.' 'The martyrs,' I say, 'hate these things, and love not those that do them: but they much more hate and abhor any worship that is offered to them.' These are plain evidences that no religious worship was given to the martyrs, much less to their relics, by the Church in the time of St. Austin: but some ignorant and superstitious persons were carried away with a blind zeal to reckon those things to be an honour to the martyrs which were a real reproach both to themselves and the Church, and displeasing both to God and the martyrs; to whom the greatest honour they could do was to lay their relics quietly in the grave, and meet at their tombs to praise God for their glorious achievements and victories over the terrors of death, and to excite themselves to piety and constancy in the faith, by the provocation of their examples. Other honours to the dead the ancient Church knew none; at least approved or encouraged none; but laboured to correct and repress them wherever they appeared, as resembling too near, and savouring too much of the follies and superstitions of the Gentiles, whose gods were only dead men, deified by their own consecration and worship, without any real foundation in nature: for by nature they were no gods: and this is the great irrefragable argument the Ancients always made use of against them; of which I have said enough both here and elsewhere⁹³, and so I put an end to this discourse concerning the manner of treating the dead in the ancient Church.

I have now gone through the whole state of the primitive Church, and given an account of the several parts of her pub-

⁹² Ibid. p. 572. (p. 1108 e.) Ode-
runt martyres lagenas vestras, ode-
runt martyres sartagine vestras,
oderunt martyres ebrietates vestras,
sine injuria eorum dico, qui tales

non sunt; illi ad se referant, qui talia
faciunt: oderunt ista martyres, non
amant talia facientes. Sed multo
plus oderunt, si colantur.

⁹³ B. 13. ch. 3. v. 4. p. 324.

lic worship and offices of divine service : which in a great measure answers the design I at first proposed to myself when I began this work. Another book more of Miscellaneous Rites might be added : but having laboured in this work for twenty years with frequent returns of bodily infirmities, which make hard study now less agreeable to a weakly constitution ; and the things themselves being of no great moment ; I rather choose to give the reader a complete and finished work, with an index to the whole, than by grasping at too much to be forced to leave it imperfect, neither to my own nor the world's satisfaction. I bless God for enabling me to go through the work with comfort and pleasure ; I thank the world for their patience and approbation ; and I thank my particular benefactors more, as I think I am obliged to do, for their suitable encouragement to a work of such a nature. I blame none for want of encouragement, nor any that dislike the whole, or any part of it : they may have reasons perhaps which I know not of, and shall never inquire into. I hope, however, that it may prove an useful work in some measure both to the present and future generations, as a learned prelate was once pleased to say to me, by way of approbation and encouragement, *Seris arbores alteri sæculo profuturas*. If so, I shall have my end : let the Church receive benefit, and God the glory of all !

LAUS DEO.

Date of the finish of the original edition, 1722.

THE INDICES
TO THE
ANTIQUITIES OF THE CHRISTIAN CHURCH.

I.—AUTHORS CITED, IN ALPHABETICAL ORDER, WITH BIOGRAPHICAL AND BIBLIOGRAPHICAL ANNOTATIONS AND EXPLANATIONS.

II.—COUNCILS CITED, IN ALPHABETICAL ORDER, WITH EXPLANATORY NOTICES.

III.—AUTHORS AND COUNCILS, CHRONOLOGICALLY ARRANGED, FOR THE MOST PART, ACCORDING TO CAVE'S HISTORIA LITERARIA.

IV.—TABLES OF THE ERAS OF THE POPES AND EMPERORS, IN CHRONOLOGICAL ORDER.

V.—MATTER AND INFORMATION, WITH NUMEROUS ADDITIONS.

And at the End of this Volume

AN APPENDIX

OF

ERRATA, CORRIGENDA, AND ADDENDA,

Chiefly throughout the Notes to the Books of the Antiquities.

I.

INDEX OF AUTHORS,

ALPHABETICALLY ARRANGED.

THE first date indicates the edition of the respective Work which the Author himself originally consulted. The date enclosed within lunar brackets, correspondently with the references in the Notes, marks the particular edition used for the purposes of verification throughout the present volumes. A date marked thus † designates the edition employed by Grischovius, the translator of Bingham's Works into Latin, and who first gave all the citations *in extenso*. A single date between lunars will imply that Author and Editors have had recourse to the same book. In the more important works the dates of several editions are occasionally noticed.

Authors cited rarely, now and then, many times, or some hundreds of times, are marked *semel*, *bis*, *ter*, *subinde*, *sæpe*, *sæpius*, *sæpissime*, or *passim*.

- 1 ABDONIS et Sennes Acta. (ap. *Suiceri* Thesaur. Ecclesiast. voce, 250 Παρθολανοί.) Vid. infr. No. 736. *semel*.
- 2 AERODIUS^a, [Ayrault,] Petrus. De Patrio Jure cum Pandectis. 1567 Paris. 1615. fol. (Genev. 1677. fol.) *semel*.
- 3 AGAPES et Sociarum Acta. (ap. *Baronium*, ad annum 304.) Vid. 304 infr. No. 78. *semel*.
- 4 AGATHIAS, [al. Agathius,] Scholasticus. De Rebus Gestis Justiniani Libri Quinque, Gr. et Lat. (Paris. 1660. fol.) Item ap. t. 3. Byzant. Hist. Scriptor. Venet. 1729. ex Interpretatione et cum Notis Bonaventuræ Vulcanii. *semel*.
- 5 AGRIPPA, Castor. (ap. *Eusebii* Hist. Eccles. l. 4. c. 7. Cantabr. 1720. fol.) *semel*.
- 6 AGRIPPA^b, Henricus Cornelius. De Vanitate Scientiarum. Hagæ, 1530 1622. 8vo. (ap. *Mornæi* *Mysterium Iniquitatis*. Salmuriæ, 1611. fol.) Item ap. v. 2. Operum, Lugdun. s. a. 2 vol. 8vo. *bis*.

^a Born at Angers 1536. Studied at Bourges under Duarenus, Cujas, and Doneau. The most celebrated of all his works, *De Patrio Jure*, as above, *On the Right of Fathers*, written originally in French and Latin, was occasioned by the seduction and alienation of his son by the Jesuits, from whose snares Ayrault could never recover him, though he even prevailed on the King

of France and on the Pope to take his part. See Chalmers, Biograph. Dict. Lond. 1812. v. 3. p. 219.

^b Born at Cologne in 1486. His work, *De Vanitate Scientiarum*, was first published in 1530, and greatly enraged his enemies: but for full particulars of the life of this eccentric man see Chalmers, as above, v. 1. pp. 237, seqq.

- 7 **AIMOINUS**, [Aimoin,] Aquitanus, Monachus Floriacensis. De 990
 Gestis Francorum, sive Historia Francorum. Paris. 1603. fol.
 (ap. t. 3. Historiæ Francorum Scriptorum, Ed. Du Chesne,
 Paris. 1636-49. 5 tom. fol.) Item, Ed. Bouquet, Paris. 1751.
 5 tom. fol. *semel*.
- 8 **ALBASPINEUS** ^c, [De L'Aubespine,] Gabriel. 1604
 1. Observationes de Veteribus Ecclesiæ Ritibus. Paris. 1631. fol.
 Helmstad. 1672. 4to. (ap. Opera Varia ad calcem *Optati*,
 Paris. 1679. fol.) Vid. infr. No. 559. *sæpe*.
 2. Police de l'Ancienne Eglise sur l'Administration de l'Eucha-
 ristie (ibid. ad calcem *Optati* ut supra.) *bis*.
 3. Notæ in Concilia, Ancyranum, Arelatense 1, Carthaginense 3,
 Eliberitanum, sive Illiberitanum, Nicænum, et Toletanum 1.
 (ap. tomos Conciliorum, Ed. Labb. et Cossart. Lutetiæ Pari-
 siorum, 1671.) *sæpe*.
 4. Notæ in Tertullianum. (ap. Observationum libr. 2. c. 15. ad
 calcem *Optati*, ut supra.) *semel*.
 5. Notæ in Optatum. (ap. Opera *Optati* ut supra.) *sæpe*.
- 9 **ALBERTINUS**, [Aubertin,] Edmundus. De Eucharistiæ sive Cœnæ 1631
 Dominicæ Sacramento Libri Tres ^d. (Daventriæ, 1654. fol.)
sæpius.
- 10 **ALCUINUS**, [Alcuin,] Albinus, sive Albinus Flaccus. De Divi- 780
 nis Officiis ^e: ap. t. 10, Biblioth. Patr. Paris. 1654. (ap. Opera,
 Lutet. Paris. 1617. fol.) *subinde*.
- 11 **ALCIMUS**. Vid. infr. *Avitus*, No. 68.
- 12 **ALEMANNUS** sive Alemannius, [Alemanni ^f,] Nicolaus. De 1600
 Parietinis Lateranensibus. Romæ, 1625. fol. Item, ap. Grævii
 Thesaurum, t. 8. (ap. *Bonam*, Rerum Liturgicarum l. 1. c. 9.
 q. v.) Vid. infr. No. 110. *semel*.
- 13 **ALEXANDER**, Alexandrinus Episcopus. Epistolæ. 313
 1. (ap. *Socratis* Hist. Eccles. l. 1. c. 6.) Vid. infr. No. 716. *ter*.
 2. (ap. *Theodoreti* Hist. Eccles. l. 1. c. 4.) Vid. infr. No. 754. *bis*.
- 14 **ALEXANDRINUM** Chronicon. See Chronicon Alexandrinum.
- 15 **ALEXIUS** Aristenus. [Nomophylax et Magnæ Ecclesiæ Con- 1166
 stantinopolitanæ Œconomus.] Synopsis Canonum: apud
 Justellum, Biblioth. Jur. Canon. t. 2. (ap. *Beveregium*, Pan-
 duct. t. 1.) Vid. infr. No. 94. *bis*.

^c Bishop of Orleans in 1604. Died at Grenoble in 1630, at the age of 52.

^d Arnauld and other divines, in the work entitled *La Perpetuité de la Foi*, endeavoured to confute this invaluable book, which was originally written in French in 1626, reproduced with a new title in 1633, and finally translated into Latin by David Blondel, dated as above. Mr. Aubertin died, as he had lived, in the Reformed Religion at Paris in 1652.

^e This Tract is not found either in

the Bibliotheca Patrum, Colon. Agripp. 1518, or in the Paris Edition of 1654, or in the Bibliotheca Maxima, Lugdun. 1677. The best Edition of Alcuin's Works is that of Quercitanus, *emendata et opusculis plurimum aucta, &c., studio Frobenii Abbatis, 2 tom. in 5. fol. 1777*. There this Tract is placed in the second part of tom. 2, among the *Supposititia*.
^f At one period Secretary to Cardinal Borghese, and afterwards Librarian at the Vatican. Died in July, 1626.

- 16 ALGERUS, [Alger,] sive Adalgerus, cognomine Scholasticus. De 1130
Eucharistia. Paris. 1610. (De Sacramento Corporis et San-
guinis Domini: ap. t. 6. Biblioth. Patr. Ed. De la Bigne,
Paris. 1624.) Vid. infr. No. 96. n. f. *semel*.
- 17 ALLATIUS, [Allacci,] Leo. Bibliothecarius Vaticanus. 1640
1. De Ecclesiæ Occidentalis et Orientalis Perpetua Consensione
Libri Tres §. (Colon. Agripp. 1648. 4to.) *semel*.
2. Dissertatio de Dominicis et Hebdomadibus Græcorum.
(ibidem.) *ter*.
3. Dissertatio de Missæ Præsantificatorum, [cum Bartoldi
Nihusii ad hanc Annotationibus de Communionem Orien-
taliæ sub Specie Unica. (ibid. ad calcem.) *subinde*.
4. De Libris Ecclesiasticis Græcorum. (Paris. 1645. 4to.) *semel*.
5. De Narthece Veteris Ecclesiæ et Templis Recentiorum Græ-
corum. (Paris. 1646. 4to.) *ter*.
- 18 ALLIX^h, Peter. Dissertatio de Trisagii Origine, Authore Petro, 1680
A. U. D. M. (Rothomagi, 1674. 8vo.ⁱ) Item, ad calcem Doughtei
de Calicibus Eucharisticis, &c. Bremæ, 1694. 8vo. *semel*.
- 19 [ALPHONSUS a Castro. Adversus Hæreses Libri. Colon. 1539. 1530
fol. (Venet. 1546. fol.) See Antiquities, b. 18. ch. 4. s. 10. v. 7.
p. 164. n. 20.]
- 20 ALSTEDIUS^k, Johannes Henricus. Supplementum ad Chamieri 1620
Panstratium, &c. (ad calc. t. 4. Chamier. Genev. 1626. fol.)
Vid. infr. No. 161. *semel*.
- 21 AMALARIUS, Symphosius. De Officiis Ecclesiasticis^l: ap. t. 10. 810
Biblioth. Patr. Paris. 1654. Sive, De Divinis Officiis: (ap. t. 14.
Biblioth. Max. Lugdun. 1677.) *subinde*.

^g At the very threshold of this Book he shows his devotion to the Court of Rome, having previously renounced the tenets of the Greek for those of the Latin Church, by writing thus in favour of the Pope: 'The Roman Pontiff is quite independent, and judges the world without being liable to be judged. We are bound to obey his commands even when he governs unjustly. He gives laws without receiving any; he changes them as he thinks fit, appoints magistrates, decides all questions as to matters of faith, and orders all affairs of importance in the Church as seems to him good. He cannot err, being out of the power of all heresy and illusion; and, as he is armed with the authority of Christ, not even an angel from heaven could make him alter his opinion.' De Consens. l. 1. c. 2. s. 6. (col. 12) Quare Romanus Pontifex, &c.

^h Born at Alençon in 1641. Minister of the Reformed Church at Rouen, afterwards of Chareton, at that time

the principal church of the French Protestants. He was driven from France in 1685, at the time of the Revocation of the Edict of Nantes, when he came to England. Received the degree of D.D. at Cambridge in 1690. Bishop Horsley, in his Letters to Dr. Priestley, speaks highly of a Treatise in Defence of the Trinity, which Dr. Allix wrote in 1699. He died in London, 1717.

ⁱ Maimbourg erroneously ascribes this work to another person.

^k A German Protestant divine, and a voluminous writer. For some time Professor of Philosophy and Divinity at Herborn in Nassau, afterwards at Alba Julia in Transylvania, where he died in 1638.

^l This work was first written in 820, and in 827 rewritten, with improvements and additions, in consequence of a visit to Rome for the purpose of becoming better acquainted with the ritual of that Church.

- 22 AMAMA^m, Sixtinus. Oratio de Barbarie Morum, in Prælimi- 1613
nar. Anti-Barbari Bibliici. (Franequeræ, 1656. 4to.) *semel.*
- 23 AMBROSIUS, Sanctus Mediolanensis Episcopus. Opera Omnia. 373
Basil. 1567. 3 tom. fol. Item, † Paris. 1642. 5 tom. in 3 vol.
(Editio Benedictina, Paris. 1686-90. 2 tom. fol.) Item, Ed.
recens, Paris. 1836. 4 vol. 8vo. *passim.*
1. De Cain et Abel. (t. 1. p. 183.)
 2. De Abrahamo Patriarcha. (ibid. p. 281.)
 3. De Apologia David, &c. (ibid. p. 675.)
 4. Oratio de Basilicis non tradendis, contra Auxentium. (inter
Epp. Class. 1. ad calc. Ep. 21. t. 2. p. 863.)
 5. De Elia et Jejunio. (t. 1. p. 535.)
 6. Ep. 5. [4.] ad Felicem, Episcopum Comensem. (t. 2. p. 763.)
 7. Ep. 8. [39.] ad Faustinum. (ibid. p. 944.)
 8. Ep. 17. [81.] ad Clericos. (ibid. p. 1097.)
 9. Ep. 24. [82.] ad Marcellum. (ibid. p. 1100.)
 10. Ep. 28. [51.] ad Theodosium. (ibid. p. 814.)
 11. Ep. 29. [40.] ad Theodosium. (ibid. p. 946.)
 12. Ep. 30. [17.] ad Valentinianum. (ibid. p. 824.)
 13. Ep. 31. [18.] ad Eundem. (ibid. p. 833.)
 14. Ep. 32. [21.] ad Eundem. (ibid. p. 860.)
 15. Ep. 33. [20.] ad Marcellinam. (ibid. p. 852.)
 16. Ep. 34. [1. append.] de Virginibus Sacris. (ibid. append.
p. 479.)
 17. Ep. 36. [58.] ad Sabinum. (ibid. p. 1013.)
 18. Ep. 54. [85.] ad Syricium. (ibid. p. 1105.)
 19. Ep. 60. [16.] ad Anysium. (ibid. p. 822.)
 20. Ep. 66. [60.] ad Paternum. (ibid. p. 1017.)
 21. Ep. 70. [19.] ad Vigilium. (ibid. p. 842.)
 22. Ep. 79. [56.] ad Theophilum. (ibid. p. 1006.)
 23. Ep. 82. [63.] ad Ecclesiam Vercellensem. (ibid. p. 1022.)
 24. Ep. 83. [23.] de Paschæ Celebrandi Ratione. (ibid. p. 880.)
 25. Ep. 85. [22.] ad Marcellinam. (ibid. p. 874.)
 26. De Fide ad Gratianum Libri Quinque. (ibid. p. 443.)
 27. De Fide Resurrectionis, s. Liber Secundus de Excessu Fra-
tris sui Satyri. (ibid. p. 1135.)

^m Professor of Hebrew at the University of Franeker. He commenced 'a Censure of the Vulgate Translation,' which the Council of Trent had declared to be authentic. His answer to Mersennus, who attacked his Criticisms on the first six chapters of Genesis, forms one of the pieces in the *Anti-Barbarus Bibliicus*, which he first published in 1628. This work, however, he left incomplete, having lived to finish the first part only, containing three books. It was reprinted, after

his death, in 1656, as above, with a fourth book containing the Criticisms of the Vulgate upon Isaiah and Jeremiah. Anthony Wood informs us, in his *Athenæ Oxonienses*, that Amama came to England in 1613, and resided for some few years in Exeter College, Oxford, under the patronage of Dr. Prideaux, Rector of that College at the time, and afterwards Bishop of Worcester. The Treatise is printed among the *Critici Sacri*, vol. 1. part. 2. p. 211. Ed. Amstel. 1698.

28. Hexaameron, s. De Operibus Sex Dierum. (t. 1. p. 1.)
29. De Initiandis, s. De Mysteriis, Liber Unus. (t. 2. p. 325.)
30. De Mysterio Paschæ, Serm. 35. (t. 2. append. p. 437.)
31. De Obitu Fratris sui Satyri. (t. 2. p. 1113.)
32. De Obitu Theodosii. (ibid. p. 1197.)
33. De Obitu Valentiniani. (ibid. p. 1173.)
34. De Officiis Ministrorum Libri Tres. (ibid. p. 1.)
35. Oratio ad Theodosium, ap. *Theodoretii* Hist. Eccles. 1. 5. c. 18. (Cantabr. 1720.) Vid. infr. No. 754.
36. De Pœnitentia, contra Novatianum, Libri Duo. (ibid. p. 389.)
37. De Sacerdotii Dignitate. (ibid. append. p. 357.)
38. De Sacramentis Libri Sex. (ibid. p. 349.)
39. Præfatio in Psalmos. (t. 1. p. 737.)
40. Enarratio in Psalm. 1. (ibid. p. 742.)
41. 36. (ibid. p. 778.)
42. 118. (ibid. p. 973.)
43. Serm. 7. De Clericis. [Serm. 66. juxt. Ed. Colon. 1616: sed in Ed. Bened. deest. Vid. int. Oper. *Augustini*, ubi est Serm. 82. appendicis.] Vid. infr. No. 64.
44. Serm. 17. [7.] De Calendis Januariis. (t. 2. append. p. 399.)
45. Serm. 20. In Festo Michael Angeli. (juxt. Ed. Paris. 1642. t. 5. p. 153.) [Serm. 10. juxt. Ed. Basil. 1567. In Ed. Bened. deest. Vid. int. Oper. *Augustini*, Serm. 88. appendicis.] Vid. infr. No. 64.
46. Serm. 41. [38.] De Gratia Baptismi. (t. 2. append. p. 441.)
47. Serm. 70. [57.] De Depositione S. Eusebii. (ibid. p. 469.)
48. Serm. 89. [63.] In Festo Dedicacionis Ecclesiæ. (ibid. p. 476.)
49. Serm. 90. In S. Agnen. [int. Epp. Segregat. Ep. 1. (ibid. p. 479.)
50. De Spiritu Sancto Libri Tres. (t. 2. p. 599.)
51. Contra Symmachum. [Ep. 18.] (ibid. p. 833.)
52. De Tobia. (t. 1. p. 591.)
53. De Viduis. (t. 2. p. 185.)
54. De Virginibus, ad Marcellinam Sororem, Libri Tresⁿ. (ibid. p. 145.)
55. Ad Virginem Lapsam. (ibid. p. 305.)
56. Hortatio ad Virginitatem, s. Exhortatio Virginitatis. (ibid. p. 277.)
57. De Vocatione Gentium. [In Ed. Bened. deest. Vide inter Opera *Leonis Magni* Ed. Ballerin. 1753-57. t. 2. p. 167.]
58. Expositio in Lucam. (t. 1. p. 1262.)
59. Commentarius in S. Paul. Ep. ad Rom. (t. 2. append. p. 26.)
60. ——— Ep. 1. ad Corinth. (ibid. p. 111.)
61. ——— Ep. 2. ad Corinth. (ibid. p. 169.)
62. ——— Ep. ad Galat. (ibid. p. 209.)

ⁿ The last portions of the third book *Unus* of the Benedictine edition, (t. 2. form the tract *De Virginitate Liber* p. 213.)

63. ——— Ep. ad Ephes. (ibid. p. 231.)
64. ——— Ep. I. ad Tim. (ibid. p. 289.)
65. ——— Ep. ad Tit. præfat. (ibid. p. 313.)
66. ——— Ep. ad Hebræos. [In Ed. Bened. deest. Vide Editorum in Commentaria Epistolarum Tredecim Admonitionem. (t. 2. append. p. 26. Admonendum, &c. Quære inter Opera *Rabani Mauri*. Vid. infr. No. 648.]
- 24 AMMIANUS Marcellinus. *Historia cum Notis Lindenbrogii.* 380
Hamburg. 1609. 4to. † Cum Notis Variorum. Lugdun. 1693.
4to. (Ed. Valesii, Paris. 1681. fol.) *sæpe*.
- 25 AMPELII Acta. (ap. *Baronium* ad annum 303.) Vid. infr. No. 78. 303
semel.
- 26 AMPHILOCHIUS^o, Iconiensis Episcopus. Opera omnia, juxt. 370
Ed. Combefis. (Paris. 1644. fol.^p) Exstant etiam ap. Gallan-
dium, t. 6. p. 463.
1. De Pœnitentia Homilia [s. Oratio]. *semel*.
2. Vita S. Basillii.
- 27 ANASTASIUS Bibliothecarius^q. *Historia Ecclesiastica et De Vitis* 870
Pontificum Romanorum, &c. Paris. 1649. fol. (Romæ^r, 1718–37.
4 tom. fol.) *semel*.
1. Vita Adriani, s. Hadriani, Papæ.
2. *Historia Synodi Octavæ, s. Concilii Constantinopolitani*
Quarti. (ap. Labb. *Concil.* t. 8. pp. 961, seqq.) *Cited by*
Pearson, Vindic. Ignatian. part. 2. c. 12. See afterwards,
No. 594.
- 28 ANASTASIUS Sinaita^s, Antioch, Patriarch. 561
1. *Quæstiones et Responsiones.* (Ingolstad. 1617, 4to.) (Latine,
ap. t. 9. *Biblioth. Max.* Lugdun. 1677.) *semel*. Item, ap.
Albertinum De Eucharistia. Vid. supr. No. 9. *bis*.
2. *Sermo de Synaxi, citante Albertino, ibid. semel.*
- 29 ANATOLIUS Alexandrinus^t. *Canon Paschalis*; ap. *Bucherium.* 269
(ap. *Gallandium*, t. 3. p. 545.) *semel*. Vid. infr. No. 117.
- 30 ANDREAS Cæsariensis^u. *Commentarius in Apocalypsim: ad calc.* 560
Oper. Chrysostom. juxt. Ed. Commelin. Paris. 1593. fol. (Latine,
ap. t. 5. p. 509. *Biblioth. Max.* Vid. infr. No. 96. *semel*.)
- 31 ANDREWS, Lancelot, Bishop of Winchester. 1600

^o The most intimate friend of St. Gregory Nazianzen and of St. Basil. He instigated Theodosius in publishing his severe laws of pains and penalties against the Arians. He died about the year 394.

^p This book is said to contain many pieces of very questionable authority.

^q So called because he was *Librarian to the Church of Rome*, and perhaps the first who held that office distinctly at the Vatican. He was also Abbot of S. Maria trans Tiberim, and is deservedly considered as one of the most

learned men of his era. His *Liber Pontificalis*, or *History of Popes*, a work compiled from the ancient Catalogues of the Bishops and the Acts of Martyrs, was first printed at Mentz in 1602. 4to.

^r This edition does not contain the Hist. Eccles.

^s So called from the monastic life he led on Mount Sinai.

^t Born at Alexandria. Bishop of Laodicea in Syria in 269.

^u Some authorities place his era as early as the end of the fifth century; others put it in the middle of the ninth.

1. De Decimis. (int. Opuscula, Lond. 1629. 4to.) *semel.*
2. Tortura Torti : sive, Ad Matthæi Torti Librum Responsio, qui nuper editus contra Apologiam Serenissimi Potentissimique Principis Jacobi, &c.^x Lond. 1609. 4to. *Incidentally mentioned once, but nowhere directly cited.*
3. Responsio ad Apologiam Bellarmini. (Lond. 1610. 4to.) *semel.*
- 32 ANDRONICI Acta. (ap. *Baronium*, ad annum 240.) Vid. infr. 240
No. 78. *semel.*
- 33 [ANIANUS^y, s. Annianus, Celedensis. His Latin Translation of St. Chrysostome, which is the version employed in the edition of Fronto Ducaeus. See afterwards, *Chrysostomus*, No. 167, at the end. *semel vel bis.*] 415
- 34 [Annales Metenses : ap. t. 3. p. 262. Historiæ Francorum Scrip- torum, juxt. Edit. Francisci Du Chesne. Lutet. Paris. 1636-49. 5 tom. fol. *semel.*]
- 35 ANONYMUS. De Baptismo Hæreticorum, ad calcem Cypriani. 250
(Amstel. 1700. fol.) *subinde.*
- 36 [ANONYMUS. Breviarium Fidei. Apud Sirmond. Oper. Varia, ?
Paris. 1696. Venet. 1728. fol. (Opuscul. Var., Paris. 1675. t. 1. p. 73.) *semel.*]
- 37 ANONYMUS. De Hæresi Prædestinatorum : juxt. Ed. Sirmond. ?
cum Censura Auræi. Paris. 1645. 8vo. (Opuscul. Var., Paris. 1625. t. 3. p. 21.) *semel.*
- 38 ANONYMUS. De Francis. (ap. Combefis. Not. ad Invect. Isaac. ?
Armen. Cathol. Vide ap. *Hist Monothelitarum*, Biblioth. Patr. Gr. Lat. Auctar. Nov. t. 2. Paris. 1648. fol.) Vid. infr. No. 188. *bis.*
- 39 ANSESIGUS, Abbas^z. Capitularia, seu Edita Caroli Magni, et 827
Ludovici Pii, Imperatoris. Paris. 1640. 8vo. Vid. infr. *Carolus Magnus*, No. 144.

^x King James having, in his *Defence of the Rights of Kings*, asserted the authority of Christian princes over causes and persons ecclesiastical, Cardinal Bellarmine, under the name of Matthew Tortus, attacked him with great vehemence. The King requested Bishop Andrews to reply, which he did with great spirit and judgment, in the tract, as above, *Tortura Torti*, &c. The substance of it is, that kings have power both to call synods and confirm them; and to do all other things which the emperors heretofore diligently performed, and which the bishops of those times willingly acknowledged as belonging to them. Casaubon praises the piece as being written with great accuracy and research. See Chalmers, as before, v. 2. pp. 218, 219.

^y A native of Campania, the amanuensis of Pelagius, and an earnest cham-

pion of his master's heresy. See Cave, *Hist. Liter.* Basil. 1741. t. 1. p. 393, mentioning the chief arguments of Garnerius for identifying this author with the original translator of St. Chrysostome's works into Latin.

^z Abbot of Lobies, an old Benedictine monastery on the Sambre, in the diocese of Cambrai. His collection of the Capitularies of Charlemagne and of Louis his son, which he made in 827, has been frequently edited: for example, by Pitheus in 1588, with Notes and Additions, and again at Mentz in 1602. Again by Sirmonde at Paris, 1640, as above, to which he added the Capitularies of Charles the Bald. Lastly, in 1676 Baluze brought out a new edition of all these ancient Capitularies. See afterwards, under *Carolus Magnus*, No. 144. But his reproduction differs considerably from his originals; for,

- 40 ANTIOCHUS^a, Monachus S. Sabæ. Homiliæ : (ap. t. i. Biblioth. 614
Patr. Gr. Lat. sive Auctarium Ducaeanum, Paris. 1624. fol.)
Hom. 7. De Jejunio. *semel.*
Hom. 19. De Fornicatione. *semel.*
- 41 ANTONINI Itinerarium Britanniarum cum Notis Thomæ Gale.) ?
Lond. 1709. 4to.) *bis terve.*
- 42 ANTONINI Florentini Chronicon. (Lugdun. 1586. 3 tom. fol.) 1446
citante Duranto, De Ritibus, &c. *semel.*
- 43 ANTONINUS, Marcus Aurelius, cognomine Philosophus, Imperator. Opera, cum Commentariis Gatakeri, Gr. Lat. (Cantabr. 1652. 4to.) Traject. ad Rhenum, 1697. fol. *semel.*
- 44 ANTONINI Placentini sive Martyris Itinerarium, ap. *Papebrochium*, in Actis Sanctorum Maii. Vid. infr. No. 581. *semel.*
- 45 [ANULINI Epistola ad Constantinum. Vid. int. Epp. *Augustini*, 399
Ep. 68. *semel.*] Vid. infr. No. 64.
- 46 [APOLLONIUS contra Montanistas. Apud *Eusebium*, Hist. Eccles. l. 5. c. 18. *bis.*] Vid. infr. No. 275.
- 47 APULEIUS. Opera, Lugdun. Batav. 1623. 12mo. Lugdun. 1596. 125?
12mo. (Ed. Delph. Paris. 1688. 4to.) De Asino Aureo. *bis.*
- 48 AQUINAS, S. Thomas, cognomine Doctor Angelicus. 1250
1. Summa Theologiæ^b, Colon. 1603. fol. Paris. 1622. fol. (Opera,
Venet. 1787. t. 26. 4to.) *ter.*
2. Opuscula, Venet. 1596. et 1490. 4to. (ut supra.) *semel.*
- 49 ARATOR, Ecclesiæ Romanæ Subdiaconus. Historia Apostolica 544
Carmine^c: ap. t. 8. Biblioth. Patr. Paris. 1654. Item ap. t. 10. al.
Biblioth. Max. Lugdun. 1677. (ap. *Gallandium*, t. 12.) ? 551
- 50 ARCHELAUS, Chascorum in Mesopotamia Episcopus. Disputatio 278
et Epistola contra Manichæum, ap. *Valesium* in Append. ad So-
cratis et Sozomeni Hist. Eccles. Paris. 1659. fol. (Cantabr.
1720. fol.) *semel.*

besides numerous *variæ lectiones*, several chapters of the first book are wanting; the 89th and 90th chapters of the third book are added, as well as the 76th and 77th of the fourth, which notwithstanding are the same as the 29th and 24th chapters. There are also not a few discrepancies in the *Appendices*. See more in Chalmers, Biograph. Dict., as before, p. 280.

^a He was the author of a *Pandecte Divinæ Scripturæ, seu Compendium totius Religionis Christianæ et SS. Scripturarum Doctrinæ, Homiliis 190. comprehensum*, preceded by a *Præfatio et Epistola Nuncupatoria ad Eustathium*. They were first published by Tilman in his Biblioth. Patr. Paris. 1575, and again with the Greek text by Ducaeus, as above. See Cave, Hist. Liter. Basil. 1741. t. 1. p. 575. In his *Preface* Antiochus speaks of the capture of Jeru-

salem by Chosroes, king of Persia, and of the cruelties practised on the monks: he also deploras the loss of the true cross, which he says the enemy carried away, &c. See Chalmers, as before, v. 2. p. 317.

^b Some writers have doubted whether Aquinas was really the author of *The Heads of Theology*; but Casimir Oudin, in his *Commentarius de Scriptoribus Ecclesiæ antiquis eorumque Scriptis*, decides the question against them after an accurate examination of all the objections.

^c The Acts of the Apostles in Latin verse, which the author presented to Pope Vigilius in the year 544, who was so much pleased with it that he ordered it to be read in the church of St. Peter ad Vincula. It contains many of the allegories which Bede introduced into his Commentary on the Acts.

- 51 ARCTIDIUS^d, [Arcudio,] Petrus. De Concordia Ecclesiæ Orientalis et Occidentalis. Paris. 1640. fol. (Lutet. Paris. 1626. fol.)
Ed. Princeps, Paris. 1616. fol. *semel*.
- 52 ARISTENUS. Vide supra, *Alexius*, No. 15.
- 53 ARIUS, Hæresiarcha. Epistola ap. *Theodoretii* Hist. Eccles. l. 1. c. 5. (Cantabr. 1720. fol.) *semel*. 315
- 54 ARNOBIUS, Afer, *The African*. Opera, cum Notis Elmenhorstii. Hanov. 1603. 8vo. Hamburg. 1610. fol. (Lugdun. Batav. ex Officina Johannis Maire, 1651. 4to.^e) Item ap. Gallandium, t. 4. p. 133. *sæpe*. 303
- 55 ARNOBIUS JUNIOR^f. Disputatio cum Serapione: (ad calcem *Irenæi*, Oxon. 1702. fol.) *semel*. 460
- 56 ASTERIUS Amasenus, *Bishop of Amasea in Pontus*. Homiliæ: 401
(ap. *Combesii* Auctarium Novum, Paris. 1648. fol.) [al. Homiliæ Duodecim cum Fragmentis aliorum ejusdem Operum; ap. Biblioth. Max. Lugdun. 1677. t. 5. p. 807.] *subinde*.
1. Hom. 4. De Festo Calendario.
2. Hom. 5. In illud Matthæi, An liceat homini dimittere uxorem.
3. De Filio Prodigio, ap. *Photii* Bibliothecam, cod. 271.
4. De Precatione, ap. *Photium*, *ibid*.
- 57 ATHANASIUS Sanctus, Archiepiscopus Alexandrinus. Opera omnia, Gr. et Lat. Paris. 1627. 2 tom. fol. † Paris. 1698. 3 tom. fol.^g
(Opera Omnia quæ exstant ac. . . novissimis nunc curis emendatiora et quarto volumine aucta. Patavii, 1777. 3 tom. in 4. fol.^h *passim*. 330
Tom. 1. juxt. Ed. Paris. 1627.
1. Disputatio contra Arium. (t. 2. p. 158.)
2. Epistola ad Serapionem contra eos, qui dicunt Spiritum Sanctum esse creaturam. [Ep. 1. ad Serapion.] (t. 1. part. 2. p. 517.)
3. De Naturali Communionem similis Essentiæ inter Patrem, Filium, et Spiritum Sanctum. (t. 2. p. 2.)
4. Epistola de Fide ad Jovianum. (t. 1. part. 2. p. 622.)

^d He was a Greek ecclesiastic of the Isle of Corcyra, *Corfu*; studied at Rome, and was sent by Clement VIII. to Russia to settle some disputes about religion. Died at Rome about the year 1635.

^e This is an accurate and excellent edition.

^f A Gaul by birth: a semi-Pelagian in religious opinions.

^g This is the original Benedictine edition by Montfaucon, the two first tomes of which contain the genuine works, and the third those writings which are doubtful or considered to be

spurious. See *Walchii Bibliotheca Patristica*, ch. 2. s. 15. Jenæ, 1834. pp. 121-3.

^h Nic. Ant. Guistiniani, [Episcopus Patavinus,] was the curator of this edition of Athanasius, which is upon the whole the best. Montfaucon's is more elegant, but it is incomplete without his *Collectio Nova*, Paris. 1707. 2 tom. fol., the first part of the second volume whereof contains the *Opuscula* and *Fragmenta* of Athanasius, which form the fourth tome of Guistiniani's edition.

5. *Orationes contra Arianos* :
 - Prima. [Ep. ad Episcopos Ægypti et Libyæ contra Arianos.] (t. 1. part. 1. p. 212.)
 - Secunda. [Prima.] (ibid. p. 319.)
 - Tertia. [Secunda.] (ibid. p. 369.)
 - Quarta. [Tertia.] (ibid. p. 435.)
 - Quinta. [Quarta.] (ibid. p. 489.)
 6. *Epistola de Sententia Dionysii Alexandrini.* (ibid. p. 191.)
 7. *Epistola ad Antiochenses, s. Tomus ad Antiochenos.* (ibid. part. 2. p. 615.)
 8. *Epistola ad Serapionem de Morte Arii.* (ibid. part. 1. p. 269.)
 9. *Apologia ad Imperatorem Constantinum.* (ibid. p. 234.)
 10. *Apologia Prima de Fuga sua.* (ibid. p. 253.)
 11. *Apologia Secunda de eadem, s. Apologia contra Arianos.* (ibid. p. 97.)
 12. *Epistola ad Omnes ubique Solitariam Vitam agentes, s. Ep. ad Monachos.* (ibid. p. 271.)
 13. *Epistola de Synodis Arimini et Seleuciæ.* (ibid. part. 2. p. 572.)
 14. *Epistola ad Africanos, s. ad Afros Episcopos contra Arianos.* (ibid. p. 712.)
 15. *Epistola ad Omnes ubique Orthodoxos, s. Ep. Encyclica ad Episcopos.* (ibid. part. 1. p. 87.)
 16. *Epistola ad Dracontium.* (ibid. p. 207.)
 17. *Epistola ad Marcellinum de Interpretatione Psalmorum.* (ibid. part. 2. p. 784.)
 18. *In illud, Quicumque dixerit verbum contra Filium Hominis.* [Pars Epistolæ Quartæ ad Serapionem de Spiritu Sancto, n. 8.] (ibid. p. 560 e.)
 19. *De Sanctissima Deipara Virgine.* (t. 2. p. 334, inter Spuria.)
 20. *De Virginitate.* (ibid. p. 84, inter Dubia.)
 21. *Homilia de Semente.* (ibid. p. 45.)
- Tom. 2. juxt. Ed. Paris. 1627.
1. *Epistola ad Amunem Monachum, citante Beveregio.* (t. 1. part. 2. p. 765.)
 2. *Fragmentum Epistolæ 39. Festalis, s. Ep. ad Amunem.* (ibid.)
 3. *Epistola ad Rufinianum.* (ibid. p. 768.)
 4. *Synopsis Sacræ Scripturæ.* (t. 2. p. 96, inter Dubia.)
 5. *Dialogi Quinque de Trinitate.* (ibid. p. 407, inter Spuria.)
 6. *Homiliæ adversus eos, qui Humanæ in Christo Domino Naturæ Confessores spem suam in Homine dicunt defigere.* (ibid. p. 498, inter Spuria.)
 7. *Quæstiones ad Antiochum.* (ibid. p. 217.)
 8. *Dicta et Interpretationes Parabolæ Sancti Evangelii, s. Quæstiones in Sacram Scripturam.* (ibid. p. 258.)
 9. *Vita Sancti Antonii.* (t. 1. part. 2. p. 631.)

10. *Scriptum*, ap. *Socratis Hist. Eccles.* l. 4. c. 23. (Cantabr. 1720. fol.)
- 58 ATHENAGORAS. *Apologia*, s. *Legatio pro Christianis ad Imperatores Antoninum et Commodum*, Gr. et Lat.: (ad calcem *Justinii Martyris*, Colon. 1688. fol.) Item, Paris. 1636. fol. Ed. Benedict. Paris. 1742. fol. Separatim, Gr. et Lat. cum Notis P. Nannii et Hen. Stephani, Paris. 1557-8. folio. Editio Optima, nempe Edvardi Dechair, e *Theatro Sheldoniano*, Oxon. 1706-8¹. Item, ap. *Gallandium*, t. 2. p. 3. *sæpe*.
- 59 ATHENOGENES. *Hymnus in Gloriam Spiritus Sancti*: (ap. *Basilium*, *De Spiritu Sancto*. Vid. Oper. t. 3. part. 1. Ed. Benedict. Paris. 1839. 4to.) *ter*.
- 60 AUCTARIA *Combefisii Novum et Novissimum*. Vid. *infr. Combefisius*, No. 188.
- 61 AUCTARIUM *Ducæanum*. Vid. *infr. Bibliotheca Patrum Græco-Latina*, per Fronton. Ducæum, Paris. 1624. 2 tom. fol. No. 98.
- 62 [AUGUSTÆ *Historiæ Scriptores*, cum Notis Isaac Casaubon., &c. Paris. 1620. fol. (Lugdun. Batav. 1661. 8vo.) *subinde*. Vid. *infr. Capitolinus*, No. 141. *Lampridius*, No. 445. *Spartianus*, No. 724. *Vopiscus*, No. 808.]
- 63 AUGUSTINUS Antonius, s. Antonius de Augustinis. Archiepisc. 1574 *Tarraconens.*
1. *De Emendatione Gratiani*, cum *Additionibus Baluzii*. (Paris. 1672. 8vo.) † *Duisburg*. 1677. 8vo. *subinde*.
2. *Epitome Juris Pontificii*. (Paris. 1641. 2 tom. fol.) *semel*.
- 64 AUGUSTINUS, Sanctus Aurelius, Hipponensis Episcopus. Opera 389
Omnia, Paris. 1637. 10 tom. fol. † *Basil*. 1529.^k et *imprimis* *Basil*. 1569. 10 tom. fol. (Opera, post *Lovaniensium Theologorum recensionem castigata denuo ad manuscriptos codices Gallicanos, Vaticanos, Anglicanos, &c.*: opera et studio *Monachorum Ordinis S. Benedicti e Congregatione S. Mauri*. Paris. 1679-1700. 11 tom. fol.^l) *passim*.

¹ Editio clara et nitida. Consultuit [*Dechair*] codices manuscriptos, versiones emendavit, Variorum notas ac præter has suos commentarios subjunxit, una cum illis, quæ *Baronius*, *Halloixius*, *Dodwellus*, *Bullus*, disseruerant. *Walch. Biblioth. Patrist.* c. 2. s. 17. *Jenæ*, 1834. p. 152.

^k This is the original edition of *Frobenius*, *Basil*. 1528-9. *Ad quam editionem*, says *Walch*, (*Biblioth. Patrist.* ch. 2. s. 13. *Jena*, 1834. p. 113.) *Erasmus Roterod. isidem opem attulit eique laudem atque existimationem conciliavit*. The other edition, which *Grischovius* used, is a reprint of this. The original edition *per Patres Lovanienses* was first printed at *Anvers* in 1577, and

was frequently reproduced. The edition of 1637, consulted by my Ancestor, is one of the reprints of the *Louvain*, which was eventually superseded by that of the *Benedictines*, Paris. 1679-1700.

^l *Thomas Blampin* was the chief editor of this edition, which was reproduced at *Antwerp*, 1708, thirteen volumes in nine, with an *Appendix Augustiniana*, which forms vol. 12. in some sets.

The edition of *Blampin* and his coadjutors met with many opponents, who disputed its excellence. Among the chief adversaries was the Jesuit *Emeric L'Anglois*. *Neo omittendus est Rich. Simon, qui Monachos et ab illis*

The Author's citations arranged according to the Paris edition of 1637, collated with the Benedictine.

TOM. I.

1. Retractationum Libri Duo (t. 1.)
2. Confessionum Libri Tredecim (ibid.)
3. De Libero Arbitrio Libri Tres (ibid.)
5. De Vera Religione (ibid.)
4. De Moribus Ecclesiæ Catholicæ, &c. (ibid.)
6. De Origine Animæ [contr. Vincentium Victorem] Libri Quatuor. (t. 10. p. 338.)

TOM. II. EPISTOLÆ, s. EPISTOLARUM FARRAGO.

Ordo Novus.	(Item ap. t. 2. Ed. Bened.)	Ordo Vetus.
10. ad Hieronymum.		71
16. ad Præsidium.		74
19. ad Hieronymum.		82
23. ad Bonifacium.		98
26. Hieronymi ad Augustinum.		123
28. ad Hieronymum.		166
34. ad Paulinum et Therasiam,		31
35. Paulini ad Alypium.		24
42. ad Fratres Madaurenses.		232
45. ad Armentarium et Paulinum.		127
48. ad Vincentium.		93
50. ad Bonifacium.		185
54. ad Macedonium.		153
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59. ad Paulinum.		149

edita Augustini Opera acerrime perstringit, iisdemque imperitiam artis criticæ, crassam ignorantiam, atque alia vitia graviora exprobat. The chief objections were, that the Benedictine editors evinced a bias in favour of the doctrines of Sansenius, and had adopted manuscripts which had been tampered with by the partizans of Gotteschalvus and Ratramnus. See Walch as before, ch. 2. s. 15. pp. 119-121. Nevertheless the Benedictine edition continues to be the standard one: though now the modern edition, Bassani, 1807, 18 vol. 4to., is the most complete of all.

Walch further observes (p. 121.) that the Paris edition of 1679-1700 was afterwards reprinted *non Antwerpæ, ut libri titulus mentitur, sed Amstelodami* 1700-5. 11 tom. fol. *minori typorum characteri*; of which reproduction Johannes Pheroponus, i. e. Johannes Cleri-

cus, was the curator, when the twelfth volume, alluded to just before, was added under the title of *Appendix Antwerpiana*. For the contents of it see Walchius, *ibid.*, where he also speaks of the many faults, the bad qualities, and the typographical errors of that edition.

The next reprint *ad exemplum Parisiense*, Venice, 1729-35, in 11 tom. fol., is very good, and far preferable to its successor, also at Venice, 1756-69, which appeared again at Augsburg under the same date: *scætet enim hæc mendis typographicis*, says Walch, *et characterum exilitas lædit oculos*. He might have added, that for the first reason it was unsuitable for young students, and for elderly gentlemen for the other. I have had abundant reason for selecting the Paris Benedictine for the purposes of verification.

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2. De Fide et Symbolo Liber Unus. (t. 6.) *bis terve*.
3. Enchiridion ad Laurentium, de Fide, Spe, et Caritate. (ibid.) *subinde*.
4. Quæstiunculæ de Trinitate. (t. 8. append. p. 49.) *subinde*.
5. De Genesi Literarum, s. ad Literam. (t. 3. part. 1.) *semel*.
6. De Opere Monachorum Liber Unus. (t. 6.) *subinde*.
7. De Spiritu et Litera, c. 11. (t. 10. p. 86.) *semel*.

TOM. IV.

1. Contra Mendacium ad Consentium Liber Unus. (t. 6. p. 447.) *semel*.
2. De Fide et Operibus Liber Unus. (ibid. p. 165.) *subinde*.
3. Quæstionum in Heptateuchum Libri Septem. Super Genesim, c. 172. Leviticum, cc. 57, 84. (t. 3. part. 1.) *ter*.
4. De Consensu Evangelistarum Libri Quatuor. L. I. cc. 9, 10. (t. 3. part. 2.) *subinde*.
5. Octoginta Trium Quæstionum, s. De diversis Quæstionibus, Liber Unus: quæst. 62. (t. 6. p. 1.) *semel*.
6. Quæstiones in Vetus et Novum Testamentum. (t. 3. append. p. 41.) *subinde*.
7. De Cura pro Mortuis gerenda, ad Paulinum, Liber Unus. (t. 3. p. 515.) *bis*.
8. De Catechizandis Rudibus Liber Unus. (t. 6. p. 263.) *subinde*.
9. De Bono Viduitatis. (t. 6. p. 369.) *subinde*.
10. De Vera et Falsa Pœnitentia. (ibid. append. p. 231.)
11. De Sermonē Domini in Monte Libri Duo. (t. 3. part. 2.) *subinde*.
12. Expositio Epistolæ ad Romanos Inchoata. (ibid. p. 925.) *semel*.

TOM. V. tot.

De Civitate Dei ad Marcellinum Libri Viginti Duo. (t. 7. tot.)
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1. De Hæresibus ad Quodvultdeum. (t. 8. p. 1.) *sæpissime.*
2. Contra Faustum Manichæum. (ibid. p. 183.) *sæpe.*
3. Contra Maximinum Arianorum Episcopum, s. Collatio cum Maximino. (ibid. p. 649.) *ter.*
4. De Bono Conjugali contra Jovinianum. (t. 6. p. 319.) *subinde.*
5. De Adulterinis Conjugiis ad Pollentium Libri Duo. (ibid. p. 387.) *sæpe.*

TOM. VII.

1. Psalmus contra Partem Donati. (t. 9. p. 1.) *semel.*
2. Contra Epistolam Parmeniani. (ibid. p. 11.) *sæpe.*
3. Contra Literas Petiliani, Donatistæ, Cirtensis Episcopi, Libri Tres. (ibid. p. 205.) *sæpius.*
4. Contra Cresconium Grammaticum, Donatistam, Libri Quatuor. (ibid. p. 389.) *sæpius.*
5. Contra Gaudentium, Donatistam Episcopum, Libri Duo. (ibid. p. 635.) *subinde.*
6. De Baptismo, contra Donatistas, Libri Septem. (ibid. p. 79.) *sæpissime.*
7. De Unico Baptismo contra Petilianum. (ibid. p. 527.) *bis terve.*
8. De Unitate Ecclesiæ Liber Unus, s. Epistola ad Catholicos contra Donatistas. (ibid. p. 337.) *bis.*
9. Breviculus Collationis cum Donatistis. (t. 9. p. 547.) *sæpe.*
10. Post Collationem ad Donatistas Liber Unus. (ibid. p. 581.) *semel.*
11. De Gestis cum Emerito Donatistarum Episcopo Liber Unus. (ibid. p. 625.) *semel.*
12. Contra Fulgentium Donatistam. (ibid. append. p. 3.) *bis terve.*
13. De Peccatorum Meritis et Remissione, et de Baptismo Parvulorum ad Marcellinum Libri Tres. (t. 10. p. 1.) *sæpe.*
14. De Nuptiis et Concupiscentia ad Valerium Libri Duo. (ibid. p. 279.)
15. Contra Duas Epistolas Pelagianorum Libri ad Bonifacium Quatuor. (ibid. p. 411.) *subinde.*
16. Contra Julianum Pelagianum, s. Hæresis Pelagianæ Defensorem, Libri Sex. (ibid. p. 411.) *subinde.*
17. De Prædestinatione Sanctorum, ad Prosperum et Hilarium Liber. (ibid. p. 790.) *bis terve.*
18. De Bono [al. Dono] Perseverantiæ [ad eosdem] Liber. (ibid. p. 822.) *sæpe.*
19. De Gratia et Libero Arbitrio, ad Valentinum et cum illo Monachos Adrumentinos Liber Unus. (ibid. p. 718.) *semel.*

20. De Correptione et Gratia, [ad eosdem] Liber Unus. (ibid. 750,
 21. Contra Pelagianos Hypognosticon, s. Hypomnesticon. (ibid. append. part. I. p. 6.) *bis terve*.

TOM. VIII. tot.

Enarrationes in Psalmos. (t. 4. tot.) *sæpissime*.

TOM. IX.

1. In Evangelium Johannis Expositio, sive Tractatus 124. (t. 3. part. 2. p. 289.) *sæpius*.
 2. In Epistolam Johannis ad Parthos Tractatus 10. (ibid. p. 825.) *subinde*.
 3. De Decem Chordis, c. 3. [inter Sermones, Sermo Nonus.] (t. 5. p. 48.) *semel*.
 4. De Cantico Novo, c. 2. (t. 6. p. 590.) *semel*.
 5. De Quarta Feria, sive Cultura Agri Domini, Sermo. (ibid. p. 597.) *semel*.
 6. De Symbolo Fidei ad Catechumenos. (ibid. p. 547.) *subinde*.

TOM. X. tot. SERMONES ET HOMILIÆ. (t. 5. tot. et t. 6.)

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Ord. Vet.	Ord. Ed. Bened.	Ord. Vet.	Ord. Ed. Bened.
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116.....	267. append.	163.....	168. append.
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143.....	241.	215.....	265. append.
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5. Homiliæ de Sanctis :

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6. Homiliæ de Diversis :

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74.....	210.	121.....	362.
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Sermones Quadraginta a Sirmondo editi, cum Notis. Paris.

1631. 8vo.

1.....	5.	36.....	358.
18.....	256.	37.....	359.
19.....	259.	39.....	340.
26.....	305.		

In Appendice ad Sermones Quadraginta : ad Neophytos Sermo

3. (t. 6. append. Serm. 287.)

Secundum Editionem Benedictinorum :

Serm. 227. (t. 5. p. 973.)

300. (ibid. p. 1218.)

301. (ibid. p. 1221.)

65 AURELIANI Regula : (ap. Historiam Flagellantium, Paris. 1700. 8vo.) *semel.*

66 AUSONIUS, Decimus Magnus. Gratiarum Actio pro Consulatu. 380
(int. Opera, Ed. Delph. Paris. 1730. 4to.) *semel.*

67 AUXILIUS, Presbyter. De Ordinationibus Formosi : ad calcem 890
Morini, De Ordinationibus. Paris. 1655. fol. (Antwerp. 1695. fol.) Item, ap. t. 17. Biblioth. Max. atque Mabillon. Analect. Vet. 28. &c. *semel.*

68 AVITUS, Alcimus, Viennensis Archiepiscopus. Opuscula : ap. t. 8. 490
Biblioth. Patr. Paris. 1654. Item, *Vel primum edita vel instaurata studio Jac. Sirmondi, cujus Notæ etiam addita sunt*, ap.

- t. 9. Biblioth. Max. Lugdun. 1677. (ap. *Gallandium*, t. 10. pp. 701, seqq.) *bis*.
 69 AZORIUS, Johannes, e Soc. Jes. Institutiones Morales. (Lugdun. 1600 1622. 3 tom. fol. m) *semel*.

B.

- 70 BACCHIARIUS, Monachus. De Recipiendis Lapsis: ap. t. 3. 440
 Biblioth. Patr. Paris. 1654. ap. t. 6. Biblioth. Max. Lugdun.
 1677. (ap. *Gallandium*, [De Reparatione Lapsi,] t. 9. p. 188.)
semel.
 71 [BACCHINIUS in Agnellum. See afterwards, *Roche's Memoirs*
of Literature, §c. No. 664.]
 72 BALÆUSⁿ, s. Baleus, [*Bale*,] Johannes. De Scriptoribus Britan- 1552
 nicis. 1548. 4to. °
 73 BALSAMON, Theodorus, Patriarcha Constantinopolitanus. (Ca- 1180
 nones SS. Apostolorum, Conciliorum Generalium et Provincia-
 lium, Sanctorum Patrum Epistolæ Canonicae, quibus præfixus
 est Photii Nomocanon, id est, Canonum Conciliatio, cum com-
 mentariis amplissimis Gr. et Lat. Gentiani Herveti. Paris. 1620.
 fol. p) *sæpius*.
 1. Commentarius in Canones Apostolorum et Conciliorum. (ap.
 Beveregii Pandect. t. 1. Oxon. 1672. fol.)
 — In Can. Apost. 59. (Oper. Bals. p. 263.)
 — Basil. 7. (p. 938)
 — In C. Antioch. c. 10. (p. 816.)
 — Carthag. c. 18. (p. 549.)
 — Chalcedon. (p. 324.)
 — Constantinopolitan. c. 2. (p. 301.)
 — Laodic. cc. 21, 29. (pp. 824, seqq.)
 — Neocæsar. c. 5. (p. 786.)

^m The first Edition of this book was published at Rome in 1600. It has been often reprinted, at Leyden, Lyons, Venice, Cologne, and some other places.

ⁿ Born at Cove, near Dunwich in Suffolk, in 1495. Educated among the Carmelites of Norwich, and at Jesus College, Cambridge. Became a Protestant at the instigation of Wentworth. Protected against the Romish clergy by Cromwell, the favourite of Henry VIII. Made Bishop of Ossory in 1552, by Edward VI. Died, 1563.

^o This is the date, without place, as it stands in my Ancestor's original Index; but Chalmers (*Biograph. Dict.* v. 3. p. 368.) says, the Book was first published at *Ipswich* in 1549, 4to., under the title of *Illustrium Majoris Britannia Scriptorum, hoc est, Angliæ, Cambriæ, et Scotiæ, Summarium*, and

containing only *five centuries* of writers. But to these Bale afterwards added *four more centuries*, with many improvements on the first Edition. This second and enlarged work was printed by Oporinus, Basil. 1559. fol. I have not seen a copy of either edition. The work itself is incidentally referred to only once or twice in the text of the Antiquities, but not cited in the notes.

^p The Author cites Balsamon for the most part through *Beveridge*, (*Pandectæ*, t. 1.) or *Justellus*, (*Bibliotheca Juris Canonici*, t. 2.) or *Leunclavius*, (*Jus Græco-Romanum*, t. 1, 2.) but I have verified chiefly from the separate Edition of Balsamon as above, sometimes however making use of *Beveridge*.

- In C. Nicæn. cc. 6, 9, 16. (pp. 285, seqq.)
 — Nicæn. 2. al. Univers. 7. (p. 494.)
 — Trullan. cc. 61, 83, 97. (pp. 355, seqq.)
 — In Templ. Soph. c. 3. (p. 583.)
2. Collectio Ecclesiasticarum Constitutionum, Gr. et Lat., cum Notis Leunclavii et Fabroti. (ap. *Justellum* in Biblioth. Jur. Canon. Paris. 1661. fol.)
3. Responsa ad Varias Quæstiones Juris Canonici. (ap. *Leunclavium*, in Jur. Gr. Rom. passim per ll. 2, 5, 7. Francofurt. 1594. 2 tom. fol.)
4. Commentarius in Photii Nomocanon. (ap. *Justellum*, ut supra.)
- 74 BALUZIUS ^q, [*Baluze*,] Stephanus. 1680
1. Notæ ad Gratianum et Antonium Augustinum de Emendatione Gratiani. Paris. 1672. 8vo. Vid. supr. sub Ant. Augustin. (ap. t. 3. Operum, Lucæ, 1767. fol.) *subinde*.
2. Notæ ad Reginonem, cum Appendice Auctorum Veterum. (Paris. 1671. 8vo.) *bis terve*.
3. Ad Hom. 1. Cæsarii Arelatensis. (ap. t. 27. Biblioth. Max. Lugdun. 1677.) *semel*.
4. Concilia Galliæ Narbonensis. (Paris. 1668. fol.) *semel*.
5. Nova Collectio Conciliorum ^r. (Paris. 1683. fol.) *semel*.
6. Notæ ad Tres Dissertationes *Petri de Marca* de Primatibus, &c. (Paris. 1669. 8vo.) Vid. infr. No. 495. *subinde*.
7. Miscellanea, sive Collectio Veterum Monumentorum. Paris. 1683. 4 vol. 8vo. (Miscellaneorum Libri Septem, h. e., Collectio Veterum Monumentorum, quæ hactenus latuerunt in Variis Codicibus ac Bibliothecis. Paris. 1678—1715. 7 vol. 8vo. ^s) *bis terve*.
- 75 BARDESANES, SYRUS. De Fato: ap. *Eusebium Pamphilum*, De Præparatione Evangelica. (Colon. 1688. fol.) Vid. infr. No. 275. *semel*. 172
- 76 BARLOW, THOMAS, D.D. Bishop of Lincoln.
1. Genuine Remains ^t, containing Divers Discourses, theological, philosophical, historical, &c. (London, 1693. 8vo.) *semel*.

^q Qui laudabilem operam variis scriptis ecclesiasticis recensendis atque illustrandis consecravit. Walch. Bibl. Patr. ut supr. His most esteemed works are his *Miscellanea* in 4 tom. fol., and his *Capitularia Regum Francorum* in 2 tom. fol. Born at Sulle, 1631. Died, 1718.

^r This work, not exceeding one volume, contains such pieces as are wanting or imperfect in the edition of the Councils by Labbe and Cossart. Baluze died in 1718, when engaged, though more than eighty years old, in preparing that edition of Cyprian, which was afterwards published by Maran, Paris, 1726. fol.

^s My Ancestor seems to have been acquainted only with the first four volumes of this Edition. A third Edition was published at Luca, 1761, in four tomes, folio, of which Walchius (Biblioth. Patr. ut supr. p. 210) says, *Novo ordine digesta et non paucis monumentis ineditis aucta prodierunt hæc Miscellanea opere et studio Jo. Dom. Mansi*.

^t Bishop Barlow's *Cases of Conscience* and his *Genuine Remains* were published posthumously from his original papers by Sir Peter Pett, but in contradiction to his own desire as expressed in his will.

2. Letter to Bishop Usher. See in Usher's Life and Letters, (Lond. 1686. fol.) Letter 222; or Letter 244, according to Dr. Elrington's edition of Usher's Whole Works. (v. 16. Dublin, 1847.) *semel*.
- 77 BARNABAS, Sanctus. Epistola, Gr. et Lat. (ap. *Cotelerii Patres Apostolicos*, t. 1. Antwerp. 1698. fol.) ap. Gallandium, t. 1. *bis*. 34
- 78 BARONIUS, Soranus Cæsar, e Congregat. Oratorii Sanctæ Romanæ Ecclesiæ, Presbyterus Cardinalis. *Annales Ecclesiastici*, &c. (Antwerp. 1612—1629. 12 tom. fol.) † Antwerp. 1670. 12 tom. fol. Ed. Opt., *Annales Ecclesiastici, una cum Critica Historico-Chronologica P. Ant. Pagii, in qua Rerum Narratio defenditur, illustratur, suppletur, Ordo Temporum corrigitur, et Periodo Græco-Romana munitur, cum Continuatione Raynaldi, Notis Mansi, &c.* Lucæ, 1738—57. 38 tom. fol. *passim*. 1570
- 79 BARONII Notæ ad Martyrologium Romanum. Colon. 1603. 4to. (Paris. 1607. fol.) Vid. *infr. Martyrologium Romanum*, No. 507.
- 80 BARROW^u, Isaac, D.D. 1663
 1. A Treatise on the Pope's Supremacy. (in vol. 1. of Works, Lond. 1687. fol. x) See also in vol. 7. of the 8vo. Edition, by Rev. T. S. Hughes, Lond. 1831. v) *bis*.
- 81 [BASIER, or Basire, Isaac, D.D. *Diatribæ de Antiqua Ecclesiæ Britannicæ Libertate*. (London, 1687. 8vo.) First printed at Bruges in 1659. 8vo. See afterwards, *Richard Watson*, No. 817. *semel*.]
- 82 BASILIUS, Magnus sive Sanctus, Cæsareæ Cappadociæ Episcopus. *Opera Omnia*, Gr. et Lat. † Paris. 1638. fol. Item, Editio Juliani Garnieri^z ad Msptos Codices Gallicanos, Vaticanos, Florentinos, et Anglicos, nec non ad Antiquiores Editiones castigata, multis aucta, Notis, Variis Lectionibus illustrata, &c. Paris. 1721—30. 3 tom. fol. (Item, Editio Parisina altera, emendata et Aucta, 1839. 3 tom. in 6 vol. 4to.) *passim*. 370
 Tom. 1. juxt. Ed. Paris. 1638.
 1. Homiliæ in Hexaameron Novem. (t. 1. part. 1. p. 1.)
 2. Homiliæ in Quosdam Psalmos. (ibid.)
 Procem. in Psalmos. (p. 127.)
 Hom. in Ps. 14. (p. 151.)
 ————— 28. (p. 161.)

^u The immediate predecessor of Sir Isaac Newton as Lucasian Lecturer in Mathematics at Cambridge in 1663, and Master of Trinity College in 1677.

^x Edited by Archbp. Tillotson.

^y This edition in 7 vols. 8vo. is bad; for in it most of Barrow's learned quotations are unaccountably omitted. The best is the copy which issued from the Oxford University Press in 1830, in 8 vols. 8vo.

^z This is the *Editio Optima* of St. Basil's Works, of which the Paris Edition of 1839 is a reprint. This latter I have used for the purpose of verifying citations, being unable to procure any other copy of Basil just when I was at work on the numerous references to that Author. The original edition in Greek only, with a preface by Erasmus, was printed by Frobenius, Basil. 1532. fol.

- Hom. in Ps. 37. (append. t. 1. part. 2. p. 513.)
 ————— 45. (t. 1. part. 1. p. 242.)
 ————— 48. (ibid. p. 252.)
 ————— 59. (p. 268.)
 ————— 115. (append. t. 1. part. 2. p. 525.)
3. De Jejunio Homiliæ Duæ. (t. 2. part. 1. pp. 1, 14.)
 4. Homiliæ 7. In Ditiscentes [Divites]. (ibid. p. 71.)
 5. Homilia 16. Exhortatio [Hom. Exhortatoria] ad Baptismum. (ibid. p. 158.)
 6. Homilia 18. In Barlaam Mart. (ibid. p. 194.)
 7. Homilia 21. In aliquot Scripturæ locos, dicta in Lacizis. (t. 2. part. 2. p. 836.)
 8. Libri Quinque adversus Eunomium Hæreticum. (t. 1. part. 1. p. 292.)

Tom. 2. juxt. Ed. Paris. 1638.

1. Liber de Spiritu Sancto. (t. 3. part. 1. p. 1.)
2. Morales Regulæ Septuaginta, c. 36. (t. 2. part. 1. p. 357.)
3. De Institutione Monachorum, al. Sermo Asceticus. (int. Moralia. t. 2. part. 1. p. 445.)
4. De Baptismo Libri Duo. (append. t. 2. part. 2. p. 885.)
5. Regulæ Majores, fusius tractatæ. (int. Ascetica. t. 2. part. 1. p. 457.)
6. Regulæ Breviores, brevius tractatæ. (ibid. part. 2. p. 581.)
7. Constitutionum Monasticarum caput 22. (ibid. p. 814.)

Tom. 3. juxt. Ed. Paris. 1638.

1. Epistola Canonica ad Amphiloichium. Vide apud tom. 2. Conciliorum, ex Editione Labb. et Cossart., Lutet. Paris. 1671.
 1. Canones 1—14. (ap. Oper. Basil. int. Epistolas Secundæ Classis, Ep. 188, Canonica Prima.)
 2. Canones 17—49. (ibid. Ep. 199, Canonica Secunda.)
 3. Canones 51—80. (ibid. Ep. 217, Canonica Tertia.)
2. Epistolæ Variæ. (t. 3. part. 1 et 2.)
 10. ad Eusebium. [239.]
 47. ad Athanasium. [61.]
 52. ad Eundem. [69.]
 61. ad Occidentales. [90.]
 63. ad Neocæsarienses. [207.]
 68. ad Senatam Tyanorum. [97.]
 73. ad Monachos suos. [226.]
 74. ad Occidentales. [263.]
 75. ad Episcopos suos. (ap. Labb. Concil. t. 2.)
 82. ad Patrophilum. [244.]
 181. ad Chorepiscopos. [54.]
 185. ad Ecclesiam Pernasensem. [62.]

186. ad Conjugem Arinthæi Prætoris. [269.]
 197. ad Diodorum. [160.]
 241. Sine Inscriptione. [155.]
 242..... [213.]
 243..... [88.]
 244..... [270.]
 264. ad Eusebium Samosatensem. [95.]
 279. ad Modestum Præfectum. [104.]
 289. ad Cæsariam Patriciam. [93.]
 293. ad Eulogium et cæteros. [265.]
 403. ad Amphilochium. [218.]
 412. ad Gregorium. [169.]
3. Liturgia. (t. 2. part. 2. p. 956.) Item, apud t. 2. Biblioth. Patr. Gr. Lat. sive Auctar. Ducæan. Paris. 1624. fol.
- 83 BASILIUS, Seleuciæ Episcopus, s. Seleuciensis. Opera, Paris. 448
 1622. fol. ^a Citat. ap. C. Chalcedon. Act. 1. (ap. Conciliorum t. 4. p. 251.) *semel.*
- 84 [BASILIUS ^b, Cilix, Antiochenus Presbyter. Contra Johannem 497
 Scytopolitam Libri Sexdecim: ap. Photii Biblioth. cod. 107. Vid. infr. No. 607. *semel.*]
- 85 BASNAGE, [*de Flottemanville,*] Samuel. De Sacris et Ecclesiasticis Exercitationes Historico-Criticæ, in quibus Cardinalis Baronii Annales ab Anno 35, in quo Casaubonus desiit, expendantur: tum et multa adversus Bellarminum, Lightfootum, Pagium, et alios, discutuntur. (Ultraject. 1692. 4to.) *semel vel bis.*
- 86 BAUDRAND, Anthony. Additiones ad Ferrarii Lexicon Geographicum. Vid. infr. *Ferrarius*, No. 294. (Paris. 1670. fol.) *sæpius.*
- 87 BAYLE, M. Pensées sur le Comete. [Miscellaneous Reflexions occasioned by a Comet.] (Rotterdam, 1705. 2 vol. 12mo.) *semel.*
- 88 BEDA, Venerabilis. Opera, Colon. 1612. 4 tom. fol. (Opera 701
 hac postrema Editione diligenter recognita et sedulo correctâ. Colon. Agripp. 1688. 8 tom. fol.) *subinde.*
1. De Æquinoctio Vernali. (t. 1. p. 321.)
 2. De Tabernaculo. (t. 4. p. 837.)
 3. De Ratione Temporum. (t. 2. p. 43.)
 4. In 1 Corinth. 10. (t. 6.)
 5. Gentis Anglorum Ecclesiastica Historia, Libri Quinque. Ap. t. 3. Ed. Colon. 1688. (Seorsim, cura Johannis Smith, S. T. P. Cantabr. 1722. fol.) Also in the second volume of *The Complete Works* in Latin and English, by the Rev. J. A. Giles, D.C.L. London, 1843. 12 vols. 8vo. *sæpius.*

^a The same volume contains the Emperor of Constantinople, and the Works of Gregory Thaumaturgus. Pope of the same name.

^b Contemporary with Anastasius,

- 89 **BELLARMINUS**, Robertus, Eccles. Rom. Cardinalis. Disputa- 1590
 tiones de Controversiis Christianæ Fidei adversus hujus temporis
 Hæreticos. Accessit Judicium de Libro Concordiæ Lutheranor-
 um. Ingolstad. 1590. et Paris. 1620. 3 tom. fol. † Colon. 1615.
 4 tom. fol. (Opera Omnia, nunc postremo ab ipso Authore
 recognita, cum Indicibus, &c. Colon. Agripp. 1617-20. 8 tom.
 in 4 vol. fol.) *sæpe*.
 1. De Verbo Dei non Scripto. (t. 1. p. 165.)
 2. De Conciliis et Ecclesia. (t. 2. p. 1.)
 3. De Clericis et Sacerdotibus. (ibid. p. 229.)
 4. De Monachis et Religiosis cæteris. (ibid. p. 347.)
 5. De Beatitudine et Cultu Sanctorum. (ibid. p. 689.)
 6. De eorum Reliquiis et Imaginibus. (ibid. p. 763.)
 7. De Eucharistia. (t. 3. p. 387.)
 8. De Sacrificio Missæ. (ibid. p. 779.)
 9. De Pœnitentia. (ibid. p. 974.)
 10. De Matrimonio. (ibid. p. 1291.)
 11. De Bonis Operibus. (t. 4. p. 1134.)
 12. De Scriptoribus Ecclesiasticis. In tom. 7. Ed. Colon. Agripp.
 1617-20. Separatim, Colon. 1631. 8vo. (Colon. 1684.
 8vo.) *subinde*.
- 90 [BENEDICTI Regula Monachorum: (ap. Historiam Flagellantium. 801
 Paris. 1700. 8vo.) Item ap. *Gallandium*, t. 11. p. 298. *semel*.]
- 91 **BERNARDUS**, Sanctus, Abbas Primus Clarævallensis. [*De Clair- 1115*
vauz.] Opera, † Paris. 1640. fol. Opera, post Horstium denuo
 recognita, aucta, et in meliorem digesta Ordinem, &c. a Jo. Ma-
 billonio, Mon. Benedict. Paris. 1667. 2 tom. fol. et 9 vol. 8vo.
 (Ed. Nov. Paris. 1839. 4to. 6 vol. in 4.)
 1. De Consideratione, l. 2. c. 13. *semel*.
 2. Vita Malachi, c. 5. *bis*.
- 92 **BERNOLDUS**. De Opere Romano: (ap. Cassandrum in Liturgi- 1066
 cis. Paris. 1626. fol.) Vid. infr. No. 146. *semel*.
- 93 **BERTRAMUS**, s. Ratramnus, Corbeiensis Mon. et Presb. De Cor- 840
 pore et Sanguine Domini Liber, ab omni Novitatis aut Hæresis
 Calvinianæ Inventione aut Suspicionem Vindicatus, Authore
 Jacobo Boileau^c. Paris. 1712. 12mo. (ap. Flacium, in Catalogo
 Testium Veritatis. Genev. 1608. 8vo.) *bis terve*.
- 94 **BEVERIDGE**^d, William, D.D. Bishop of St. Asaph. ΣΥΝΟΔΙ- 1704
 ΚΟΝ, sive Pandectæ Canonum SS. Apostolorum et Conciliorum

^c Who translated the tract into French before the year 1688, when it was republished at London in Latin, with an English version by Mr. William Hopkins, accompanied also by an Historical Dissertation touching the author and his work by Dr. Peter Allix. Sec. Ed. Lond. 1688. 8vo. The Appendix contains many strictures on Mr. Boi-

leau's version and notes, and detections of his unfair dealings in both. My Ancestor cites Bertram, through Flacius, al. Illyricus.

^d Born at Barrow in Leicestershire, 1636. Wrote his book *De Linguarum Orientalium Necessitate* at eighteen years of age, two years after his admission to St. John's College, Cambridge.

ab Ecclesia Græca receptorum; necnon Canonicarum SS. Patrum Epistolarum, Gr. et Lat., una cum Scholiis Antiquorum singulis eorum annexis et Scriptis aliis huc spectantibus; &c. (Oxon. 1672-82. 2 tom. fol.) sæpius.

1. Pandectæ. See the citations referred to under *Petrus Alexandrinus*, *Balsamon*, *Zonaras*, and others.

2. Annotationes in Canones Apostolos, 1, 7, 10, 14, 83.

3. Annotationes in Concilia,

Ancyranum, cc. 2, 13, 15.

Antiochenum, c. 2.

Chalcedonense, cc. 2, 6, 23.

Constantinopolitanum, c. 2.

Nicænum, cc. 8, 11, 14.

Trullanum, cc. 36, 74.

4. Codex Canonum Vindicatus. (ap. Appendicem *Cotelerii* ad Patres Apostolicos. Antwerp. 1698. fol.) *subinde*.

95 BEZA^e, Theodorus.

1563

1. Annotationes in Novum Testamentum. Genev. 1582. 3 tom. fol. (Ed. R. Stephani, Genev. 1556. 3 tom. fol.) Item, Cantabr. 1664. fol. *subinde*.

2. Epistolæ Theologicæ. (Genev. 1573. 8vo.) Ep. 2. ad Thom. Tillium. *semel*.

96 BIBLIOTHECA Patrum Latina: [sive, Magna Bibliotheca Veterum Patrum, et Antiquorum Scriptorum Ecclesiasticorum, primo quidem a Margarino De la Bigne^f; ex alma Sorbonæ

Vicar of Ealing, Middlesex, about 1660, Rector of St. Peter's, Cornhill, in 1672. Consecrated to St. Asaph in 1704. Died in 1708. *The great reviver and restorer of primitive piety*.

^e Born at Vezelay, 1519. Abjured Popery in 1548. Theological Professor at Geneva, 1559. Succeeded to the offices and influence of Calvin in 1563. Died in 1605.

^f The first *Bibliotheca* by De la Bigne, containing above two hundred authors, was published at Paris in 1575, in eight volumes, folio. An Appendix followed in 1579, making a ninth volume. These were reprinted for a second edition in nine volumes again at Paris, 1589. A third edition came out in 1610, with an *Auctarium* making a tenth volume. It was once more reproduced, in 1624, with an *Auctarium* in two volumes, by Fronto Ducæus, which is also termed *Bibliotheca Patrum Græco-Latina*, as described below. All these *Bibliothecæ* were in Greek and Latin. The work was afterwards raised to fourteen volumes, and published at Cologne, anno 1622, when

it received the name of *Magna Bibliotheca*. It was still further augmented and published under the same title in Latin only at Paris, in seventeen tomes, 1644, and reprinted there in 1654, which edition was my Ancestor's book, and is termed by him *Bibliotheca Patrum Latina*. Still greater additions raised this *Bibliotheca* to twenty-seven volumes, when it was dignified with the title of *Maxima*, being published at Lyons in 1677, and continued the standard work of the time, till eclipsed by the *Bibliotheca of Gallandius*, which was published at Venice, between 1765 and 1788, in fourteen volumes. This is generally regarded as the most accurate of the *Bibliothecæ Patrum*, whether Greek or Latin; and, although many *opuscula* which are to be found in the *Maxima* are rejected by *Gallandius*, he has given one hundred and eighty authors which do not appear in that more voluminous collection. *Gallandius* comprises three hundred and eighty pieces. The work is accurately and elegantly printed: but the date of this *Bibliotheca* being posterior to my An-

schola, celeberrimo Theologo, Doctore Parisiensi, composita; postea studio doctissimorum Coloniensium Theologorum ac Professorum aucta; nunc vero additione CC. circiter Auctorum, tam Græcorum, qui in Editione Coloniensi, quam Latinorum, qui in Parisiensibus desiderabantur, locupletata, accuratissime emendata, et in 17 tomos distributa, &c.) Paris. 1654. 17 tom. fol.

This Bibliotheca is referred to by Joseph Bingham for the Authors, whose names follow :

Albinus Flaccus, seu Alcuinus, t. 10.	Laurentius, t. 2.
Alcimus Avitus, t. 8.	Leontius, t. 4. pt. 2.
Amalarius, t. 10.	Micrologus, t. 10.
Arator, t. 8.	Ordo Romanus, t. 10.
Bacchiarius, t. 3.	Pachomius, t. 15.
Cæsarius, t. 2.	Pacianus, t. 3.
Didymus, t. 9.	Philastrus, t. 4.
Eligius, t. 2.	Primasius, t. 1.
Ennodius, t. 15.	Rabanus Maurus, t. 10.
Fulbertus, t. 3.	Radulphus de Rivo, t. 10.
Gaudentius, t. 2.	Sedulius, t. 8.
Gelasius, t. 4.	Strabo, Walafridus, t. 10.
Gildas, t. 5.	Theophilus Alexandrinus, t. 3.
Honorius, t. 9.	Victor Antiochenus, t. 1.
Idacius, t. 4.	Victor Uticensis, t. 7.
Junilius Afer, t. 1.	Victorinus Petavionensis, t. 1.
	Zeno Veronensis, t. 2.

96* [BIBLIOTHECA Maxima Veterum Patrum et antiquorum Scriptorum Ecclesiasticorum, primo quidem e Margarino De la Bigne in lucem, edita, &c. . . . hac tandem Editione Lugdunensi . . . novis supra centum Auctoribus et Opusculis hactenus desideratis locupletata. (Lugdun. 1677. 27 tom. fol.)

This Bibliotheca was consulted by Grischovius, and has also been used for the purpose of this new edition of Bingham's works, for verifying citations from the Authors, whose names follow; except where reference is made expressly to Gallandius, as below.

Alcimus Avitus, t. 9. (G. t. 10.)	Bacchiarius, t. 6. (G. t. 9.)
Amalarius, t. 14.	Cæsarius Arelatensis, t. 8. (G. t. 11.)
Andreas Cæsariensis, t. 5.	

cestor's era, I found it advisable to verify chiefly from the *Maxima*. I never could meet with a copy of the *Magna* of 1654, except once at Cheatham's Library at Manchester, and again at Queen's College Library in Oxford.

The edition of 1644 I believe is very rare. Ittigius himself says he had never seen a copy: De Bibliothecis, c. 3. s. 9. p. 106. See also Ittigii Index, c. 3. p. 134., c. 4. p. 143., c. 5. p. 145.

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| Cæsarius Nazianzenus, t. 5. | Leo Magnus, t. 7. |
| Cassiodorus, t. 11. (Oper. Venet. 1729.) | Leontius, t. 9. |
| Didymus, t. 4. (G. t. 6.) | Maximus Taurinensis, t. 6. |
| Eligius, t. 12. | Micrologus, t. 18. |
| Ennodius, t. 9. (G. t. 11.) | Ordo Romanus, t. 9. |
| Eusebius Emisenus, t. 6. | Orosius, t. 6. (G. t. 9.) |
| Euthymius, t. 19. (G. t. 14.) | Pachomius, t. 4. (G. t. 4.) |
| Facundus Hermianensis, t. 10. | Pacianus, t. 4. (G. t. 7.) |
| Fulbertus Carnotensis, t. 18. (G. t. 14.) | Paulinus, t. 6. |
| Fulgentii Vita, t. 9. | Philastrius, t. 5. (G. t. 7.) |
| Gaudentius Brixienensis, t. 5. | Primasius, t. 10. |
| Gelasius Papa, t. 8. | Radulphus de Rivo, t. 26. |
| Germanus, t. 13. | Strabo, Walafridus, t. 15. |
| Junilius Afer, t. 10. (G. t. 12.) | Theophilus Alexandrinus, t. 5. (G. t. 7.) |
| Juvenus, t. 4. (G. t. 4.) | Victor Antiochenus, t. 4. |
| Laurentius, t. 9. | Victor Uticensis, s. Vitensis, t. 8. |
| | Zeno Veronensis, t. 3. (G. t. 5.) |
- 97 [BIBLIOTHECA Veterum Patrum, &c., postrema Lugdunensi longe locupletior atque accuratior, cura et studio Andr. Gallandii^g, Presb. Congreg. Oratorii. (Venet. 1765-88. 14 tom. fol.)

This Bibliotheca has been used for verifying citations of the Authors, whose names follow, in addition to those marked by the lunar brackets just above :

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|-----------------------------------|--------------------------------------|
| Amphilochius, t. 6. | Macarius Ægyptius, t. 7. |
| Anastasio Bibliothecarius, t. 13. | Mamertus Claudianus, t. 10. |
| Anastasio Sinaita, t. 12. | Marcellini Chronicon, t. 10. |
| Arator, t. 12. | Pamphilus Martyr, t. 4. |
| Athenagoras, t. 2. | Proclus Constantinopolitanus, t. 9. |
| Commodianus, t. 3. | Sedulius, t. 9. |
| Eulogius, t. 12. | Valerianus, t. 10. |
| Faustinus et Marcellinus, t. 7. | Victor Tununensis, Chronicon, t. 12. |
| Firmicus Maternus, t. 5. | Victorinus Petavionensis, t. 4. |
| Gildas Sapiens, t. 12. | |
| Hippolytus, t. 2. | |
- 98 BIBLIOTHECA Patrum Græco-Latina per Fronton. Ducæum^h, [sive Auctarium Ducæanum, under which name the Author sometimes refers to it,] (Paris. 1624. 2 tom. fol.) *subinde*.

^g See the latter part of the preceding note.

^h This book, copies of which I have seen and handled at the Bodleian, Sion College, and Cheatham's Library at Manchester, is dedicated to Pope Urban VIII. by the *Bibliopole sub Navis Insigni*, (see the figure of an ancient ship in the title-page,) *Consortes Son-*

nii Fratres et Hieronymus Drouardus, appearing at Paris in 1624, at the same time with a fourth edition of De la Bigne's *Bibliotheca* in ten volumes, and was intended as an *Auctarium* or *Supplement* to it, with which, in some Catalogues, it seems to be confounded. It contains, at the end of vol. 2, some *Notæ Variorum* by Ducæus himself.

This Bibliotheca has been used for the citations from the following.

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| Antiochus Abbas, t. 1. | Hippolytus, t. 2. | |
| Cabasilas, t. 2. | Jacobi Liturgia, t. 2. | |
| Chrysostomi Liturgia, t. 2. | Leontius Byzantinus, t. 1. | |
| Germanus, t. 2. | Marci Liturgia, t. 2. | |
| Gregentius, t. 1. | Moschus, t. 2. | |
| Harmenopulus, t. 1. | Palladii Hist. Lausiæ., t. 2.] | |
| 99 BIBLIOTHECA Juris Canonici. Vid. infr. <i>Justellus</i> , No. 431. | | |
| 100 BIBLIOTHECÆ Patrum Auctaria Novum et Novissimum. Vid. infr. <i>Combesius</i> , No. 188. | | |
| 101 BIEL, Gabriel. Expositio Canonis Missæ. (Lugdun. 1543.) 1480
<i>semel.</i> | | |
| 102 BILLIUS, Jacobus. Scholia in Opera Gregorii Nazianzeni, q. v. infr. No. 346. <i>semel.</i> | | |
| 103 BINGHAM, Joseph, M.A. The Author of this work. 1715 | | |
| 1. The French Church's Apology for the Church of England. London, 1706. 8vo. (In the tenth volume of this new edition of Bingham's Whole Works.) <i>subinde.</i> | | |
| 2. A Scholastical History of the Practice of the Church, in reference to the Administration of Baptism by Laymen, &c. Lond. 1712. 8vo. The Second Part, Lond. 1714. 8vo. (In the ninth volume of this new edition of Bingham's Whole Works.) <i>subinde.</i> | | |
| 104 BINIUS, [<i>Bini</i> ,] Severinus. Concilia Generalia, &c. cum Notis, 1606 &c. ⁱ Colon. 1618. 4to. (Lutet. Paris. 1636. 4to.) <i>bis.</i> | | |
| 105 BLASTARIUS, s. Blastares, Matthæus. Syntagma Canonum, Gr. 1330 et Lat., ap. <i>Beveregium</i> , in Pandectis. (ap. <i>Suicerum</i> , in Thesauro Ecclesiastico, t. 2. p. 72. Amstel. 1682.) <i>semel vel bis.</i> | | |
| 106 BLONDELLUS ^k , [<i>Blondel</i> ,] David. Apologia pro Sententia Hieronymi de Episcopis et Presbyteris, &c. (Amstel. 1646. 4to.) Amstel. iterum, 1647. <i>sæpe.</i> | | 1619 |
| 107 BOCHART, Samuel, Minister of Caen. 1630 | | |
| 1. Hierozoicon, sive Historia Animalium Sanctæ Scripturæ. (Lond. 1663. 2 vol. fol.) <i>semel.</i> | | |
| 2. Geographia Sacra. Paris. 1651. fol. (Lugdun. Batav. 1707. fol.) <i>semel.</i> | | |

Another Supplement to De la Bigne also came out at Paris in 1639, in two volumes, folio. It must be observed, that the *Auctarium Duceanum* contains some works which are omitted in the larger *Bibliothecæ* which followed, such as *Palladii Historia Lausiaca*, and the *Liturgies of St. James, St. Basil, and St. Chrysostome.*

ⁱ Bini was Professor of Divinity at Cologne, where he died in 1641. The first edition of his Collection of Councils was published at Cologne in 1606,

4 vols. 4to.; the second at the same place in 1618, 9 vols. 4to.; and the third at Paris in 1636, 10 vols. 4to. Archbp. Usher calls him *Contaminator Conciliorum*, for he has taken so many liberties, and made so many alterations upon his own responsibility, that his editions are of no real value.

^k Born at Chalons in 1591. Published his first treatise in defence of Protestantism in 1619. Appointed an honorary Professor by the Synod of Charenton in 1645. Died in 1655.

- 108 BOEMER, Justus Henning. Jus Parochiale. Halæ Magdeburgicæ, 1721. 4to. (Ibid. 1730. 4to.¹) *semel*.
- 109 BOLLANDUS, Johannes. Acta Sanctorum. Antwerp. 1668. 1640 [Acta Sanctorum, quotquot toto Orbe coluntur vel a Catholicis Scriptoribus celebrantur, &c. Antwerp. 1643—1845. 55 tom. fol.]
Vide Acta Sanctorum Maii. (ap. *Papebrochium*^m, Venet. 1738—39. infr. No. 581.) *subinde*.
- 110 BONA, Johannes, Ecclesiæ Romanæ Cardinalis. 1651
1. De Rebus Liturgicis, &c. Colon. 1674. 8vo. † Paris. 1672. 4to. Inter Opera Omnia. Antwerp. 1677. 4to. (Venet. 1764. fol.ⁿ) *sæpissime*.
2. De Divina Psalmodia. Paris. 1663. 4to. (Inter Opera ut supr. Venet. 1764. Tractat. 7. pp. 347, seqq.) † Int. Oper. Antwerp. 1723. *subinde*.
- 111 [BORROMÆUS, Carolus, Cardinalis. Acta Ecclesiæ Mediolanensis, a Carolo Cardinali, S. Praxedis Archiepiscopo, condita: Frederici Cardinalis Borromæi jussu. (Mediolan. 1599. fol.) *semel*.]
- 112 BREREWOOD, Edward. Professor of Astronomy in Gresham College. 1596
1. Patriarchal Government of the Ancient Church. London, 1687. 8vo. (The fifth tract of Certain Brief Treatises, &c.; wherein the Primitive Institution of Episcopacy is maintained, &c. Oxford, 1641. 4to.) N.B. Exstat Latine cum Usserii Opusculis duobus, &c. Bremæ, 1701. 12mo. *subinde*.
2. Enquiries touching the Diversity of Languages, &c. Lond. 1635. 4to. (London, 1674. 8vo.) *subinde*.
3. De Ponderibus et Pretiis Nummorum^o: ap. Walton. Prolegomena ad Biblia Polyglotta. Vid. infr. *Walton*, No. 816. *semel*.
- 113 [BREVIARIUM Fidei adversus Arianos. Apud Opera Sirmondi, t. I. sive apud Opuscula, t. I. Vid. infr. *Sirmondus*, No. 708. *bis*.]
- 114 BREVIARIUM Romanum. Paris. 1509. 8vo. † Colon. 1628. 8vo. (Colon. Agripp. 1664. 4to.) *subinde*.
- 115 BRISSONIUS^p, Barnabas. 1550

¹ Forming the sixth volume of Boehmer's whole works, of which the *Jus Ecclesiasticum Protestantium, &c.* Halæ, 1720—36, occupies the first five.

^m See also Surius, No. 739, following.

ⁿ There is a handsome and fuller edition of the Cardinal's *Rerum Liturgicarum Libri* by Sala, in four volumes, folio. Turin, 1747. But it was not suitable for the purposes of verifying, being 25 years later than my Ancestor's

time, and therefore it has not been used.

^o This Work as well as the Enquiries, &c. were first published by Robert Brerewood of Chester, the Author's nephew, in 1614. The full title of the former, thus: *De Ponderibus et Pretiis Veterum Nummorum, eorumque cum Recentioribus Collatione*. It was reprinted among the *Critici Sacri*. Ed. Amstel. 1698. t. 5. p. 149.

^p President of the Parliament of

1. De Formulis et Solemnibus Verbis Populi Romani. Paris. 1658. 4to. (Francöfurt. 1592. 4to.) *ter*.
2. Commentarius in L. Dominico de Spectaculis in Codice Theodosiano. Paris. 1606. 4to. ?
3. De Ritu Nuptiarum. Paris. 1606. 4to. ?
- 116 [BROCKMAND, Caspar Erasmus. Systema Universæ Theologiæ. 1625 (Hafn. 1633. 2 vol. 4to.) *semel*.]
- 117 BUCHERIUS, Ægidius. De Doctrina Temporum, Commentarius in Victorii Canonem Paschalem. (Antwerp. 1634^q. fol.) *ter*.
- 118 BUCKERIDGE, John, [al. Johannes Roffensis,] D.D. Bishop of Rochester^r. De Potestate Papæ in Rebus Temporalibus. 1611 (Lond. 1614. 4to.) *subinde*.
- 119 BULL, George, D.D. Bishop of St. David's. 1705
 1. Defensio Fidei Nicænæ ex Scriptis, quæ exstant, Catholicorum Doctorum, qui intra tria prima Ecclesiæ Christianæ Sæcula floruerunt, in qua obiter quoque Constantino-politana Confessio de Spiritu Sancto Antiquiorum Testimoniis astruitur. Oxon. 1685. 4to. (ap. Opera Omnia cum Annotationibus Johannis Ernesti Grabi. Lond. 1703. fol.^s) *subinde*.
 2. Judicium Ecclesiæ Catholicæ trium primorum Sæculorum de Necessitate credendi, quod D. N. Jesus Christus sit Verus Deus, assertum contra s. Episcopium. (ap. Opera, ut supr.) *bis terve*.
- 120 BURCHARDUS, Wormatiensis. Decretorum Libri Viginti, &c. 996 (Colon. 1548. fol.) *bis terve*.
- 121 BURCHARDUS, [al. Brocardus,] Bonaventura. Descriptio Terræ Sanctæ. (Colon. 1624. 8vo.) ?
- 122 BURNET^t, Gilbert, D.D. Bishop of Sarum, or Salisbury. 1689
 1. The History of the Reformation of the Church of England, &c. London, 1681. 2 vols. fol. (London, 1715. 3 vols. fol.) *bis*.
 2. A Discourse of the Pastoral Care, &c. 4to. London, 1713. 8vo. (Lond. 1692. 8vo.) *bis*.

Paris, and Ambassador to England in the time of Henry III. of France. He was hung at Paris in 1591, by the Leaguers, for being favourably disposed to the King of Navarre, Henry IV. of France.

^q This is the date of the original edition as given by Cave, Hist. Liter. Basil. 1741. t. i. p. 445., but the copy I examined at the Bodleian is dated 1633.

^r Translated to Ely in 1626. Died in 1631.

^s This Treatise is also to be found in its original Latin at the end of the fourth volume of the Benedictine Edi-

tion of Origen's Works. Paris, 1759. pp. 339, seqq. Also in the fifth volume of Burton's Edition of Bull's Works, and the other Treatise in the sixth. Oxford University Press, 1827. 7 vols. 8vo.

^t Born at Edinburgh, 1643. Educated at Aberdeen. Studied Hebrew in Holland, 1663. Professor of Divinity at Glasgow, 1669. Attended Lord Russell at his execution, and afterwards deprived of his preferments. Returned from the Continent with the Prince of Orange in 1688. Consecrated to Salisbury the next year, and died in 1714 or 15.

3. A Vindication of the Ordinations of the Church of England: in which it is demonstrated that all the Essentials of Ordination, according to the practice of the Primitive and Greek Churches, are still retained in our Church. (Lond. 1677. 8vo.) *subinde*.
4. Some Letters containing an Account of what seemed most remarkable in travelling through Switzerland, Italy, and some parts of Germany, &c. in the years 1685 and 1686, &c. (S. L. 1708. 8vo.) † Rotterdam, 1686. 8vo. *subinde*.
5. The Life of Bishop Bedell, [and Letters which have passed between Spain and England in Matters of Religion, concerning the General Motives to Roman Obedience, between Mr. James Waddesworth, a late Pensioner of the Holy Inquisition in Seville, and W. Bedell.] (Lond. 1685. 8vo.) *semel vel bis*.
- 123 BUXTORFIUS, Johannes [Senior]. Synagoga Judaica: de Judæorum Fide, Ritibus, Cæremoniis, tam Publicis et Sacris, quam Privatis, &c. Hanov. 1622. 8vo. (Basil. 1661. 8vo.) *bis*.
- 124 BYZANTINÆ Historiæ Scriptores^u. Paris. 1648. 17 tom. fol. (al. Corpus Byzantinæ Historiæ. Venet. 1729. 20 tom. fol. x) *sæpius*.

C.

- 125 CABASILAS, Nicolaus. Expositio Liturgiæ. (ap. t. 2. Biblioth. Patr. Gr. Lat. sive Auctar. Ducæan. Paris. 1624. fol.) *semel*. 1350
- 126 CABASSUTIUS, [Cabassut,] Johannes. Notitia Ecclesiastica Conciliorum et Canonum, &c. Lugdun. 1670. 8vo. (Lugdun. 1685. fol.) Venet. 1703. 8vo. *semel vel bis*. 1645
- 127 CÆSAR, Julius. De Bello Gallico. (Lond. typis Jacob. Tonson, 1720. 8vo.) *semel*.
- 128 CÆSARIUS, Arelatensis. 500
 1. Homiliæ, ap. t. 2. Biblioth. Patr. Paris. 1654. ap. t. 8. Biblioth. Max. Lugdun. 1677. (Item, ap. *Gallandium*, t. 11.) Hom. 6. De Pascha. *semel*.

^u 'The Historians of the Eastern Empire from the foundation of Constantinople, A.D. 330, until the taking of that city by the Turks, 1453. They contain a prodigious collection of curious facts and innumerable illustrations of manners and usages, with much valuable information respecting the commerce and statistics of the middle ages. They were originally published at various dates during the seventeenth century in large folio volumes, beautifully printed. The Venice Edition of 1729-33 is a reprint of the greater part of them in folios of a more commodious form. An Edition in 8vo. was

commenced at Rome in 1828, and is still in course of publication, of which some fifty volumes have been issued. An Article on these Historians will be found in the *Edinburgh Review*, 50. 85.' See *Darling's Cyclopædia Bibliographica*; London, 1854.

^x Used for verifying citations from *Codinus*, *Gretser in Codinum*, No. 183, *Goar's Notitiæ Ecclesiæ*, No. 336, *Chronicon Alexandrinum, sive Paschale*, No. 165, *Cinnamus cum Notis Du Fresne*, No. 170, *Cedrenus*, No. 156, and some others, as noted afterwards under their respective numbers.

- Hom. 8. In verba, Cujus opus manserit, &c. *semel.*
 Hom. 35. De Sermonibus Otiosis. *semel.*
 Hom. 34. De Genibus Flectendis. *bis.*
2. De non recedendo ab Ecclesia. (ap. Mabillon. de Liturgia Gallicana, l. 1. c. 4. n. 4.) Vid. infr. No. 485. *semel.*
3. Vita Cæsarii: (ap. Surium, Aug. 27. t. 4.) Vid. infr. No. 739. Item, ap. Mabillon. de Cursu Gallicano. Vide etiam Vit. Cæsar: per Cyprianum Gallum, sive Tolonensem, Lugdun. 1613. 4to. *bis.*
- 129 [CÆSARIUS, Nazianzenus. Dialogi. (ap. t. 5. Biblioth. Patr. 362 Max. Lugdun. 1677.)] *semel.*
- 130 CAJETANUS, [Cajetan^y,] Thomas, Cardinalis. 1517
 1. Commentarius in Libros Historicos Veteris Testamenti, &c. (Lugdun. 1639. fol.) *semel.*
 2. In Thomæ Aquinatis Summulam. (Lugdun. 1588. fol.)
- 131 [CAIUS, Romanus, Presbyter; adversus Proclum patronum 210 sectæ Cataphrygarum: (ap. Eusebium, Hist. Eccles. l. 2. c. 25.) *semel.*]
- 132 CALVINUS, [Calvin^z,] Johannes. Opera. (Amstel. 1667. 9 tom. 1536 fol.) Genevæ, 1595. 15 tom. fol.
 1. Institutiones Christianæ Religionis. (ap. Oper. t. 9.) Ed. Genev. t. 12. *semel.*
 2. Epistola de quibusdam Ecclesiæ Ritibus. (ap. Oper. t. 9.) Ed. Genev. t. 14. *semel.*
- 133 CALVINUS, [Kahl^a,] Johannes. Lexicon Juridicum. (Genev. 1598 1665. fol.) *ter.*
- 134 CAMDEN, William, Esq. Clarencieux King-of-Arms. Britannia: 1597 sive, Florentissimorum Rgnorum Angliæ, Scotiæ, Hiberniæ, &c., Chorographica Descriptio, &c. (Lond. 1607. fol.) *semel.*
- 135 CANISIUS, Petrus. Catechismus: [al. Opus Catechisticum, 1555 sive Summa Doctrinæ Christianæ, Divinæ Scripturæ Testimoniis solidisque SS. Patrum Sententiis, ut nunquam antea, sedulo illustrata, &c. (Colon. 1606. fol.) *semel.*
- 136 [CANISIUS, Henricus^b. Lectiones Antiquæ, &c. Ingolstad. 1590

^y So called, because born at *Caieta*, in the kingdom of Naples, in 1469. He was made Archbishop of Palermo in 1517, and Cardinal soon afterwards by Pope Leo X. Died in 1534.

^z Born at Noyon, in Picardy, 1509. Died 1564. Minister at Geneva and Professor of Divinity in 1536. The best edition of his Latin works is that of Amsterdam, 1671, in 9 vols. fol.

^a He was a professor of Civil Law at Heidelberg, of whose work, first published in 1600, in 4to., and often reprinted with improvements in 1730, 34, 59, Brunet thus speaks: *Utile et estimé. Il comprend toutes les parties*

de la jurisprudence dont il donne des définitions très claires et très exactes. See the Bibliographie Universelle.

^b Professor of Canon Law at Ingolstadt. His book comprises several pieces of great importance to the history of the middle ages. He died in 1610, before the printing of his work was quite completed, as James Basnage de Beauval informs us, who himself reproduced it before his death in 1710, in seven parts, usually met with in four volumes, under the title of *Thesaurus Monumentorum Ecclesiasticorum et Historicorum, &c. Antwerp. 1725.* Ed. Sec.

- 1601, seqq. 6 tom. fol. (Al. Thesaurus Monumentorum Ecclesiasticorum et Historicorum, sive Lectiones Antiquæ, ad Sæculorum Ordinem digestæ, &c. . . . Notas in singulos Auctores adjecit Jacobus Basnage, &c. Antwerp. 1725. 4 tom. fol. in 5.) *semel vel bis.*]
- 137 CANONES Apostolici, ap. Bevereg. Pandect. et in Tomis Conciliorum. (ap. t. I. *Cotelerii*. Antwerp. 1698.) Item ap. t. I. Conciliorum, ex Edit. Labb. et Cossart. Lutet. Paris. 1671. Canones 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 20, 21, 23, 24, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 39, 40, 41, 42, 43, 45, 47, 48, 49, 50, 51, 52, 53, 58, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 80, 83, 85, 86, 87^c. *passim.*
- 138 CANTOR, Petrus. [*Pierre Le Chantre*^d.] 1310
 1. De Verbo Mirifico: (ap. *Menardum* in Sacramentario Gregorii Magni. Vid. infr. No. 515. *semel.*
 2. Verbum Abbreviatum: (ap. *Bonam*, *Rer. Liturg.* l. i. c. 15. n. 6.) Vid. supr. No. 110. *ter.*
- 139 CANUS, Melchior, [*Cano, Bishop of the Canaries.*] Loci Theologici et De Sacramentis. Colon. 1685. 8vo. (Opera, clare divisa, &c., a P. Hyacintho Serry, Doct. Sorbon. Editio novissima, &c. Bassani, 1776. 4to.) *subinde.* 1552
- 140 CAPELLUS, s. Cappellus, Ludovicus. Commentarii et Notæ in Novum Testamentum, &c. Amstel. 1657. fol. (Amstel. 1689. fol.) Item una cum Myrothecio Evangelico Cameronis: q. v. inter *Criticis Sacros*, Ed. Amstel. 1698, seqq. Vid. infr. No. 213. *semel in textu.*
- 141 [CAPITOLINUS, Julius. Vita Antonini Philosophi: (int. Augustæ Historiæ Scriptores. Lugdun. Batav. 1668. 8vo.) *bis, terve.*]
- 142 CARANZA, [sive Carranza,] Bartholomæus, Archiepiscopus Tolletanus. Summa Conciliorum dudum collecta: Additionibus Fr. Sylvii quondam illustrata, &c. (Lovan. 1681. 4to.) Paris. 1624. 8vo. *semel vel bis.* 1557
- 143 CARLETON^e, George, D. D. Bishop of Chichester. Tithes examined and proved to belong to the Clergy by a Divine Right. (Lond. 1606, 4to.) *subinde.* 1619
- 144 CAROLUS Magnus, [*Charlemagne.*] Capitularia. Ap. Lindinbrogium in Codice Legum Antiquarum Burgundionum, Alamannorum, &c. (Francofurt. 1613. fol.) q. v. Item ap. *Ansegisum Abbatem*, Paris. 1640. 8vo. Vid. supr. No. 39. (Capitu-

^c These are the numbers given by the Author according to older editions: they often differ both in Cotelerius and in Labbe and Cossart, where they are variously numbered, as noted in the places where they are respectively cited.

^d See Du Pin's *Bibliothèque*, cent. 13, (Paris. 1701. 8vo. v. 10. p. 202.)

according to whom he flourished at Paris in the thirteenth century. *Bona*, as cited by the Author, (*Antiquit.* b. 15. ch. 4. s. 5. v. 5. pp. 363-365. n. 61.) places his era in 1200.

^e One of the divines sent to the Synod of Dordt in 1618, when Bishop of Llandaff.

- laria Regum Francorum, ex Edit. Steph. Baluzii. Paris. 1677. 2 tom. fol.^f) *subinde*.
- 145 CASAUBON, Isaac. 1600
1. De Rebus Sacris et Ecclesiasticis Exercitationes Sexdecim ad Cardinal. Baronii Prolegomena in Annales et Primam eorum Partem, &c. Genev. 1654. 4to. London, 1614.^g 4to. (Francofurt. 1615. 4to.) *sæpe*.
 2. Notæ ad Augustæ Historiæ Scriptores. Paris. 1620. fol. (Lugdun. Batav. 1661. 8vo.) *bis terve*.
 3. Notæ in Strabonis Geographiam. Paris. 1620. (Amstel. 2 tom. fol.) *semel*.
- 146 CASSANDER^h, Georgius. Opera, quæ reperiri potuerant, omnia. (Paris. 1616. fol.) 1550
1. Liturgica. De Ritu et Ordine Dominicæ Cœnæ Celebrandæ, quam Celebrationem Græci *Liturgiam*, Latini *Missam* appellarunt. *semel*.
 2. De Articulis Religionis inter Catholicos et Protestantes controversis Consultatio. Seorsim, cum Grotii Annotationibus. Helmstad. ? 1642. 8vo. *subinde*.
 3. De Sacra Communione Christiani Populi in utraque Panis et Vini Specie Consultatio. Seorsim, Helmstad. 1642. 4to. *bis*.
- 147 CASSIANUS, Sanctus Johannes. Opera Omnia. Basil. 1575. fol. 424
Item cum Commentario ab eo ipso Scripto. Duaci, 1616. 2 vol. 8vo. Item Atrebatii, [*Arras*,] 1628. Item Francofurt. s. Lips. 1722. fol. (Item, Opera Omnia cum Commentariis D. A. Gazæiⁱ, Ordinis S. Benedicti; ab eodem denuo recognita, &c. Lips. 1733. fol.)
1. De Institutis Renuntiantium, sive Cœnobiorum, Libri Duodecim. *sæpissime*.
 2. Collationes Patrum Viginti Quatuor. *sæpissime*.
 3. De Christi Incarnatione Libri Septem. *semel vel bis*.
- 148 CASSIUS, Dio, s. Dion. Historia Romana, Gr. et Lat. Francofurt. 1592. 8vo. (Hanoviæ, 1606. fol.) *bis terve*. 228
- 149 CASSIODORUS, Marcus [Magnus] Aurelius, Senator. 514
1. Historia Tripartita ex Socrate, Sozomeno, et Theodoro. Francofurt. 1588. fol. Item, Basil. 1523. fol. (ap. Opera Omnia, &c., opera et studio J. Garetii, Ordinis S. Benedicti, e Congregat. S. Mauri. Venet. 1729. 2 tom. fol.) *subinde*.

^f See before, n. z, on *Ansegisus*, No. 39.

^g The year in which he died. After the murder of Henry IV. of France he came into England, and was made a Prebendary of Westminster and of Canterbury by James I. He was one of those learned men who wished to have

formed a union between Roman Catholic and Protestant Churches,—an impossibility.

^h Born at Bruges 1515. Died 1855.

ⁱ The edition of Gazæus is not complete, having in some instances been subjected to castration in obedience to the Index Purgatorius. See my re-

2. [Chronicon, &c. (Inter Historiæ Romanæ Scriptores. Francofurt. 1588. *Grisehov.*] *semel.*
3. Commentarius in Psalmos. Paris. 1519. [In Ps. 44. et in Cantica.] (ap. Operum-ut supra, t. 2.) *bis.*
4. Variarum Epistolarum Libri Duodecim. Lugdun. 1595. 8vo. Item ap. t. 11. Lugdun. 1677. fol. (ap. Operum, ut supra, t. 1.) *ter.*
- 150 CASTRO, Alphonso à, sive de. Adversus Omnes Hæreses Libri 1540? Quatuordecim. Lugdun. 1546. 8vo. (Venetiis, 1546, ad Signum Spei. 8vo.) *semel.*
- 151 [CATALOGUS Romanorum Pontificum. (Ciaconii Vitæ Pontificum Romanorum et Cardinalium, &c. Romæ, 1677. 4 tom. fol.) *semel.*
- 152 CATENA Græcorum Patrum in Beatum Job. (Lond. 1637. fol.) 510
Vid. infr. *Julianus*, No. 425. *bis terve.*
- 153 [CATENA in Sanctum Johannem a Barthol. Corderio Antwerpiano, &c. (Antwerp. 1630. fol.) Vid. etiam infr. *Severus*, No. 693. ED. *semel.*] 513
- 154 CAVE, William, D. D. Canon of Windsor. 1685
1. Scriptorum Ecclesiasticorum Historia Literaria, a Christo nato usque ad Sæculum Quatuordecimum, &c. (Lond. 1688 et 1698. 2 vol. fol.) *Auctior et melior*: Accedunt Scriptores Gentiles, Christianæ Religionis Oppugnatores, Conciliorum Notitia, Appendices ad Annum usque 1517, &c. Editio novissima, ab Autore ipso ante Obitum recognita et auctior facta. Basil. 1741-45^k. 2 tom. fol. *sæpius.*
 2. Primitive Christianity, or the Religion of the Primitive Christians in the First Ages of the Gospel. In Three Parts. London, 1676. 8vo. Also 1682. 8vo. (Oxford, 1840. 8vo.) *sæpe.*
 3. The Lives of the Fathers, [which is the Third Part of the above.] (Oxford, 1840. 8vo.) *subinde.*
 4. A Dissertation concerning the Government of the Ancient Church by Bishops, Metropolitans, and Patriarchs. Lond. 1683. 8vo. (At the end of the Oxford Edition of the Primitive Christianity, as above, 1840.) *semel vel bis.*

marks on the absence from this edition of the 11th and 12th chapters of the first book, *De Institutis*, &c., Antiquities, b. 7. ch. 3. s. 6. v. 3. p. 360. n. 37. The Basle edition of 1575, fol., is entire. The Douay, in 2 vols. 8vo., I have not seen.

^k This edition, of which I have made use for the purposes of the present Index, is the reprint of the Editio Optima of Cave, viz. Oxon. 1740-45. 2 tom. fol., which was carefully superintended by

Dr. Waterland, and containing the Fourteenth Century by Henry Wharton, and the Fifteenth by Robert Geary. It was needful to verify my Ancestor's citations generally from his own copy of 1688 and 1698: but occasionally I have referred to the Basle edition, and sometimes to that of Oxford; and, wherever I have done so, the edition is expressly mentioned by its place and date.

- 155 CAWDREY, Zachariah. Rector of Barthomley, Chester. A Dis- 1670
course of Patronage; being a Modest Enquiry into the Ori-
ginal of it, and a further prosecution of the History of it; with
a True Account of the Original of Vicarges. Also some Ex-
pedients whereby the Just Rights of Patrons are secured, and
the People's Liberty of Election indulged. (Lond. 1675. 4to.)
semel.
- 156 CEDRENUS, Georgius. Annales Græco-Latini cum Notis Xy- 1057
landri. Basil. 1566. fol. (ap. tom. 8 et 9. Byzantinæ Historiæ
Scriptorum. Venet. 1729. fol.) *subinde.*
- 157 CELERINUS, Papa. Epistola ad Cyprianum. Vid. infr. *Cypri-* 250
anus, No. 217.
- 158 [CELESTINUS¹, Papa. Epistolæ Decretales, ap. Justelli Biblioth. 423
Jur. Canonic. Vid. No. 431. Item in tomis Conciliorum. (ap.
Labb. et Cossart. Concil. t. 2.) subinde.]
- 159 CELLOTIUS, Ludovicus, Jesuita. Notæ in Capitula Gualteri
Aurelianensis. (ap. p. 649. t. 8. Concil. juxt. Ed. Labb. et Cos-
sart.) Vid. infr. No. 441. *semel vel bis.*
- 160 CENTURIÆ Magdeburgenses^m. (Basil. 1624. 3 vol. fol.) *bis terve.*
- 161 CHAMIERⁿ, Daniel. Panstratiæ Catholicæ, sive Controversiarum 1612
de Religione adversus Pontificios Corpus. Genev. 1626. 4 tom.
fol.
1. De Canone, &c. (ap. t. 1.) *semel.*
2. De Jejunis. (ap. t. 3.) *semel.*
3. De Eucharistia. (ap. t. 4. De Sacramentis.) *sæpe.*
- 162 CHARISIUS, Grammaticus. In corpore Auctorum Linguae
Latinæ. (Genev. 1622. 4to.)
- 163 CHEMNITIUS^o, [*Chemnitz,*] Martinus, D.D. Examen Concilii 1552
Tridentini. (Genev. 1614. fol.) *semel.*
- 164 [CHRISTOPHORSON, John. His Latin Version of the Eccle-
siastical History of Theodoret^p. (Colon. Agripp. 1570. fol.)
See Antiquities, b. 9. ch. 3. s. 1. v. 3. p. 302. n. 43.]

¹ Various written, *Cælestinus*, *Cæ-*
lestinus, and *Celestinus*.

^m Of this book Walch says, (Biblioth.
Patristic. c. 9. s. 91. Jenæ, 1854. p. 530.)
In opere hoc quæ de Patribus, eorum-
que dogmatibus habentur, ea non om-
nia tuto sequi possumus; quum varia
scripta, quæ adulterina sunt, veris et
genuinis monumentis Patrum annume-
rantur.

ⁿ Bayle speaks of him as one of the
brightest ornaments of Protestantism.
According to Varillas he had a great
share in drawing up the Edict of Nantes.
He became Professor of Theology at
Montauban in 1612, where he was
killed by a cannon-ball during the siege
of that town by Louis XIII. in 1621.

^o An eminent Lutheran Divine, and
one of the leading Reformers in Ger-
many. Born at Britzen, 1522. Died,
1586.

^p The first Edition of the Ecclesias-
tical Historians in Latin only, by Ro-
bert Stephanus was published at Basle
in 1539, by Frobenius and Episcopus.
Again in 1549, and repeated in 1558
by Musculus, who himself translated
the other writers, but employed the
version of Camerarius for Theodoret.
Christophorson, following Musculus,
published a new translation of the
whole by his own hand, which has
been often reprinted. The Cologne
Edition of 1581 is very good. See
Walch, ch. 3. s. 34. n. 2. p. 236.

- 165 CHRONICON Alexandrinum, alias Paschale. Gr. et Lat. Monachii, 1615. 4to. Item ap. Byzantinæ Historiæ Scriptores. Paris. 1688. fol. (ap. t. 4. Ed. Venet. 1729. fol.) *subinde*. 630
 Chronicon Antonini Florentini. Vid. supr. *Antoninus*, No. 42.
 ——— Eusebianum. Vid. infr. *Eusebius*, No. 275.
 ——— Gervasii, ap. *Twysden*, int. Historiæ Anglicanæ Scriptores. Vid. infr. No. 777.
 ——— Malalæ. Vid. infr. No. 492.
 ——— Marcellini cum Chronico Eusebiano. Vid. infr. *Eusebius*, No. 275. Item, ap. t. 9. Bibliothecæ Maximæ.
 ——— Martini Poloni. Vid. infr. *Martinus*, No. 505.
 ——— Othonis Frisingensis. Vid. infr. *Otho*, No. 566.
 ——— Prosperi. In Append. ad Chronic. Euseb. q. v. ut supr. Vid. etiam infr. *Prosper*, No. 640.
 ——— Saxonicum. Oxon. 1692. 4to. (Ed. Edm. Gibson, 694
 e Theatro Sheldoniano, Oxon. 1692.) Item, ap. Spelman.
 Concilia Britannica, q. v. infr. No. 725. *semel*.
 ——— Siffredi Presbyteri. Vid. *Siffridus*, No. 699.
 ——— Sigeberti Gemblacensis. Vid. *Sigebertus*, No. 700.
 ——— Victoris Tununensis. In Append. ad Chronic. Eusebian. Vid. infr. *Eusebius*, No. 275. *Victor*, No. 797.
- 166 CHRYSOLOGUS, Sanctus Petrus, Archiepiscopus Ravennatis. 430
 Opera, Lugdun. 1672. fol. Item, Ed. Sebast. Pauli, Venet. 1750. fol. (Sermones: Editio omnium castigatissima et locupletata &c. S. Pauli præfatus est, Notasque adjecit, &c. Augustæ Vindelicorum, 1758. fol.) *sæpius*.
 Sermones 8, 11, 25, 52, 57, 62, 66, 105, 118, 129, 155, 157, 166.
- 167 CHRYSOSTOMUS, Sanctus Johannes, Archiepiscopus Constantinopolitanus. Opera omnia. *passim*. 398
 I. Opera, Gr. et Lat. Paris. 1616. et apud Commelin. 1617. 10 tom. fol. [or, as the Author gives the dates in Antiquities, b. 13. ch. 6. s. 1. (vol. 4. p. 440.) 'the Paris Edition, 1609, and that of Commelin, 1617p.']

P There is no little difficulty in accurately describing the early editions of the Works of Saint Chrysostome, especially with respect to the *Editio Ducæana*, which my Ancestor chiefly consulted, and which he sets down here and refers to in the body of his Book under somewhat different dates.

The first edition of St. Chrysostome's Works was published in Latin only by Aldus at Venice in two tomes, folio, in 1503; and was reprinted at Basle the following year, which Ducæus and Du Pin considered to be the most ancient. (See Walch, Biblioth. Patrist. c. 2. s.

12. Jenæ, 1834. p. 103.) Again, in Latin only, by Frobenius, in five tomes, folio, at Basle, 1530-33: as well as in Latin once more by Fronto Ducæus, Paris, 1613, in six volumes. (See Walch, *ibid.* ss. 13 and 16. pp. 114 and 134.)

But Ducæus also commenced an Edition of the Whole Works in Greek and Latin at Paris in 1609, one of my Ancestor's dates, which edition was brought on to the conclusion of the sixth tome by the end of 1624, inclusive consequently of 1617, which is another of my Ancestor's dates. (See Walch,

II. Opera, Græce tantum. Etonæ, 1613. 8 tom. fol. [Referred to occasionally by the Author, and used accordingly for verifications in some notes and places of this new Edition of the Whole Works.]

III. Opera Omnia, quæ exstant, vel quæ ejus nomine circumferuntur; ad Manuscriptos Codices Gallicanos, Vaticanos, Anglicanos, Germanosque, necnon ad Savilianam et Frontonianam Editiones castigata; innumeris aucta; Nova Interpretatione ubi opus erat, Præfationibus, Monitis, Notis, Variis Lectionibus illustrata; Nova S. Doctoris Vita, Appendicibus, Onomastico, et copiosissimis Indicibus locupletata. Cura et Studio D. Bernardi de Montfaucon. M. B. (Paris. 1718-38. 13 tom. fol.) Item, Venet. 1780. 14 tom. 4to. Item, Paris. 1837. 13 vol. imp. 8vo.

The several Works of St. Chrysostome, as cited, arranged seriatim according to the volumes of the Benedictine Edition, collated with their respective order in the volumes of the Edition of Savil.

TOM. I.

1. Ad Theodorum lapsam. Sav. t. 6. p. 55.
2. Adversus Oppugnatores Vitæ Monasticæ. Ibid. p. 161.
3. Comparatio Regis et Monachi. Sav. t. 7. p. 230.
4. Ad Demetrium de Compunctione Cordis. Sav. t. 6. p. 138.
5. Ad Stagyrum a Dæmone vexatum. Ibid. p. 84.
6. Contra eos, qui Subintroductas habent. Ibid. p. 214.

ibid. p. 134.) But previously four volumes certainly, if not more, had issued *e prælo Commeliniano* between the years 1593 and 1597; and these being put together made up the old sets of ten volumes.

I have myself seen a set so compounded, and I have examined another in the Library of Sion College, the component volumes of which are dated as follows: the first five volumes, Paris, 1621; vol. 6, Paris, 1624, which seems to agree partly with the statement of Walch; the seventh volume, Paris, 1617, which again is one of my Ancestor's dates; while tomes 8, 9, and 10, are dated Paris 1603, probably a reprint *e bibliopolio*, or *e prælo, Commeliniano*. See my remarks, *Antiquities*, b. 13. ch. 6. s. 1. v. 4. p. 440. n. 1. and b. 16. ch. 7. s. 3. v. 6. p. 337. n. 60.

If we pass on to the seventeenth century, we find that in the year 1663, Claude Morell reprinted at Paris the Commelin Edition of the Commentaries on the New Testament in six volumes,

folio, and in 1636, adding seven more, he brought out the entire works of this great Father in thirteen volumes, of which I have also seen a copy, the thirteen being bound in twelve. Morell employed the Greek text of Savil, Eton 1613, and retained the old Latin version of Anianus, which had previously been employed by Duçæus, and by his predecessors. See the second section of the Preface of Montfaucon and the Benedictines to their new edition, Paris, 1718-38.

Grischovius, the translator of my Ancestor's works into Latin, employed the Frankfort reprint of Morell's edition, 1697-8, for the purpose of giving, as he first did, the citations of this Father *in extenso*. I have verified and enlarged and added according to the Benedictine, retaining my Ancestor's references to the volumes and pages of Duçæus, and sometimes to those of Savil, when needful for the sake of perspicuity or corroboration to do so.

7. Quod Regulares Fœminæ Viris cohabitare non debeant.
Ibid. p. 230.
8. Liber de Virginitate, c. 28. Ibid. p. 244.
9. Ad Viduam Juniorem. Ibid. p. 295.
10. De Sacerdotio, Libri Sex. Ibid. pp. 1-55.
11. Cum Presbyter fuit ordinatus Homilia. Ibid. p. 443.
12. Contra Anomœos. Ibid. p. 443.
1. De Incomprehensibili Dei Natura, Homiliæ Quinque.
Ibid. pp. 389, seqq.
 2. De Sancto Philogonio. Sav. t. 5. p. 505.
 3. De Consubstantiali. Sav. t. 6. p. 425.
 4. De Petitione Filiorum Zebedæi. Sav. t. 5. p. 206.
 5. In Quadriduanum Lazarum, &c. Ibid. p. 271.
 6. De Christi Precibus. Sav. t. 6. p. 714.
 7. Contra Anomœos Constantinopoli. Ibid. p. 434.
 8. In Paralyticum. Sav. t. 5. p. 264.
13. Contra Judæos et Gentiles, quod Christus sit Deus. Sav.
t. 6. p. 622.
14. Adversus Judæos, Homiliæ Octo.
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| 1. Ibid. p. 366. | 5. Ibid. p. 320. |
| 2. p. 388. | 6. p. 336. |
| 3. ^a p. 377. | 7. p. 346. |
| 4. p. 312. | 8. ^r p. 354. |
15. De non anathematizandis Vivis et Defunctis. Ibid. p. 439.
16. In Kalendas Homiliæ. Sav. t. 5. p. 355.
17. In Lazarum, Homiliæ Septem.
1. Homm. 1, 2, 3, 4. Ibid. pp. 220, seqq.
 2. De Dormientibus, Hom. 5. Ibid. p. 418.
 3. In Lazarum, Hom. 6. Sav. t. 6. p. 670.
 4. De Lazaro in illud, *Intrate per angustam, &c.* Hom. 7.
Sav. t. 5. p. 175.

INTER SPURIA, TOM. I.

De Fide et Lege Naturæ. Sav. t. 6. p. 837.

TOM. II.

1. Homiliæ Viginti Una ad Populum Antiochenum de Statuis.
Sav. t. 6. pp. 447, seqq.
2. Catechesis ad Illuminandos.

1. ^s Sav. ibid. p. 851.	2. Ibid. p. 604.
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3. Dæmones non gubernare Mundum, et de Diabolo Tentatore,
Homiliæ Tres. Ibid. pp. 680, 690, 644.
4. De Pœnitentia, Homiliæ Nove. Hom. 1. Ibid. p. 763.
Hom. 5. juxt. Sav. Hom. 1. de Jejuniis. Ibid. p. 824.

^q Sive, In eos, qui Pascha jejunt. to the *Editio Duceana*.

^r This is Hom. 5, according to Savil,
and Hom. 6, contra Judæos, according

^s This is Hom. 60, in the *Editio
Duceana*, t. 1. p. 796.

- Hom. 8. juxt. Sav. Hom. 2. de Jejunio. Ibid. p. 830.
 Hom. 9. 5. p. 790.
5. Homiliæ Panegyricæ in Solemnitates.
1. In Diem Natalem Christi. Sav. t. 5. p. 511.
 2. De Baptismo Christi. Ibid. p. 523.
 3. In Proditionem Judæ, Homiliæ Duæ. Ibid. p. 547.
 4. De Cæmeterio et Cruce. Ibid. p. 563.
 5. De Cruce et Latrone, Homiliæ Duæ. Ibid. p. 567.
 6. De Resurrectione. Sav. t. 6. p. 703.
 7. Contra Ebriosos et de Resurrectione. Sav. t. 5. p. 581.
 8. De Ascensione Domini. Ibid. p. 595.
 9. De Pentecoste, Homiliæ Duæ. Ibid. pp. 602, 610.
 10. De Laudibus Pauli Apostoli, Homiliæ Septem. Sav. t. 8. pp. 33, seqq.
 11. In Sanctum Meletium. Sav. t. 5. p. 537.
 12. In Sanctum Lucianum. Ibid. p. 529.
 13. In Sanctum Babylam. Ibid. p. 438.
 14. Liber in S. Babylam et contra Gentes. Ibid. p. 442.
 15. In Sanctos Martyres Juventinum et Maximinum. Ibid. p. 553.
 16. In Sanctam Pelagiam, Homiliæ Duæ. Ibid. p. 482.
 17. In Sanctum Ignatium Martyrem. Ibid. p. 498.
 18. In Sanctum Eustathium, Episcopum Antiochenum. Ibid. p. 628.
 19. In Sanctum Romanum Martyrem, Homiliæ Duæ. Ibid. pp. 488, 842.
 20. In Maccabæos Homiliæ Tres. Ibid. p. 633.
 21. In Sanctas Bernicen et Prosdocen, &c. Ibid. p. 473.
 22. De Sanctis Martyribus. Abest ab Edit. Sav.
 23. Non esse ad gratiam concionandum. Sav. t. 8. p. 93.
 24. In Martyres. Sav. t. 5. p. 618.
 25. In Sanctum Martyrem Julianum. Ibid. p. 621.
 26. Laudatio Sancti Barlaam. Ibid. p. 493.
 27. ——— Sanctæ Drosidis. Ap. Sav. deest.
 28. ——— Martyrum Ægyptiorum. Ibid. p. 519.
 29. In Sanctum Phocam Martyrem. Ibid. p. 826.
 30. In Omnes Martyres totius Orbis. Ibid. p. 614.

INTER DUBIA ET SPURIA, TOM. II.

1. De Fato et Providentia, Hom. 2da e Sex. Sav. t. 6. p. 866.
2. In Occursum Christi. Sav. t. 5. p. 872.

TOM. III.

Homiliæ in quædam loca Novi Testamenti.

1. In Parabolam Debitoris, &c. Sav. t. 5. p. 196.
2. In illud, Pater si possibile est, &c. Ibid. p. 213.
3. In illud, Angusta est porta, &c. Ibid. p. 137.

4. In Paralyticum per tectum demissum, &c. Ap. Sav. deest.
5. In Inscriptionem Altaris et in Principium Actorum, Homiliæ Quatuor :
 1. In Inscript. &c. Sav. t. 6. p. 722.
 2. In Princ. Act. &c. Sav. t. 5. p. 274.
 3. De Utilitate, &c. Sav. t. 8. p. 111.
 4. Cur in Pentecoste Acta legantur. Deest in Sav.
6. De Mutatione Nominum, Homiliæ Quatuor.
 1. Saulus adhuc spirans, &c. Sav. t. 8. p. 60.
 2. De Ferendis Reprehensionibus, &c. Sav. t. 5. p. 282.
7. In illud, Si esurierit, &c. Ibid. p. 304.
8. ——— Salutate Priscillam, &c., Homiliæ Duæ. Hom. 1. Sav. ibid. p. 314. Hom. 2. ibid. p. 321.
9. ——— Propter fornicationes, &c. Ibid. p. 330.
10. ——— Mulier alligata est, &c. Ibid. p. 937.
11. ——— Habentes eundem Spiritum, &c., Homiliæ Tres. Hom. 1. ibid. p. 368. Hom. 2. p. 375. Hom. 3. p. 382.
12. In Heliam et Viduam. Sav. t. 8. p. 26.
13. De non evulgandis Fratrum peccatis. Sav. t. 6. p. 695.
14. Non esse desperandum, &c. Sav. t. 8. p. 75.
15. In Eutropium, Homiliæ Duæ. Hom. 1. Sav. t. 8. p. 67. Hom. 2. Sav. t. 5. p. 100.
16. Opuscula de Motibus Constantinopolitanis, deque iis, quæ ad utrumque ejus exsilium spectant.
 1. Sermo antequam iret in Exsilium. Sav. t. 8. p. 259.
 2. Sermo post Reditum. Ibid. p. 263.
 3. Quod nemo læditur nisi a se ipso. Sav. t. 7. p. 36.
 4. In eos, qui scandalizati, &c. Ibid. p. 1.
17. Ex Epistolis :
 1. Ad Innocentium Papam. Ibid. p. 154.
 2. Ad Olympiadem, &c. Ibid. p. 51.

TOM. IV.

1. In Genesim Homiliæ Sexaginta Septem : Homm. 1, 4, 6, 7, 8, 10, 11, 27, 30, 33, 48, 54, 56. Sav. t. 1. pp. 1, seqq.
2. In Genesim Sermones Octo. Sav. t. 5. pp. 1, seqq. Serm. 1. Serm. 4.
3. De Anna, Sermones Quinque. Ibid. pp. 50, seqq. Serm. 2. Serm. 4.
4. De Davide et Saule, Homiliæ Tres. Hom. 1. Sav. t. 8. p. 10. Hom. 2. Sav. t. 5. p. 83. Hom. 3. ibid.

TOM. V.

1. Expositio in Psalmos. Sav. t. 1. pp. 1, seqq. Ps. 5, 9, 44, 49, 112, 114, 115, 117, 119, 127, 133, 137, 140, 144, 149, 150.

2. *Opuscula dubia et spuria in Psalmos.*

1. In locum Ps. 48. Ne timueris quum dives factus, &c. Sav. t. 5. p. 113.
2. In locum Ps. 145. Lauda, anima mea, Dominum. Ibid. p. 540.

TOM. VI.

1. Interpretatio in Isaiam Prophetam: cc. 1-8. Sav. t. 1. p. 1016.
2. Homiliæ Sex in locum Isaïæ, c. 6. Vidi Dominum sedentem, &c. Sav. t. 5. pp. 127, seqq.
3. De Prophetiarum Obscuritate, Homiliæ Duæ. Sav. t. 6. pp. 649, 658.

INTER SPURIA.

Opus imperfectum in Matthæum. Ap. Sav. deest. Homm. 2, 38, 44, 48.

TOM. VII.

Homiliæ in Matthæum. Sav. t. 2. pp. 1, seqq. Homm. 1, 6, 7, 9, 11, 16, 17, 19, 20, 22, 23, 26, 29, 32, 33, 37, 41, 42, 47, 49, 51, 52, 54, 55, 56, 63, 67, 68, 69, 71, 72, 73, 74, 82, 83.

TOM. VIII.

Homiliæ in S. Johannem Evangelistam Octoginta Octo. Sav. ibid. pp. 555, seqq. Homm. 1, 10, 24, 25, 44, 61, 72, 77.

INTER SPURIA.

1. In illud, Simile est Regnum Cœlorum, &c. Ben. Append. p. 104. Sav. t. 5. p. 708.
2. ——— Attendite ne Eleemosynam vestram, &c. Ben. Append. p. 93. Sav. t. 7. p. 486.

TOM. IX.

1. Homiliæ in Acta Apostolorum Quinquaginta Quinque. Sav. t. 4. Homm. 4, 18, 19, 21, 23, 24, 30, 37.
2. Homiliæ in Epistolam ad Romanos Triginta duæ. Sav. t. 3. pp. 1, seqq. Homm. 7, 14, 16, 24, 29.

TOM. X.

1. Homiliæ in Epist. ad Corinthios Quadraginta Quatuor. Sav. t. 3. pp. 243, seqq. Homm. 2, 3, 14, 15, 24, 26, 27, 28, 30, 35, 36, 38, 40, 41, 44.
2. Homiliæ in 2 Epist. ad Corinthios Triginta. Sav. ibid. pp. 541, seqq. Homm. 2, 3, 5, 14, 15, 18, 20, 26, 29.
3. Commentarius in Epistolam ad Galatas. Sav. ibid. p. 709. In c. 1.

TOM. XI.

1. Homiliæ in Epist. ad Ephesios Viginti Quatuor. Sav. t. 3. pp. 763, seqq. Homm. 1, 3, 4, 5, 11, 13, 14, 23.

2. Homiliæ in Epist. ad Philippenses Quindecim. Sav. t. 4. pp. 1, seqq. Homm. 1, 3, 15.
3. Homiliæ in Epist. ad Colossenses Duodecim. Sav. ibid. pp. 89, seqq.
4. Homiliæ in 1 Epist. ad Thessalonicenses Undecim. Sav. ibid. pp. 161, seqq. Homm. 5, 6, 10, 11.
5. Homiliæ in 2 Epist. ad Thessalonicenses Quinquæ. Sav. ibid. pp. 221, seqq. Hom. 3.
6. Homiliæ in 1 Epist. ad Timotheum Octodecim. Sav. ibid. pp. 249, seqq. Homm. 5, 6, 9, 10, 11, 13, 14, 15.
7. Homiliæ in 2 Epist. ad Timotheum Decem. Sav. ibid. pp. 329, seqq. Homm. 1, 2, 10.
8. Homiliæ in Epist. ad Titum Sex. Sav. ibid. pp. 381, seqq. Homm. 1, 2, 3, 5.

TOM. XII.

1. Homiliæ in Epist. ad Hebræos Triginta Quatuor. Sav. t. 4. pp. 427, seqq. Homm. 4, 13, 14, 15, 17, 22, 31.
2. Liturgia S. Chrysostomi. Sav. t. 6. p. 983. Item ap. t. 2. Biblioth. Patr. Gr. Lat. per Fronton. Ducaëum. Paris. 1624. q. v.

TOM. XIII.†

Palladii Dialogus de Vita Chrysostomi. Ap. Sav. deest.

[The passages, which the Author has in some few instances cited expressly from Sir H. Savil's edition, have been verified also from the Benedictine, and the reference given accordingly.]

- IV. Opera Latine tantum. Paris. 1613.^u 6 tom. fol. (Basil. 1558. 5 tom. fol.) *subinde*.
 1. Hom. 5. de Resurrectione.
 2. Hom. 6. de Pœnitentia.
 3. In illud, Attendite ne Eleemosynam faciatis &c. Apud *Albertinum De Eucharistia*, q. v.
 4. Homilia de Laudibus Evangelii. Apud *Habertum* in *Archieratico*, p. 79. q. v.
 5. Hom. 26. in Matth. (ap. t. 1. Ed. Paris. 1588.)

† This volume also contains a Catalogue of the works in the order according to the edition of Morell, Frankfort, 1697-98. 12 tom. fol., and another seriatim according to that of Sir H. Savil, as above.

^u *Quam editionem nonnulli multum laudant ac prioribus longe præferunt.* Walch. Biblioth. Patrist. c. 2. s. 16. Jenæ, 1834. p. 134. This edition, which my Ancestor sometimes refers to, calling it *the old translation of Anianus*, was brought out by Fronto Ducaëus,

while engaged in publishing six volumes of Chrysostome's Works in Greek and Latin at Paris, between 1609 and 1624. See Walch, *ibid.* The former editions alluded to by Walch, as above, were printed at Basle, 1525, 1530, and 1558, in five tomes, folio. The last date indicates the edition of Frobenius. The next editions were printed at Paris, 1588, and again 1613, as above; and this is the Latin text of Ducaëus's Chrysostome in Greek and Latin.

6. Epistola ad Cæsarium. Apud *Albertinum* ut supr. p. 532. q. v. Item apud *Le Moyne*, *Varia Sacra*.
- 168 CHYTRÆUS^x, David. De Statu Ecclesiarum in Græcia, Asia, 1558 &c. y (Francofurt. 1583. 12mo.) *semel*.
- 169 CICERO, Marcus Tullius. Opera. Genev. 1646. 4to. Lugdun. Batav. 1692. (Ed. Wetsten. Amstel. 1724. 16 vol. 12mo.) *subinde*.
1. Pro Sexto Roscio Amerino.
 2. In Verrem.
 3. In Catilinam.
 4. Quæstiones Tusculanæ.
 5. De Legibus.
 6. De Officiis.
- 170 CINNAMUS, Johannes, cognomine Grammaticus. Historiarum 1160 Libri Sex, Gr. Lat., cum Notis Jacobi Du Fresne. Paris. 1670. fol. (ap. Byzantinæ Historiæ Scriptores. Venet. 1723. tom. 13.^z) *semel*.
- 171 CLAGETT, William, D.D. Preacher to Gray's Inn. Of the Unity 1683 of the Church. (Lond. 1693. 8vo.) *semel*.
- 172 CLEMENS Romanus, Sanctus. (ap. *Cotelerii* Patres Apost. t. 1. 163 Antwerp. 1698.) Item, ap. Gallandium, t. 1. *sæpius*.
1. Epist. 1. ad Corinthios: ss. 17, 21, 40, 42 48, 49.
 2. Recognitiones: l. 2. c. 9. l. 3. cc. 57, 67. l. 4. c. 32. l. 5. c. 16. l. 6. cc. 9, 15. l. 10. c. 71.
 3. Epist. ad Jacobum.
 4. Homilia Nona.
- 173 CLEMENS, Alexandrinus. Opera, Gr. et Lat. Paris. 1641. fol.^a 192 (Recognita et illustrata per Johannem Potter, Episc. Oxon. E^o Theatro Sheldoniano, Oxon. 1715. 2 tom. fol.^b) Item, Venet. 1757. 2 tom. fol. *sæpius*.

^x His family name was *Kochhaffe* or *Rochhaffe*. He was an able Lutheran, and a zealous promoter of the Reformation. Educated between the Universities of Wittemberg, Heidelberg, and Tubingen, and eventually one of the Professors at Rostock. Died in 1600.

^y A very rare book. Consult also Darling's Cyclopædia Bibliographica, Lond. 1854. under *Schützius*.

^z According to the arrangement in Darling's Cyclopædia as above. It is considered the best written of all the Byzantine Histories.

^a This book, by Daniel Heins, is the improved reprint of the edition of Sylburgius at Heidelberg, by Commelin, 1592. fol.

^b 'Tam præstans tamque splendida

est editio hæc,' says Walch, *Biblioth. Patrist.* ch. 2. s. 17. (Jenæ, 1836. p. 153.) 'ut haud quidquam esse videatur, quo ornatus illius augeri possit. Consuluit Potterus diligenter non solum codices Clementis impressos, quotquot reperiri potuerunt, sed etiam manu exaratos; interpretationem Latinam partim ipse composuit, partim emendavit; prætereaque Variorum Notas una cum suis adjecit.'—Dr. Potter, originally a college-pupil of the learned Joseph Bingham, while Fellow of University College, was a very young man, when he brought out this excellent edition of Clement. See the *Life of the Author*, prefixed to the first volume of this edition of his Works.

Citations according to the order of the Editions of 1715 and 1757.

TOM. I.

1. Cohortatio ad Gentes.
2. Pædagogus, Libri tres.
3. Stromata, Libri 1—4.

TOM. II.

1. Stromata, Libri 5—8.
2. Quis Dives salvetur, cum Notis Combefisii. [Exstat etiam apud Combefisii Auctarium Novissimum, Paris. 1672. Item in Eusebii Hist. Eccles. l. 3. c. 23. q. v.]
3. Ex Scripturis Prophetis Eclogæ. [Exstat etiam ap. Combefis. *ibid.*]

SEPARATIM.

Hypotyposeos Liber Quintus; ap. *Moschi Pratum Spirituale*.

————— Liber Sextus; ap. *Eusebii Hist. Eccles. l. 2. c. 1.*

- 174 CLEMENS V.^c Papa. Clementinarum, l. 3. tit. 10. c. 1. (ap. 1305 Corp. Jur. Canon. t. 3. p. 211. juxt. Ed. Lugdun. 1671.) *semel.*
- 175 CLIMACUS^d, Sanctus Johannes. Opera Omnia, Gr. et Lat., Interpretate Matthæo Radero. Soc. Jes. Sacerd. (Paris. 1633. fol.) 564
Item ap. tom. 10. Biblioth. Max. Lugdun. 1677. *subinde.*
- 176 CLUVERIUS, [*Cluvier,*] Philippus. Italia Vetus. Lugdun. Batav. 1609 1622. (Itidem, 1624. 2 tom. fol.)
- 177 CODEx Canonum Ecclesiæ Universæ. Vid. infr. *Justellus*, No. 431.
- 178 ————— Ecclesiæ Africanæ. Vid. ap. *Justellum*, vel ap. *Concilia ex Edit. Labb. et Cossart.*^e t. 2. No. 441.
- 179 ————— Ecclesiæ Græcæ. Vid. infr. *Ehinger*. No. 256.
- 180 ————— Ecclesiæ Romanæ. Vid. infr. *Justellus*, No. 431.
- 181 ————— Theodosianus. Vid. infr. *Theodosius*, No. 756.
- 182 ————— Justinianus. Vid. infr. *Justinianus*, No. 433.
- 183 CODINUS, Georgius, Curopalata^f. 1460
1. De Originibus, [s. Antiquitatibus] Constantinopolitanis.

^c Bertrand de Gouth. He appropriated to his own use, as Pope, the first year's revenue of all the English benefices. Hence the payment of *first-fruits*, eventually forming the fund called *Queen Anne's Bounty*. He also abolished the Order of the Templars.

^d He was a celebrated ascetic; a pupil of St. Gregory Nazianzen. He renounced the world at the age of sixteen, and, retiring to the desert, even-

tually became Abbot of the Monastery of Mount Sinai in the year 600. He died in 605.

^e Which has been used in this edition for the purpose of verifying the citations from that Codex.

^f He held the office of Comptroller of the household at the Court of the last Emperor of Constantinople, and is supposed to have survived the capture of the city by the Turks.

- (ap. tom. 18. Byzantin. Hist. Scriptor. Venet. 1729. fol.)
semel.
2. De Officiis Ecclesiæ Constantinopolitanæ, Gr. et Lat., cum
 Notis Jacobi Gretseri. Paris. 1648. fol. (ap. tom. 20.
 Byzantin. Hist. Scriptor. Venet. 1729. fol.) *bis.*
- 184 COLLATIO inter Catholicos et Donatistas: (ad calcem Optati. 411
 Paris. 1679. fol.) Item inter Concilia in ordine suo. (ap.
 Labb. t. 2.) *sæpe.*
- 185 COLLATIO inter Catholicos et Arianos: (ap. *Mabillonium* De
 Cursu Gallicano.) Vid. infr. No. 485. *semel.*
- 186 COLLECTIO Canonum. Wittebergæ, 1614. 4to. Vid. infr. *Osi-*
ander, No. 563.
- 187 ————— Constitutionum Ecclesiasticarum. Vid. ap. *Justel-*
lum, infr. No. 431.
- 188 COMBESISIUS ϵ , FRANCISCUS. 1650
 I. Græco-Latinæ Patrum Bibliothecæ Novum Auctarium.
 Tomus Duplex, alter Exegeticus, alter Historicus et Dog-
 maticus. (Paris. 1648. fol.) *subinde.*

TOM. I.

1. Asterii Amasæ Episcopi Homiliæ. p. 1.
2. Chrysostomi Hom. in Annuntiationem S. Mariæ. p. 601.
3. Anastasii Sinaitæ Oratio de Sacra Synaxi. p. 849.

TOM. II.

Historia Monothelitarum cum Variis Monumentis Patrum.

II. Bibliothecæ Græcorum Patrum Auctarium Novissimum, in
 quo varia Scriptorum ecclesiasticorum, antiquioris, medii,
 et virgentis ævi Opuscula, Gr. et Lat., cum Notis. (Paris.
 1672. fol.) *subinde.*

1. S. Hyppoliti, episcopi et Martyris, Demonstratio de Christo
 et Antichristo. part. 1. p. 26.
2. Clemens Alexandrinus: Quis Dives salvetur, [s. salutem
 consequi possit]. *ibid.* p. 163.
3. *Idem*: Ex Scripturis Prophetarum electa. *ibid.* p. 197.
4. Severiani, Gabalorum episcopi, de Mundi Creatione Ora-
 tiones Sex. *ibid.* p. 211.
5. Photii, Patriarchæ CP., ad Episcopum Aquileiensem Epi-
 stola. *ibid.* p. 529.

189 COMBER, Thomas, D.D. Dean of Durham in 1691. ^h. 1680

ϵ A Dominican. It is said that in 1655 the French Clergy allowed him a pension in order to enable him to publish his *Bibliotheca Patrum Concionatoria, hoc est, Anni totius Evangelia*, which first came out at Paris in 1662 in eight tomes, folio. The *Auctarium*

had appeared previously: the *Auctarium Novissimum* was of later date. His Latin versions are sometimes obscure.

^h Died eight years afterward in 1699, before he had completed the fifty-fifth year of his age.

1. Of Liturgies, in Two Parts. (Lond. 1690. 8vo) *subinde*.
 2. Companion to the Temple; or, A Help to Devotion in the Use of the Common Prayer, in Two Parts. (Lond. 1679. 8vo.) *semel*.
[The first of these, under the title of *A scholastic History of the primitive and general Use of Liturgies*, is found in the fifth volume of the last edition of Comber's Companion to the Temple, &c. Oxford, 1841. 7 vol. 8vo.]
 3. Roman Forgeries in the Councils during the First Four Centuries, together with an Appendix concerning the Forgeries and Errors in the Annals of Baronius. Lond. 1689. 4to.] *semel*.
- 190 COMMODIANUS [al. Gazæus]. Instructiones adversus Paganos, ad calcem Cypriani ex Edit. Rigaltii, Paris. 1661.—Alias: Instructiones adversus Gentium Deos tempore Constantini compositæ, nunc primum typis mandatæ. Tulli Leuc. 1650. 4to.—Item ap. Biblioth. Max. t. 27. p. 12. (ap. *Gallandium*, t. 3. p. 621.) *semel vel bis*. 326
- 191 [CONCILIA SACROSANCTA. Vid. infr. *Crabbeus*, No. 207, et *Labbeus*, No. 441.] *passim*.
- 192 CONSTANTINUS Magnus. 325
1. Epistolæ Variæ: ap. *Eusebii Hist. Eccles.* q. v. Item, ap. *Socratis Hist. Eccles.* q. v.
 2. Oratio ad Sanctos: ap. *Eusebium* ubi supra, q. v.
- 193 CONSTITUTIONUM Apostolicarum Libri Octo. Apud Cotelerii Patres Apostolicos, t. 1. (Antwerp. 1698. 2 tom. fol.) Item ap. t. 1. Conciliorum, juxt. Ed. Labb. Lutet. Paris. 1671. Item ap. *Gallandium*, t. 3. *passim*.
- 194 CONSTITUTIONES Ecclesiæ Alexandrinæ. Vid. ap. *Beveregium*. (Pandect. t. 2.) Canones Dionysii Alexandrini, p. 1. Petri Alexandrini, p. 8. Responsa Canonica Timothei Alexandrini Episcopi, p. 163. Canones Theophili Alexandrini, p. 170. Epist. Canonic. Cyrilli Alexandrini, p. 175. *sæpius*.
- 195 [CONTIUS. Annotationes in Institutiones Justiniani: ap. Corp. Jur. Civil. Vid. infr. *Justinianus*, No. 433. *semel vel bis*.]
- 196 [CORIOLANUS. Summa Conciliorum Omnium, &c. Antwerp. 1623. fol. Paris. 1645. fol. See *Antiquities*, b. 11. ch. 5. s. 10. v. 4. p. 92. n. 66.]
- 197 CORNELIUS, Episcopus Romanus. 251
1. Aliæ apud *Cyprianum*, q. v. *subinde*.
 2. Aliæ in *Eusebii Hist. Eccles.*, q. v. *subinde*.
- 198 [CORPUS et Syntagma Confessionum Fidei, quæ in diversis regnis et nationibus Ecclesiarum nomine fuerunt authentice editæ. (Genev. 1612. 4to.) Item Aureliæ Allobrogum, 1612. 4to. *semel*.]
- 199 [CORPUS Auctorum Linguæ Latinæ. Genev. 1622. 4to. *semel vel bis*.]

200 [CORPUS Poetarum Latinorum. Lugdun. Batav. 1603. 4to.

(Lond. 1713. 2 tom. fol.) Item Lond. 1848. 8vo. *subinde*.]

201 CORPUS JURIS CIVILIS, &c. Vid. infr. *Justinianus*, No. 433.

202 CORPUS JURIS CANONICI. Romæ, 1582. 4 tom. fol. Item Colon.

1717. 2 tom. 4to. (In tres partes distinctum, Glossis Diversorum illustratum, Gregorii Papæ XIII. jussu editum; complectens Decretum Gratianiⁱ, Decretales^k Gregorii IX., Sextum Decretalium Bonifacii VIII., Clementinas^l, Extravagantes Johannis XXII., Extravagantes communes, &c. Accesserunt Constitutiones novæ summorum Pontificum hactenus desideratæ, quæ Septimi Decretalium loco esse possint; necnon Annotationes Antonii Naldi, &c. Editio novissima^m, cum priscis castigatissimisque Editionibus ad amussim collata et innumeris expurgata mendis, &c. Lugdun. 1671. 3 tom. fol.) *passim*.

1. Decreti Pars Prima: Distinctiones, &c.

2. Secunda: Causæ et Quæstiones, &c.

3. De Pœnitentia: Distinct. 2. c. 2.

4. Decreti Pars Tertia, sive De Consecratione: Distinctiones, &c.

5. Decretales Gregorii IX.: Libri et Tituli, &c.

203 COSIN, John, D. D. Bishop of Durhamⁿ.

1640

1. The History of Popish Transubstantiation; to which is prefixed and opposed the Catholic Doctrine of the Holy Scripture, the Ancient Fathers, and the Reformed Churches, about the Sacred Elements and Presence of Christ in the Blessed Sacrament of the Eucharist. (Lond. 1676. 8vo.) *semel vel bis*.

ⁱ First collected by Ivo Carnotensis, (Bishop of Chartres in France,) about the fourteenth year of Henry I. of England, and afterwards corrected, anno 1150, by Gratian a Benedictine monk, who is said to have spent nearly twenty-four years, while resident at a monastery in Bologna, in the composition of his great work, which forms so principal a part of the Canon Law.

^k Collected from the authoritative Epistles of the Popes by order of Gregory IX., in five books; to which Boniface VIII. added a sixth from similar sources.

^l Which are the Decrees of Pope Clement V. See No. 174, preceding.

^m And perhaps the best of the numerous reprints some with and some without the Glosses. I have much wished to collate the Roman edition of 1582, to which my Ancestor refers,

with that of Lyons, 1671, which I have used for verifying; but I have not been able to meet with a copy of the book under the former date. The Lyons edition is said to have all the Glosses complete*: but I believe that some of them have been omitted, or adapted by apparently slight alterations to the requirements of the *Index Expurgatorius*, or in such a way as to coincide with the dogmas of Rome at the date of the edition, however such changes were at variance with the doctrines or practices of Antiquity. This is not wonderful, considering how many instances we meet with of a similar kind in other works, especially in some which have been re-edited since certain passages in the original editions were found to make against the Papacy and for the points of the Reformation.

ⁿ To which office he was raised from

* See Mr. Darling's Cyclopædia Bibliographica, Lond. 1854. col. 780.

2. A Scholastical History of the Canon of the Holy Scripture, or the Certain and Indubitable Books thereof. (Lond. 1683. 4to.) *subinde*.
- 204 COTELERIUS, [Cotelier,] Johannes Baptista, Societatis Sorbonicæ Theologus. 1660
- I. SS. Patrum, qui Temporibus Apostolicis floruerunt Opera. Recensuit et Notulas aliquot aspersit Johannes Clericus. Adduntur in Appendice Beveregii Codex Canonum Vindicatus, Usserii Dissertationes Ignatianæ, et Pearsonii Vindicæ Epistolarum Ignatii. Antwerp. 1698. 2 tom. fol.) Item Amstelodami, 1724. 2 tom. fol.º *sæpissime*.

TOM. I.

1. Hermes Pastor.
2. Constitutiones Apostolicæ.
3. Canones Apostolici.
4. Epistola Clementis ad Jacobum.

TOM. II.

5. Epistola Ignatii ad Magnesianos.
6. Smyrnenses.
7. Philadelphianos.
8. Epistola Pseudo-Ignatii ad Magnesianos.
9. Ignatii Martyrium.
10. Polycarpi Martyrium.

IN APPEND. TOM. II.

11. Beveregii Codex Canonum Ecclesiæ Universalis Vindicatus.
 12. Usserii Dissertationes de Epistolis SS. Ignatii et Polycarpi.
 13. Pearsonii Vindicæ Epistolarum Ignatii.
- [II. Ecclesiæ Græcæ Monumenta, e MSS. Codicibus, Gr. et Lat., cum Notis, &c. Paris. 1677. 3 tom. 4to. *semel*.]

the Deanery of Peterborough, from which he had been previously ejected during the Commonwealth, soon after the Restoration. He died in 1672.

º This is regarded as the *Editio Optima*, containing as it does, in addition to what the former represents, the following items :

T. Brunonis Judicium de Auctore Canonum et Constitutionum Apostolicarum.

Isaac Vossius et Dav. Blondellus de Ignatio.

H. Burtoni, J. Boisii, et J. Davisii Animadversiones in Epistolas Clementis, aspersis notulis J. Clerici.

J. Clerici Dissertationes Duæ :

1. De Constitutionibus Apostolorum.
2. De Epistolis Ignatianis.

Also the Epistle of Ignatius to the Romans is substituted from the Colbertine MSS., and the Martyrdom of Ignatius according to the Colbertine is added. See Darling's Cyclopædia, &c. But, this edition of Cotelierius not having appeared till the year after my Ancestor's death, I have thought it best to verify references according to the copy with which he was himself so well acquainted. I have used it not only for the Epistles, &c., and for the notes of Cotelierius thereon, but also for the Apostolical Canons and Constitutions.

- 205 COTOVICUS, Johannes. Itinerarium Hierosolymitanum. (Ant- 1600
werp. 1619. 4to.) *subinde.*
- 206 [COVARRUVIAS, Episcopus Segobiensis. Opera omnia. Fran-
cofurt. 1592. 2 tom. fol. (Cum Notis Johannis Uffelii, Ant-
werp. 1638. 2 tom. fol.) *semel.*]
- 207 CRABBEUS, [Crabbe, or more correctly Crabbé,] Petrus. Con- 1550
cilia Generalia et Provincialia^p. (Colon. 1551. 3 tom. fol.) *sæpe.*
- 208 [CRAKANTHORP, Richard, D.D. Chaplain to King Charles I. 1600
Defensio Ecclesiæ Anglicanæ contra Marci Antonii de Domi-
nis [Dominicy], D. Archiepiscopi Spalatensis, injurias. (Lon-
dini, 1625. 4to.) Also in the Library of Anglo-Catholic
Theology, Oxf. 1847. 8vo. *semel.*]
- 209 [CRANTZIUS, Albertus. Metropolis: sive, Historia Saxoniar.
Francofurt. 1590. fol. (Basil. 1568. fol.) Colon. 1574. 8vo.
semel.]
- 210 [CRECCELIUS. Collectanea de Origine et Fundatione Ordinis
Monastici. (Francofurt. 1614. 4to.) *semel.*
- 211 CRESCONIUS Afer. Breviatio Canonum: ap. *Justellum* in Bibli- 590
otheca Juris Canonici. Vid. infr. No. 431. *semel.*
- 212 CRITICAL History of the Creed. [The History of the Apostles'
Creed, with Critical Observations on its Several Articles.
Anonymous^q, Lond. 1702. 8vo.) *bis terve.*
- 213 CRITICI SACRI: s. Annotata Doctissimorum Virorum [S. Mun-
steri et aliorum] in Vet. et Nov. Test., &c. (Amstel. 1698-
1732. 13 tom.^r fol.) *semel.* [Yet in truth it is not this
book which the Author cites, (Antiq. b. 8. ch. 6. s. 16. v. 3.
p. 98. n. 51.) but *Poli Synopsis Criticorum*, t. 5. p. 1895, ac-
cording to the London edition of 1660 in 9 vols. fol. See
afterwards under *Poole.*]
- 214 CRITOPULUS, s. Critopylus, Metrophanes^s. Confessio Fidei 1623
Ecclesiæ Orientalis; Gr. et Lat. (Helmstad. 1661. 4to.) *semel.*

^p The citations of the Councils are frequently made by my Ancestor according to the text of Crabbe, but more generally according to the edition of Labbe and Cossart, which I have almost entirely used, except in special cases, where the difference of the reading materially affects the sense, or clauses are omitted which appear in the older text.

^q Peter King, Recorder of London, and knighted in 1708; Lord Chief Justice of the Court of Common Pleas at the accession of George I.; created a Peer by the title of Lord King, Baron of Ockham, and made Lord Chancellor in 1725. There is another work of his, also published anonymously in 1712,

entitled, 'An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first three hundred years after Christ. Faithfully translated out of extant Writings of those ages. By an impartial hand.' This book is favourable to the Presbyterian polity: it was effectually answered by Dr. William Selater, the third of that name and title, in his *Original Draught of the Primitive Church, &c.* Lond. 1727. 8vo. *third edit.*

^r That is, together with the four parts of the *Thesaurus Theologicus*. See Darling's Cyclopæd. Bibliograph. Lond. 1854.

^s Patriarch of Alexandria in 1623,

- 215 CRUCIUS, s. rectius, Crusius [*Kraus*] Martinus. Turco-Græciæ 1559
 Libri Octo, utraque Lingua editi; quibus Græcorum status
 sub imperio Turcico, in Politia et Ecclesia, Œconomia et
 Scholis, jam inde ab amissa Constantinopoli ad hæc usque
 tempora, luculenter describitur. (Helmstad. 1661. 4to.^t) *semel*.
- 216 CURCELLÆUS, [*Courcelles*^u,] Steph. 1526
 Diatriba de Esu Sanguinis inter Christianos: (inter Opera 1640
 Theologica, Amstel. 1675. fol. p. 943.) *semel vel bis*.
- 217 CYPRIANUS, Cæcilianus. Episcopus Carthaginiensis et Martyr. 250
 Opera Omnia cum Notis Rigaltii: Paris. 1684. x fol. Item,
 Opera Omnia, recognita et illustrata per Johannem Oxoniensem
 Episcopum. Accedunt Annales Cyprianici, &c. Oxon. 1682. v
 fol. (Cum Notis Felli: Amstelodami, 1700. fol.) Item, Opera
 ad MSS. Codices recognita et illustrata studio et labore Steph.
 Baluzii. Absolvit post Baluzium, &c. unus ex Monachis Con-
 greg. S. Mauri, [*Prudent. Maranus*,] Paris. 1726. fol. Item,
 Venet. 1728. fol.

Citations according to the arrangement of Fell's Edition.

I. Tractatus: *sæpissime*.

1. Ad Donatum Liber, De Gratia Dei. ^z
2. De Disciplina et Habitu Virginum.
3. De Lapsis.
4. De Unitate Ecclesiæ Catholicæ: vulgo, De Simplicitate
 Prælatorum.
5. De Oratione Dominica.
6. Ad Demetrianum Liber.
7. De Idolorum Vanitate.

In the time of Archbishop Abbot he resided for a season at Balliol College, Oxford, having been sent into England by Cyril Lucar, Patriarch of Constantinople, for the purpose of being instructed in the doctrine and discipline of our Church. He quitted this country again in 1622. Saxius says he was alive in 1640, but when and where he died is not known. His *Confessio*, &c., as above, which he drew up while in Germany on his way back to the East, inclines very much to Protestant doctrines.

^t The first Ed. Basil. 1584. fol. Kraus was Professor of Moral Philosophy and of Greek at Tübingen in 1559. Died in 1607 at the age of 81.

^u He succeeded to Episcopius in the divinity professorship at Amsterdam. Died in 1658.

^x Prior's edition of Cyprian by Rigaltius, (Paris. 1666. fol.) is sometimes referred to by my Ancestor for a few

Annotations. See afterwards *Prior*, No. 636.

^y This is the original edition of Cyprian by Dr. Fell, to which my Ancestor chiefly refers. Circumstances led me in a very early stage of my editorial labours to verify from the Amsterdam reprint of Fell's text, which is a very good book. (See afterwards under *Fell*.) The Epistles are differently numbered in the *Benedictine*, agreeing with the arrangement neither of Pamelius nor of Fell. My references can of course be found only according to the *Amsterdam*; but, the number of each *Epistle according to Fell* being given in the notes where citations respectively occur, and the *Benedictine numbers* being also noted here, the reader will have little difficulty in verifying for himself, whatever edition he may happen to possess.

^z This is Ep. 2. of Pamelius's edition, and Ep. 1. of the *Benedictine*.

8. De Mortalitate.
 9. De Opere et Eleemosynis.
 10. De Bono Patientiæ.
 11. De Zelo et Livore.
 12. Ad Fortunatum de Exhortatione Martyrii.
 13. Ad Quirinum, Testimonium contra Judæos, Libri Tres.
 14. Concilium Carthaginense de Baptizandis Hæreticis ^a.
 In the Appendix, according to Fell's Edition, among the
Opuscula vulgo adscripta Cæciliano Cypriano.
 15. De Spectaculis : Epistola Ignoti Auctoris.
 16. De Disciplina et Bono Pudicitæ : Epistola Ignoti Auctoris.
 17. De Laude Martyrii : Ad Moysen et Maximum vulgo inscripta oratio.
 18. De Baptismo Hæreticorum : Tractatus Ignoti Auctoris, a Rigaltio, in Notis ad Cyprianum primum editus ; in quo suadetur non debere denuo baptizari, qui semel in Nomine Domini nostri Jesu Christi sint tincti.
At the end of Fell's Edition.
 19. Expositio in Symbolum Apostolorum, Ruffino Torano, Aquileiensis Ecclesiæ Presbytero, Auctore.
 20. De Duplici Martyrio, ad Fortunatum incerto Auctore.
- II. Epistolæ : *passim*.

[The first figure indicates the number of the Epistle according to Pamelius, the second according to Fell, the third means the page of the Benedictine Edition, where also the number again differs.]

Epistolæ in Secessu Cypriani toto biennio conscriptæ.

3. al. 8. Cler. Rom. ad Cler. Carthag. de Secessu Cypriano. 26.
4. al. 9. Cypr. ad Cler. Rom. de Dormitione Episcopi Urbici. 30.
6. al. 14. Ad Clerum suum de Cura Pauperum et Quiete Plebis. 34.
7. al. 13. Ad Rogatianum et cæteros Confessores de Observanda Disciplina. 35.
8. al. 11. Ad Clerum de precando Deo pro Peccatis. 39.
9. al. 10. Ad Martyres et Confessores de Mappalico. 43.

^a In the Amsterdam edition of 1700, the Treatises are somewhat differently arranged. The contents of the Appendix also are not quite the same. It also has Dodwell's *Dissertationes Cyprianicæ* as well as the *Annales Cyprianici*, the former of which does not of course appear in Fell, while both are absent from the Benedictine ; which

places the Epistles first, and has some pieces, such as the *Confessio Cypriani*, in the Appendix, which are not found elsewhere. It rejects also some doubtful things, which are found in the editions of Oxford and Amsterdam, though even they do not wholly agree in contents or arrangement.

10. al. 16. Ad Clerum de Presbyteris, qui temere pacem Lapsis dederant, necdum sedata persecutione et citra conscientiam Episcoporum. 47.
11. al. 15. Ad Martyres et Confessores, qui petierunt pacem Lapsis dari. 51.
12. al. 17. Ad Plebem de Rescripto Martyrum ac iis, qui pacem petebant. 54.
13. al. 18. Ad Clerum de Lapsis Catechumenis, ne vacui communiione exeant. 55.
14. al. 19. Ad eundem de iis, qui ad pacem festinabant. 58.
15. al. 20. Ad Cler. Rom. de præcedentium Epistolarum exemplis e suo secessu Romam missis. 58.
17. al. 23. Confessorum Universorum ad Cyprianum de pace Lapsis data. 63.
20. al. 25. Cypriani ad Caldonium responsum. 70.
21. al. 21. Celerini ad Lucianum de Numeria et Candida. 70.
23. al. 27. Ad Cler. Rom. de sex Epistolis præcedentibus et de Luciani inverecundia. 75.
24. al. 29. Ad Clerum suum de Literis præcedentibus Romanam missis et Saturo Lectore et Optato hypodiacono factis. 79.
26. al. 31. Moysis et Maximi et cæterorum ad Cyprianum rescriptum. 83.
27. al. 33. Ad Lapsos, qui Cypriano de usurpata pace per Paulum martyrem data scripserant. 90.
28. al. 34. Ad Clerum de Gaio Deddensi ac aliis, qui Lapsis communicabant. 91.
30. al. 36. Ad Cyprianum Cleri Romani Responsum. 94.
31. al. 30. Cleri Romani aliud eadem de re Rescriptum. 98.
33. al. 38. Ad Clerum et Plebem de Aurelio doctore ordinato. 106.
34. al. 39. Ad eosdem de Celerino lectore ordinato. 107.
35. al. 40. Ad eosdem de Numidico presbytero. 111.
36. al. 7. Ad Clerum de cura Pauperum et Peregrinorum. 114.
37. al. 12. Ad eundem ut Confessoribus in carcere constitutis omnis humanitas præbeat. 114.
38. al. 41. Ad Caldonium et cæteros de abstento Felicissimo. 115.
39. al. 42. Caldonii et cæterorum ad Cler. Carthag. de abstento Felicissimo cum suis. 118.
40. al. 43. Ad Plebem de Quinque Presbyteris de factionis Felicissimi. 119.
- Epistolæ scriptæ sub Pontificatu Cornelii et Luciani.*
42. al. 45. Ad Cornelium de Ordinatione ejus a se non comprobata et de Felicissimo. 127.

44. al. 46. Ad Confess. Roman. ut ad unitatem redeant. 131.
 45. al. 48. Ad Cornelium de Polycarpo Hadrumetino. 134.
 46. al. 49. Cornelii ad Cyprianum de Confessoribus ad unitatem reversis. 135.
 48. al. 50. Ejusdem ad eundem de factione Novatiani cum suis. 139.
 49. al. 52. Ad Cornelium de Novati sceleribus Responsum. 142.
 52. al. 55. Ad Antonianum de Concilio et Novatiano. 147.
 54. al. 57. Synodi Africanæ ad Cornelium de pace Lapsis danda. 171.
 55. al. 59. Ad Cornelium de Fortunato et Felicissimo. 175.
 56. al. 58. Ad Thibaritanos, exhortatoria ad Martyrium. 195.
 57. al. 60. Ad Cornelium in exsilio de ejus Confessione. 203.
 58. al. 61. Ad Lucium reversum ab exsilio. 207.

Epistolæ miscellanæ in pace Ecclesiæ, variis temporibus conscriptæ.

59. al. 64. Ad Fidum de Infantibus baptizandis. 211.
 60. al. 62. Ad Episcopos Numidas de redemptione fratrum ex captivitate Barbarorum. 214.
 61. al. 2. Ad Euchratium de Histrione. 218.
 62. al. 4. Ad Pomponium de Virginibus. 219.
 63. al. 63. Ad Cæcilium de Sacramento Dominici Calicis. 226.
 64. al. 65. Ad Epistolam et Plebem Assuritanorum de Fortunatio quondam eorum episcopo. 239.
 65. al. 3. Ad Rogatianum episcopum de superbo diacono. 243.
 66. al. 1. Ad Clerum et Plebem Furnitanorum de Victore, qui Faustinum tutorem nominavit. 246.

Epistolæ Scriptæ sub pontificatu Stephani de baptizandis Hæreticis.

67. al. 68. Ad Stephanum Papam de Martiano Arelatensi, qui Novatiano consensit. 247.
 68. al. 67. Ad Clerum et Plebem Hispaniarum de Basilide et Martiali. 254.
 69. al. 66. Ad Florentium Papianum de Obtrectatoribus. 262.
 70. al. 70. Ad Januarium et cæteros Episcopos Numidas de baptizandis Hæreticis. 267.
 71. al. 71. Ad Quintum de baptizandis Hæreticis. 271.
 72. al. 72. Cypriani et Collegarum ad Stephanum de Concilio. 275.
 73. al. 73. Ad Jubaianum de baptizandis Hæreticis. 278.
 74. al. 74. Ad Pompeiam contra Epistolam Stephani. 294.
 75. al. 75. Firmiliani ad Cyprianum contra eandem Epistolam. 302.
 76. al. 69. Ad Magnum de baptizandis Novatianis, et de iis, qui in lecto gratiam consequuntur. 315.

Epistolæ in Exsilio scriptæ sub finem Vitæ.

81. al. 6. Ad Rogatianum Juniorem et cæteros Confessores in carcere constitutos. 335.
83. al. 81. Ad Clerum de suo sub finem vitæ secessu. 342.
- 218 CYPRIANI Passio, per Pontium Diaconum: præfix. Editt. Oxon. et Amstelod. Apud Edit. Benedict. Prolegom. p. 102. Vid. infr. *Pontius*, No. 624.
- 219 CYRILLUS, Sanctus, Alexandrinus Episcopus. Opera, Gr. et 412
Lat. cura et studio Johannis Auberti. (Lutet. Paris. 1638. 6 tom. in 7. fol.) *sæpius*.
1. De Adoratione et Cultu in Spiritu et Veritate. t. 1.
 2. Glaphyra, sive Scita et Elegantia Commentaria in Libros Mosis. t. 1.
 3. Commentarii in Esaïam. t. 2.
 4. ————— in Duodecim Prophetas Minores. t. 3.
 5. ————— in Johannis Evangelium. t. 4.
 6. Thesaurus de Sancta et Consubstantiali Trinitate. t. 5. part. 1.
 7. Homiliæ de Festis Paschalibus. t. 5. part. 2.
 8. Epistolæ. ibid. (Vide etiam apud Bucherium. Item apud Beveregii Pandect. t. 2. pp. 175, seqq.)
 9. Contra Julianum Apostatam. t. 6.
 10. Epist. ad Calosyrium. Inter scripta contra Anthropomorphitas. ibid.
- Opuscula ejusdem alibi.*
11. Epistola Canonica ad Episcopos Libyæ et Pentapoleos: (ap. Bevereg. Pandect. t. 2. pp. 175, seqq.)
 12. Epistola ad Monachos: in Concilii Ephesini parte 1. cap. 28. (ap. Labb. et Cossart. Concilia, t. 3. pp. 423, seqq.)
 13. Epistola Paschalis. (ap. Bucherium, De Doctrina Temporum. Antwerp. 1633. fol.)
- 220 CYRILLUS, Sanctus, Hierosolymitanus Episcopus. Opera, Gr. 350
et Lat. Oxon. 1703. fol. Item: Opera, quæ exstant omnia, et ejus nomine circumferuntur, Gr. et Lat. ad MSS. Codices, necnon ad superiores Editiones castigata, &c.; cura et studio Ant. August. Touttée, Presb. et Mon. Benedict. Paris. 1720. fol. ^b (Eadem recusa Venetiis, 1763. fol.) *sæpius*.

^b This edition is generally regarded as the best; but, while Walch calls it *insignis atque inter reliquas omnes præstantia et splendore omnino princeps*, and speaks highly of Touttée's diligence, he also complains of his not stating fairly and fully *the whole doctrine* of Cyril, and adds, *pervertit multa capita, trahitque ad dogmata Ecclesie Romanæ de Traditione, de Transubstantione, &c.* Biblioth. Pa-

trist. c. 2. s. 15. Jenæ, 1834. pp. 129, 130. If Walch be as correct in these remarks as I believe him to be, the circumstance is another reason for receiving the Benedictine Editions with a little more reserve and caution than is usual. I have generally observed that the older copies of Patristic writings are the most favourable to the arguments of Protestants.

1. Præfatio Catecheseon, s. Procatechesis.

2. Catecheses Octodecim.

3. Catecheses Mystagogicæ Quinque.

- 221 [CYRILLUS Scythopolitanus. Vita Johannis Silentiarîi: ap. 555
Papebrochium in Actis Sanctorum Maii. Vid. infr. No. 581.
semel.]

D.

- 222 DACHERIUS, [D'Achery] Lucas. Veterum aliquot Scriptorum 1660
in Galliæ Bibliothecis, maxime Benedictinorum, latuerant, Spi-
cilegium. Paris. 1655-77. 13 tom. 4to. (Nova editio, priori
accuratior et infinitis prope mendis ad fidem manuseriptorum
Codicum, quorum Varias Lectiones Steph. Baluzius ac Ed-
mund. Martene collegerunt, expurgata, per Ludovic. Franc.
Jos. De la Barre^c. Tornacens. Paris. 1723. 3 tom. fol.) *sub-
inde.*

- 223 DALLÆUS [Daillé]^d, Johannes. 1626

1. De Objecto Cultus Religiosi adversus Latinorum Tradi-
tionem. (Genev. 1664. 4to.) *sæpius.*

2. De Confessione Auriculari. (Genev. 1661. 4to.) *sæpe.*

3. De Confirmatione et Extrema Unctione. (Genev. 1659. 4to.)
subinde.

4. De Jejunio et Quadragesima. (Daventriæ, 1654. 8vo.)
bis.

5. De Imaginibus. (Lugdun. Batav. 1642. 8vo.) *semel.*

6. De Pœnis et Satisfactionibus. (Amstel. 1649. 4to.) *semel.*

7. De Scriptis Ignatii. (Genev. 1666. 4to.) *semel.*

[There is also his excellent work *De Usu Patrum.* (Genev.
1686. 4to. third edit.) This book has never yet been well
translated or properly edited in English.]

- 224 DAMASCENUS, Johannes, [St. John of Damascus,] Sanctus 730

Pater, Monachus Hierosolymitanus. Opera Gr. et Lat. Basil.

1575. fol. Item: Opera Omnia, quæ exstant et ejus nomine

circumferuntur, &c. Gr. et Lat. studio P. M. Le Quien: Paris.

1712. 2 tom. fol. (Editio novissima, longe aliis accuratior.

Venet. 1748. 2 tom. fol.) *sæpe.*

1. De Hæresibus. t. I. p. 74.

^c This also is called the best edition of D'Achery: but I have met with instances where citations by my Ancestor, correct enough according to the earlier copies, cannot be found in De la Barre. Again I confess I have been led to prefer the older editions. It should be borne in mind, that Mabilion's *Vetera Analecta* forms an indispensable addition to D'Achery's *Spicilegium*. For the most ample detail of its contents, see Darling's *Cyclopædia Bibliographi-*

ca, Lond. 1854.

^d Originally tutor in the family of that truly admirable man Du Plessis Mornay, so long the friend and counsellor of Henry IV. of France. Daillé was an excellent preacher, and still more remarkable for his invaluable writings on the side of the Reformation. A new and uniform edition of the Whole Works of this truly Protestant divine is still a desideratum.

2. De Fide Orthodoxa. *ibid.* p. 118.
 3. Pro Sacris Imaginibus Orationes Tres. *ibid.* p. 305.
- 225 [DAMASUS. Liber Pontificalis, sive Vitæ Veterum Episcoporum Romanorum. (Vid. ap. Conciliorum tomos. Item in t. 1. Anastasii Bibliothecarii de Vitis Pontificum. Rom. 1718.) Vid. *supr.* No. 27. 366
 1. Decreta Damasi.
 2. Vitæ Episcoporum, s. Paparum. *subinde.*]
- 226 [DATIVI Acta: (ap. *Baronium*, ad annum 303.) *semel.*]
- 227 DELRIO, Martinus. Disquisitiones Magicæ. Lovan. 1599. 4to. 1320
 (Colon. Agripp. 1637. 4to.) *semel vel bis.*
- 228 DEMONSTRATION that the Church of Rome has erred, &c. Lond. 1686. 4to. See afterwards, *Whitby*, No. 825.
- 229 DEMPSTER, Thomas. Additiones ad Rosini Antiquitates Romanas. Colon. 1620. 4to. *Ibid.* 1662. 4to. (Alias: Antiquitatum Romanarum Corpus absolutissimum, in quo præter ea, quæ Johannes Rosinus delineaverat, infinita suppleantur, mutantur, adduntur: studio Andr. Schotti, Soc. Jes. Colon. 1645. 4to.) *subinde.* 1613
- 230 DEPOSITIO Martyrum. (Vid. ap. *Pearsonii* Annales Cypriancos: ad calc. Oper. Cyprian. Ed. Amstel. 1700. fol.) *semel.*
- 231 DIDYMUS, Alexandrinus. De Spiritu Sancto: inter Opera, ap. t. 9. Biblioth. Patr. Paris. 1654. Item ap. t. 4. Biblioth. Max. Lugdun. 1677. (ap. *Gallandium*, t. 6. p. 264.) *semel.* 370
- 232 [DIEU^e, Ludovicus de. Animadversiones in Epistolas D. Pauli. (Lugdun. Batav. 1646. 4to.) *semel.* 1619
- 233 DIO Cassius. Vid. *supr.* *Cassius*, No. 148.
- 234 DIOGENES Laërtius. De Vitis Philosophorum, Gr. et Lat., cum Hesychio, Milesio, et Eunapio de iisdem: cum Notis Isaac Casauboni. Colon. Allobrog. 1616. 8vo. Item, Amstel. 1692. 4to. (Londini, 1764. fol.) *bis.* 130
 1. Vita Platonis. 2. Vita Polemonis.
- 235 DIONYSIUS, Sanctus, Alexandrinus ^f. 254
 1. Epistolæ Variæ; apud Eusebii Hist. Eccles. q. v. *subinde.*
 2. Epistola Canonica: apud Beveregium in Pandect. t. 2. *sæpe.*
- 236 DIONYSIUS Areopagita^g. Opera sub ipsius Nomine. Gr. et Lat., cum Scholiis Pachymeræ et Maximi. Paris. 1644 2 tom.

^e An able minister of the Walloon Church in Holland, and teacher at Leyden. He was the son of Daniel de Dieu, who was sent in 1588 by the Churches of the Netherlands to give to Queen Elizabeth notice of the designs of the Duke of Parma, who was pretending to make proposals of peace, while Philip of Spain was secretly fit-

ting out a fleet against England. Louis died in 1642.

^f The best edition of his whole works is the Roman, 1796. 1 tom. fol.

^g He is supposed to have been the first bishop of Corinth, about the year 50. The date in the column merely indicates the era of the author or authors of the writings that bear the

- 4to. Item, Antwerp. 1634. 2 tom. 4to. (Opera et studio Geo. Constantini, Gr. et Lat., cum Paraphrasi Pachymeræ et Annotationibus Balth. Corderii; a mendis repurgata, ac Dissertatione prævia [per J. Fr. Bernh. de Rubeis]; Variantibus Lectionibus, &c. aucta, &c. Venet. 1755-6. 2 tom. fol.)
 Hierarchiæ Ecclesiasticæ, capp. 2-7. sæpe.
- 237 DIONYSIUS Corinthius: (ap. *Eusebium*, Hist. Eccles. l. i. c. 7.) 170
 Vid. infr. No. 275. *semel*.
- 238 DIONYSIUS Exiguus. Codex Canonum Ecclesiæ Romanæ. 533
 [al. Collectio Decretorum Pontificum Romanorum, a Siricio ad Anastasium Secundum.] Vid. ap. *Justelli* Biblioth. Jur. Canon. Item in tomis Conciliorum: (juxt. Ed. Labb. Paris. 1671^h.) *subinde*.
- 239 [DISCIPLINE, La, des Eglises Réformées en France. Salmur. 1669. 12mo. *semel*.]
- 240 [DISCOURSE of the Patriarchal Discipline of the Primitive Church. Lond. 1614. 8vo. *semel*.]
- 241 DODWELL, Henry. [A learned Nonjuror.] 1674
 1. Dissertationes Cyprianicæ. Oxon. 1682? fol.ⁱ (ad calc. Oper. Cyprian. Amstel. 1700. fol.) *subinde*.
 2. De Jure Laicorum Sacerdotali contra Grotium. (Lond. 1685. 8vo.) *semel*.
 3. Dissertationes in Irenæum, &c. (Oxon. 1689. 8vo.) *semel*.
- 242 [DOMESDAY Book: seu, Liber Censualis Willelmi Primi, &c.: Jubente Reg. Augustiss. Georg. Tert. prælo mandatus. Lond. 1783. 2 vol. fol. *semel*.]
- 243 DOMINIS, Marcus Antonius de, [Dominicy,] sive Spalatensis^k. 1600
sæpe.
 1. De Republica Ecclesiastica Libri Decem. Lond. 1686.
 3 tom. fol. (Lugdun. 1617. 3 tom. fol.)

Areopagite's name: though more probably they were not written till the middle of the fifth, or the early part of the sixth century. See Du Pin, Biblioth. cent. i. v. i. p. 37. Paris. 1693.

^h Dionysius's *Latin Version of the Canons*, as given both in Crabbe and in Labbe, is sometimes specially referred to.

ⁱ This date is doubtful, the book itself being without place or date. The year 1682 is the date of Dr. Fell's Oxford edition of Cyprian, and my Ancestor seems to think that the era of Dodwell's book was the same. Walch gives the date Oxon. 1684-8, while the author was still Camden's Professor of History in that University; a post which he lost at the Revolution in consequence of refusing to take the

oaths to the new government.

^k A man of great abilities and extensive learning, but fickle in religion. Born at Arba 1561. He was first among the Jesuits, but leaving them became bishop of Segni, and afterwards archbishop of Spalato in Dalmatia. Becoming disaffected to the Church of Rome, he wrote his famous book *De Republica*, &c., in which he aimed fearful blows at the Papal power. Then coming to England he joined her Church, obtaining the Deanery of Windsor, the Mastership of the Savoy, and the Rectory of West Ilsley, Berks. But in 1622 he forsook Protestantism, and returning to Rome gave in his recantation: which, however, did not save him from the dungeons of the Inquisition, where he died in 1625.

2. Ad Canonem secundum et quintum Concilii Agathensis, et ultimum Ilerdensis; sive, De Communione Peregrina. (Paris. 1645. 4to.)
- 244 DREXELIUS, Jeremias, Soc. Jes. Trismegistus Christianus; 1615 sive, De Triplici Cultu Conscientiæ, Cœlitum, Corporis. Colon. 1631. 12mo. (Monachii, 1638. 18mo.) *semel*.
- 245 DUARENUS, Franciscus. De Sacris Ecclesiæ Ministeriis ac 1540 Beneficiis. (Paris. 1551. 4to.) Francofurt. 1598. fol. *subinde*.
- 246 DUCÆUS. Vid. *infr. Fronto Ducæus*, No. 308.
- 247 DU CANGE. See afterwards, *Du Fresne*, No. 306.
- 248 DUGDALE, Sir William, Knt. M.A. Monasticon Anglicanum, 1650 &c. Lond. 1655. 2 vol. fol. (Lond. 1682. 2 vol. fol.) *semel*.
- 249 DU PIN. See afterwards, No. 608.
- 250 DURANTES¹, sive Durandus, [Durand,] Gulielmus. Rationale 1287 Divinorum Officiorum. Lugdun. 1584. 8vo. (Item, cum Joh. Belethi Rationali. Antwerp. 1614. 8vo.) *ter quaterve*.
- 251 DURANTUS^m, Johannes Stephanus. [Jean Etienne Durante.] 1580 De Ritibus Ecclesiæ Catholicæ Libri Tres, &c. Paris. 1631. 8vo. Lugdun. 1675. 4to. (Romæ, 1591. fol.) *sæpius*.

E.

- 252 EADMERUS, Monachus Cantuariensis. 1120
1. Historia Novorum, sive sui Sæculi, cum Notis Johannis Selden. Lond. 1623. fol. (ad calc. Oper. *Anselmi*, studio D. Gabr. Gerberon. Venet. 1744. fol.) *semel*.
2. Vita Wilfredi. (ap. *Mabillonium*, Act. Sanctor. Ord. Benedict. Paris. 1672. Sæcul. 3. part. 1. pp. 196, seqq.) *semel*.
- 253 ECHELLENSISⁿ, Abraham. Concilii Nicæni Canones Arabici, cum Notis: (ap. Labb. Concil. t. 2.) *semel*. 1650
- 254 ECKIUS, Johannes. 1520
1. Enchiridion [Locorum Communium adversus Lutherum, s. Lutteranos.] Lugdun. 1549. 8vo. (Ingolstadii, 1527. 12mo.) *bis*.
2. Homilia Tricesima Tertia, int. Homilias de Sacramentis: (ap. Homiliar. v. 4. Paris. 1574-5. 4 vol. 8vo.) *semel*.
- 255 ECCLESIASTICAL Historians. See under *Eusebius*, No. 275. *Socrates*, No. 716. *Sozomenus*, No. 720. *Theodoretus*, No. 754. *Evagrius*, No. 279. *Philostorgius*, No. 605. *Ruffinus*, No. 667. *Nicephorus*, No. 541.
- 256 EHINGERUS, Elias. Codex Canonum Ecclesiæ Orientalis, Gr.

¹ This learned Ritualist, whose Latin name is either *Durantes* or *Durandus*, was a great favourite of Popes Clement IV. and Gregory X. He was bishop of Mende in 1287, and died in 1296.

^m He suffered death, anno 1589, in

the wars of the League, for his loyalty and attachment to Henry III. of France.

ⁿ Of Eikel. He was a Maronite, a man of considerable learning. Assisted Le Jay in his Polyglot Bible. He died at Rome in 1664.

- et Lat. Wittebergæ, 1615. 4to. (Apostolorum et Sanctorum Conciliorum Decreta. Wittebergæ, 1614. 4to.^o) *bis*.
- 257 ELIGIUS [Eloi] Lemovicensis, sive Noviomensis. Homiliæ ei ascriptæ Sexdecim: ap. t. 2. Biblioth. Patr. Paris. 1654. (ap. t. 12. Biblioth. Max. Lugdun. 1677.) 640
- Hom. 8. De Pœnitentia. *semel*.
- Hom. 11. De Cœna Domini. *semel*.
- 258 EMERITI Acta: (ap. *Baronium* ad annum 302.) Vid. supr. No. 78. *semel*.
- 259 EMESEUS, s. EMISEUS. Vid. infr. *Paulus Emisenus*, No. 593.
- 260 ENNODIUS, Ticinensis Episcopus. 511
1. Vita Epiphaniï Ticinens. Episc.: ap. t. 15. Biblioth. Patr. Paris. 1654. (ap. t. 9. Biblioth. Max. Lugdun. 1677.) Item ap. Gallandium, t. 11. Vid. etiam int. Opera, cum Notis Sirmond. Paris. 1611. 8vo. *semel*.
2. Epistolæ. In Monument. Patr. Orthodoxograph. (Biblioth. Max. ibid.) *semel*.
- 261 EPHREM, s. Ephraem Syrus, Sanctus. 370
1. Opera, per Vossium Tungrensem Latine. Antwerp. 1619. fol. † Colon. 1547. 8vo. Romæ, 1589-93. 3 tom. fol. Colon. 1603.
2. Opera, Græce e Codicibus Manuscriptis Bodleianis, per Edvard. Thwaites. Oxon. e Theatr. Sheldon. 1709.
3. Opera Omnia, quæ exstant, Græce, Syriace, et Latine, in sex tomos distributa, ad MSS. Codices Vaticanos aliosque castigata, &c.; nunc primum sub auspiciis S. P. Clementis XII. P. M. e Bibliotheca Vaticana prodeunt: studio J. S. Assemani. Romæ, 1732-46. 6 tom. fol. P) *subinde*.
1. Hom. 93. De Secundo Adventu.
2. De Pœnitentia.
3. De Abrenuntiatione Baptismi.

^o My Ancestor has cited Ehinger twice (see Antiquities, b. 2. ch. 3. s. 7. v. 1. p. 80. n. 17., and b. 3. ch. 11. s. 5. v. 1. p. 354. n. 40.) and under a somewhat different title, and with the difference of a year's date, to the only copy I have seen, as designated between the lunar brackets. That book I have handled at the Bodleian, and I think it must be the identical edition my Ancestor intended to name, unless haply his copy was a reprint at Wittenberg the next year, with a varied title, which is possible.

A manuscript note on the title-page of the Bodleian copy by Dr. T. Barlow, to whom the book once belonged, and who himself was Keeper of that Library in 1652, tells us 'that these canons

were originally published by Tilius, in Greek only, at Paris, 1540. 4to.:' and Fabricius (Biblioth. Græc. Hamburg. 1809. 4to. t. 12. p. 197.) mentions the Greek edition of Tilius as reprinted with a Latin version by Ehinger, at Witteberg, in 1614, 4to., but is silent as to any edition of the work in 1615. This fact seems to justify the remark I have made in the last clause of the preceding paragraph of this note.

^p The first three volumes are in Greek and Latin, the other three in Syriac and Latin. Walch, who gives a full account of this beautiful edition of Ephrem Syrus, terms it *Opus plane insigne atque egregium*. Biblioth. Patrist. c. 2. s. 18. Jenæ, 1834. pp. 158, 9-

- 262 EPHREMIUS Antiochenus. Pro Ecclesiasticis Dogmatibus et Synodo Chalcedonensi: (ap. Photii Bibliothecam, codd. 228. et 229.) Vid. infr. No. 607. *bis*. 526
- 263 EPIPHANIUS. Sanctus Pater, Constantiæ s. Salaminis in Cyro Episcopus. Opera Omnia, Gr. et Lat., cum Notis Petavii. Paris. 1622. 2 tom. fol. (Editio nova juxta Parisinam, anni 1622, adornata: cui accessit Vita Dionysii Petavii ab Henrico Valesio oratione descripta, et Appendices Geminæ, &c. Colon. 1682. 2 tom. fol.) *sæpissime*. 368

EX TOM. I.

1. Adversus Hæreses Octoginta Opus, quod *Panarium*, sive *Arcula*, inscribitur.

- | | |
|--|----------------------------|
| 15. Scribæ. | 51. Alogi. |
| 21. Simoniani. | 52. Adamiani. |
| 22. Menandriani. | 57. Noëtiani. |
| 23. Saturniliani. | 59. Novatiani, s. Cathari. |
| 25. Nicolaitæ. | 61. Apostolici. |
| 26. Gnostici. | 64. Origeniani. |
| 27. Carpocratiani. | 66. Manichæi. |
| 28. Cerinthiani. | 67. Hieracitæ. |
| 29. Nazaræi. | 68. Meletiani. |
| 30. Ebionæi. | 69. Ariani. |
| 34. Marcosii. | 70. Audiani. |
| 40. Archontici. | 72. Marcelliani. |
| 42. Marcionistæ. | 73. Semiariani. |
| 45. Severiani. | 74. Pneumatomachi. |
| 46. Tatiani. | 75. Aërius, s. Aëriani. |
| 47. Encratitæ. | 76. Anomœi. |
| 48. Montanistæ, s. Phrygastæ. | 78. Antidicomarianitæ. |
| 49. Pepuziani. | 79. Collyridiani. |
| 50. Quartadecimani, s. Tessarescædecatitæ. | 80. Massaliani. |

2. Expositio Fidei Catholicæ et Apostolicæ.

EX TOM. II.

1. Ancoratus.
 2. Epitome Panarii, sive Anacephalæosis.
 3. De Mensuris et Ponderibus.
 4. Epistola ad Johannem Hierosolymitanum.
 5. Vita Epiphani.
- 264 EPISCOPIUS ^q, Simon. Institutiones Theologicæ. Amstel. 1665- 1612
71. (Opera Theologica. Editio secunda cum Autographo accuratissime collata, &c. Lond. 1678. 2 tom. fol.) *semel*.

^q He was an Arminian divine of un- learning. He was expelled from his common abilities, and vast theological divinity-professorship at Leyden by the

- 265 ERASMUS^r, Desiderius. Encomium Moriæ, s. Stultitiæ Laus. 1514
Inter Opera. Paris. 1638. 9 tom. fol. (ap. t. 4. Operum Omnium. Lugdun. Batav. 1703. 10 tom. fol. in 11.) *semel.*
- 266 ESTIUS^s, Gulielmus. SS. Theologiæ Doctor. 1585
1. In Quatuor Libros Sententiarum Commentaria; quibus pariter S. Thomæ Summæ Theologiæ partes omnes mirifice illustrantur. (Paris. 1638. 4 vol. in 1 tom. fol.) *subinde.*
2. Commentarius in Epistolas Pauli. Paris. 1668. fol. (Colon. Allobrog. 1631. 3 vol. in 1 tom. fol.) *sæpe.*
- 267 EUCHERIUS, Episcopus Lugdunensis. Homiliæ^t. Antwerp. 434
1602. 8vo. (ap. part. 1. tom. 5. Biblioth. Patr. per De la Bigne: Colon. Agripp. 1618. sub nomine *Eusebii Gallicani.*) *ter quaterve.*
- 268 EUCHOLOGIUM Græcorum: (cum Notis Jacobi Goar. Paris. 1647. fol.) *subinde.*
- 269 [EUGIPPIUS, s. Eugyppius. Thesaurus^u ex Sancti Augustini 511
Operibus, a Johanne Herald. (Basil. 1542. 2 tom. fol.) *semel.*
- 270 EULOGIUS, Patriarcha Alexandrinus. (Vid. ap. *Photii* Biblioth. 581
cod. 280.) Item ap. tom. 12. Gallandii. *ter.*
- 271 EUNAPIUS^x, Sardinianus. De Vitis Philosophorum, Gr. et Lat. 380
(Colon. Allobrog. 1616. 8vo.) Item, Antwerp. 1568. 8vo. *semel.*

Synod of Dort in 1618, but became Rector of the Remonstrant College at Amsterdam in 1634. He died in 1643.

^r Born at Rotterdam, 1467. Educated at Daventer. Ordained a priest, 1492. First visited England in 1497. At Louvain, Padua, and Rome, from 1501 to 1510. Then came again to England, and was made Margaret Professor of Divinity and Lecturer in Greek at Cambridge. Retired in 1514 to Basle, where he edited the Greek Testament, the Works of St. Jerome, and many other publications. He died in 1536.

^s Lecturer of Divinity, and afterwards Chancellor of the University at Douay. He died in 1613.

^t Vid. Andr. Schottum, De harum Homiliarum Auctore, an Eusebii Emiseni, vel Eucherii? (ibid. ut supr. p. 543 d. 6.) Exierunt olim Homiliæ quinquaginta, &c. The *Opuscula* of Eucherius are also extant in the sixth tome of the Bibliotheca Maxima, but these Homilies do not appear there under his name, but under that of *Eusebius Emisenus*, q. v. No. 274.

^u A work of great scarcity. It con-

tains whatever the Author, who is supposed to have been Abbot of a Monastery near Naples, considered most valuable in the writings of St. Austin. See Watt, Biblioth. Britann. v. 1. p. 345. x. See also Bellarmin. de Scriptor. Eccles. (Colon. 1684. p. 129.) where at the end of his short account of Eugippius, whom he terms an African Abbot in the time of Fulgentius, he says, after describing the contents of the two volumes, Editum est hoc opus Basileæ anno Domini 1542. et Venetiis anno 1543. *Sed cavendæ sunt insidiæ hæreticorum, qui hoc opus in lucem emiserunt!* How much more reason have we to be very cautious in trusting Romish Editors. See, for examples, Daillé's *De Usu Patrum*, b. 1. ch. 4. (Genev. 1686. pp. 60, seqq.) and Comber's *Roman Forgeries* in the Councils during the first four centuries; with an Appendix containing the forgeries and errors in the Annals of Baronius. (Lond. 1689. 4to.)

^x A physician by profession: in principles a bitter enemy of Christianity.

- 272 EUODII Epistolæ: (int. Epp. *Augustini*.) Vid. supr. No. 64. 420
semel.
- 273 EUPLII Acta. (ap. *Baronium* ad annum 303.) Vid. supr. No.
78. *bis.*
- 274 EUSEBIUS Emisenus, Episc. Gallicanus. Homiliæ, sed tamen 340
dubiæ γ. Antwerp. 1620. 8vo. (ap. t. 6. Biblioth. Max. Lugdun.
1677.) *ter quaterve.*
1. Hom. de Pentecoste.
2. — de Natali S. Genesii.
3. — de Maccabæis.
- 275 EUSEBIUS Pamphilus, Cæsareæ Palæstinæ Episcopus. 315
1. Demonstratio Evangelica: Gr. et Lat. Paris. 1628. fol.
(Colon. 1688. fol.^z) *bis.*
2. Præparatio Evangelica, Gr. et Lat., cum Notis Vigeri:
Paris. 1628. fol. (Colon. 1688. fol.) *bis.*
3. Chronicon, cum Animadversionibus Scaligeri. (Amstel.
1658. fol.^a) Conf. etiam ap. Opera *Hieronymi*, Ed. Val-
lars. t. 8. pp. 91, seqq. *bis.*
4. Epistola ad Cæsarienses de Fide Nicæna. (ap. *Socratis*
Hist. Eccles. l. i. c. 8. et ap. *Theodoreti* Hist. Eccles. l. i.
c. 12.) *ter quaterve.*
5. Historia Ecclesiastica. Græce, juxt. Ed. Rob. Stephani^b.
Paris. 1544. fol. Item, Gr. et Lat. juxt. Ed. Hen. Valesii.
Paris. 1672.^c fol. Item, Amstel. 1695. fol. (Reading,
Cantabr. 1720. fol.) *passim.*
6. De Martyribus Palæstinæ: ad calc. l. 8. Hist. Eccl. (Ut
supr. Cantabr. 1720.) *subinde.*
7. De Vita Imperatoris Constantini: ad calc. Hist. Eccles.
(ut supr.) *sæpius.*
8. Constantini Oratio ad Sanctorum Cœtum: *ibid.* (ut supr.)
semel vel bis.
9. Oratio de Laudibus Constantini: *ibid.* (ut supr.) *subinde.*
- 276 EUSTATHIUS Antiochenus. De Engastrimytho adversus Ori- 325
genem, cum Notis Allatii. Lugdun. 1629-40. Item ap. t. 2.
Criticor. Sacror. Amstel. 1698. (ap. *Gallandium*, t. 4. p. 541.)
semel.

^γ See the preceding note on *Eucherius* above.

^z Modern edition. Evangelicæ Demonstrationis Libri Quindecim, Gr. ad Codd. MSS. recensuit Thomas Gaisford, S.T.P. Oxon. 1843. 4 vol. 8vo.

^a Modern edition: Chronicon Bipartitum [Græco-Armeno-Latinum] nunc primum ex Armeniaco Textu in Latinum conversum, Adnotationibus auctum, &c. Opera P. J. Bapt. Aucher Ancyranus, &c. Venet. 1811. 4to.

^b Specially referred to by the Author once or twice on account of some peculiar reading in the Greek Text.

^c Walch does not mention this date, but gives Paris, 1650; Paris, 1667; and Mentz or Frankfort, 1672. See afterwards under *Valesius*, No. 786. It will be borne in mind, that the Historical works of Eusebius form the first volume of the three tomes of the Ecclesiastical Series by Valois, and afterwards by Reading, Cambridge 1720,

- 277 EUTHYMIUS Zigabenus. Panoplia Orthodoxæ Fidei adversus Omnes Hæreses. Venet. 1555. fol. (ap. t. 19. Biblioth. Max. Lugdun. 1677.) Item ap. Gallandium, t. 14. sub tit., *Monumenta Varia.* 1116 1090
- 278 EUTYCHIANUS, Episc. Rom. Decreta: ap. Crabb. Concilia, t. I. (ap. Labb. t. I.) *semel.* 275
- 279 EVAGRIUS, Scholasticus. Historia Ecclesiastica, Gr. et Lat., cum Notis Valesii. Paris. 1673. fol.^d Amstel. 1695. fol. (Reading, Cantabr. 1720. fol.) *sæpius.* 594

F.

- 280 FABER, Johannes, Episc. Viennensis. Declamatio de Humanæ Vitæ Miseria: ap. Hottinger. Hist. Eccles. sæcul. 16. part. 4. q. v.) *semel.* 1510
- 281 FABRICIUS^e, Johannes Albertus, D.D. Bibliographia Antiquaria: sive, Introductio in Notitiam Scriptorum, qui Antiquitates Hebraicas, Græcas, Romanas, et Christianas scriptis illustraverunt. (Hamburg. 1713. 4to.) Ed. tert. Hamburg. 1760. 2 tom. 4to. *semel.* 1699
- 282 FABROTUS [Fabroti], Carolus Annibal. 1620
 1. Notæ ad Balsamonis Collectionem Constitutionum Ecclesiasticarum. (ap. *Justell.* Biblioth. Jur. Canon. t. 2. q. v.) *bis.*
 2. Basilicon Libri LX.^f (Paris. 1647. 7 tom. fol.) *semel.*
- 283 FACUNDUS^g Hermianensis. Pro Defensione Trium Capitulorum Concilii Chalcedonensis Libri Duodecim. Inter Opera, cum Notis Sirmondi. Paris. 1675. fol. (ap. t. 10. Biblioth. Max. Lugdun. 1677.) Item ap. Sirmondi Opera Varia, t. 2. et ap. Dacherii Spicilegium, t. 3. Paris. 1723. fol. *bis.* 540
- 284 FASCICULUS Rerum Expetendarum et Fugiendarum. (Lond. 1690. 2 vol. fol.) *semel.*
- 285 FASTI Siculi. Vid. supr. *Chronicon Alexandrinum*, No. 165.
- 286 FAULKNER [or Falkner], William, D.D. 1670
 1. Libertas Ecclesiastica: or, A Discourse vindicating the Lawfulness of those things chiefly excepted against in the Church of England. (Lond. 1677. 8vo.) Lond. 1684. 8vo. *semel.*

and reprinted in 1743. There is also a more recent edition of the Ecclesiastical History of Eusebius only by the late Dr. Edward Burton, Regius Professor of Divinity at Oxford: Oxon. e Typograph. Academ. 1838: and 1845. 2 vol. 8vo. Also by Heinichen, Lips. 1827-40. 3 vol. 8vo.

^d In the third volume of the Ecclesiastical Series according to the editions of Valois and Reading.

^e The most learned, as well as the

most voluminous, and perhaps the most instructive and useful of all bibliographers.

^f For this work, which contains the *Basilica* or *Constitutions* of the Eastern Empire in Greek with a Latin version by Fabroti, he received a pension of 2000 livres per annum. He died in 1659.

^g Bishop of Hermianum in Asia. He is celebrated for his defence before the Council of Constantinople, anno

2. A Vindication of Liturgies, shewing the Lawfulness, Usefulness, and Antiquity of Set Forms of Prayer. (Lond. 1680. 8vo.) *semel.*
- 287 [FAUSTINUS et Marcellinus. Libellus Precum ad Theodosium Imperatorem. Oxon. 1678. 8vo. Ap. t. 5. Biblioth. Max. Lugdun. 1677. (ap. *Gallandium*, t. 7. p. 463.) *semel.*] 384
- 288 FELICIS Acta. (Ap. *Baronium*, ad annum 302.) Vid. supr. No. 78. *semel.*
- 289 FELICITATIS Acta. Vid. infr. *Perpetua*, No. 597.
- 290 FELIX III. Papa. Epistola Decretalis Prima: (ap. Labb. Concil. t. 4.) Item ap. Justell. Biblioth. Juris. Canon. 483
- 291 FELL, John, D.D. Bishop of Oxford. Notæ in Cyprianum: 1676
ap. Ed. Oper. Cyprian. Oxon. 1682. fol. (ap. Cypriani Opera, recognita, et illustrata, quæ cum Felli Notis et Johannis Cestriensis, i. e. Johannis Pearsonii, Episc. Cestr. Annalibus Cyprianicis prodierunt, Oxon. 1682. fol.; Brem. 1690. fol., sub-junctis H. Dodwelli Dissertationibus Cyprianicis, quæ Oxon. 1684-88. in lucem exierunt; et Amstelodami, 1700. fol.) *sæpe*.
1. In Tractat. de Lapsis.
2. ——— de Oratione Dominica.
3. ——— de Opere et Eleemosyna.
4. In Epistolas, 4, 7, 12, 17, 18, 49, 52, 55, 63, 66.
5. In Vitam Cypriani.
- 292 FERRANDUS, cognomine Fulgentius. 533
1. Breviarium, sive Breviatio Canonum: ap. Justell. Biblioth. Jur. Canon. t. 1. (ap. Labb. Concil. t. 2.) *subinde*.
2. Epistola ad Sanctum Fulgentium de Catechizando Æthiope; inter Opera Fulgentii. (ap. t. 9. Biblioth. Max.) ap. Gallandium, t. 11. *ter*.
- 293 FERRARIUS, [Ferrari,] Franciscus. De Ritu Sacrarum Ecclesiæ Catholicæ Concionum Libri Tres. Mediolan. 1620. 4to. (Paris. 1664. 8vo.) Ed. Princeps, Mediolan. 1613. *sæpe*.
- 294 FERRARIUS, Philippus. Lexicon Geographicum, cum Additionibus Baudrandi. (Paris. 1670. 2 vol. in 1. fol.) *sæpissime*.
- 295 FIELD, Richard, D.D. Dean of Gloucester. Of the Church. 1594 Oxford, 1628. fol. Second Edition^h. (Again, Oxford, 1635. fol.) *semel*.
- 296 FILESACUS, [Filesacque,] Johannes. Commentarius in Vincetium Lirinensem^l. (Paris. 1619. 4to.) *semel*. 1610
- 297 FIRMICUS, Julius Maternus. 340. al. 344

547, of the writings termed the *Tria Capitula*, which the Council of Chalcedon, anno 451, had declared to be orthodox: viz. the writings of Theodore of Mopsuestia, the books of Theodoret of Cyrus, and the Letter of Ibas of Edessa concerning the condemnation

of Nestorius.

^h The first edition was in 1609, the second, with the addition of a fifth book, in 1610.

^l A very scarce book. I have seen a copy in the Library of All Souls College, Oxford. m. m. 12. 23.

1. De Errore Profanarum Religionum, cum Notis Johannis à Wower. Oxon. 1678. 8vo. ap. t. 4. Biblioth. Max. (ap. Gallandium, t. 5.) *semel*.
2. Astronomia : sive, De Mathesi. Basil. 1591. (Astronomicon Libri Octo. Basil. 1533. fol.) *semel*.
- 298 FIRMILIANUS, Sanctus. Episc. Cæsareæ Cappadocum. Epistola ad Cyprianum^k. Int. Epp. Cyprian. Ep. 75. juxt. Ed. Fell, Oxon. 1682. fol. (Amstel. 1700. fol.) *semel vel bis*. 250 al. 233
- 299 FISHER, John, D.D. Bishop of Rochester, al. Roffensis. Liber contra Lutherum. Paris. 1562. 8vo. (ap. Opera, Werceburg. 1597. fol.) *semel*. 1504
- 300 FLACCUS, Albinus. Vid. supr. *Alcuinus*, No. 10. *semel*.
- 301 FLACIUS, Matthias, [Francowitz^m,] s. Flaccus Illyricusⁿ. 1557
1. Catalogus Testium Veritatis, qui ante nostram ætatem Pontifici Romano ejusque Erroribus reclamarunt; jam denuo longe quam antea, et emendatior et auctior editus: &c. (Genev. 1608. fol.) Ibid. 1628. fol. Ed. Princeps, Argent. 1562. fol. *semel*.
2. De Sectis Papisticis. (Basil. 1565. 4to.) *bis*.
3. [Missa Latina, quæ olim ante Romanam, circa 700 Domini annum in usu fuit, bona fide ex vetusto codice descripta. Item quædam de vetustatibus Missæ scitu valde digna. Adjuncta est Beati Rhenani Præfatio in Missam Chrysostomi a Leone Tusco, anno Domini 1070 versam. Argentineæ, Mylius, 1557. 8vo. A very rare book. See Brunet's Manual du Libraire. Paris. 1842. v. 2. p. 285. *semel*.]
- 302 FLAGELLANTIUM Historia. (Paris. 1700. 8vo.) *ter quaterve*.
- 303 FORBESIUS à Corse, Johannes. [John Forbes of Corse^o.] 1619
Opera Omnia. Amstel. 1703. 2 tom. fol. *subinde*.
1. Irenicum Amatoribus Veritatis et Pacis in Ecclesia Scotiana. (ap. Oper. t. 1.) (Seorsim, Aberdeen. 1636. 4to. P)
2. Instructiones Theologicæ. (ap. Oper. t. 2.) (Seorsim, Amstel. 1645.)

^k In this Epistle he urges the necessity of rebaptizing those who had been baptized by heretics.

^l He was Chaplain and Confessor to Queen Margaret, Countess of Richmond, and her first Divinity Professor at Cambridge. He was a zealous opponent of Luther, and resisted the divorcement of Queen Catherine, which led to his decapitation in 1535.

^m An eminent Lutheran divine. Professor of Hebrew and Divinity at Jena in 1557. He was one of the Centuriators, or writers of the Magdeburg Centuries or Ecclesiastical History.

ⁿ So he Latinized his own name, as being a native of Albona, or Albana, in Illyria, where he was born in 1520. He died at Francfort in 1576.

^o Professor of Divinity and Ecclesiastical History at King's College, Aberdeen, in 1619, from which he was ejected in 1640, eight years before his death, for having subscribed the Articles of Perth, and having refused to sign the Solemn League and Covenant.

^p Some passages which are exstant in the Aberdeen edition cannot be found in the folio copy published at Amsterdam in 1703.

- 304 FORTUNATUS, Venantius. 1660
 1. Poemata: ap. t. 2. Corp. Poet. Latin. Lugdun. 1603. 4to.
 (Lond. 1713. fol.) *bis*.
 2. Vita Radegundis: (ap. *Surium*, 13 Aug. t. 4.) Vid. infr.
 No. 739. ?
- 305 FRANCISCUS Venetus. Vid. infr. *Georgius F. V.* No. 326.
- 306 FRESNE, Carolus Du, Dominus Du Cange⁹. 1650
 1. Glossarium Græco-Barbarum, sive Glossarium ad Scriptores
 Mediæ et Infimæ Græcitat^r; &c. (Lugdun. 1688.
 2 tom. fol.) *bis terve*.
 2. [Glossarium ad Scriptores Mediæ et Infimæ Latinitatis; &c.
 Francofurt. 1682. 2 tom. fol. (Paris. 1733. 6 tom. fol.^s)
subinde.]
 3. Notæ in Paulum Silentiarium. Paris. 1670. fol. (ap. t. 13.
 Byzant. Hist. Scriptor. Venet. 1729. fol.) *sæpe*.
 4. [Notæ in Cinnamum. Paris. 1670. fol. (Venet. 1729. ut
 supr. cum Oper. Paul. Silentiar.) *semel*.]
- 307 FRONTO Ducæus, [*Fronton, Le Duc*,] Soc. Jesu. Notæ in 1587
 Chrysostomi Opera^t. Paris. 1609. fol. (ap. append. t. 9. Oper.
 Chrysostom. Francofurt. 1699.) *bis*.
- 308 FRONTO, [*Fronteau*,] Johannes. Epistola, ad Cæsarem Lan- 1654
 duni Clavati Episcopum, de Canonicis Cardinalibus, cum aliis
 Opusculis. (Paris. 1661. 4to.) *semel*.
- 309 FRUCTUOSI Acta. (ap. *Baronium*, ad annum 262.) Vid. supr.
 No. 78. *quinquies*.
- 310 FULBERTUS Carnotensis. Opera. Paris. 1608. (ap. t. 18. 1007
 Biblioth. Max.) Item ap. Gallandium, t. 14. *bis*. al. 1016
- 311 FULGENTIUS, Ruspensis Episcopus. Opera. Lugdun. 1652. 507
 4to. † Basil. 1621. 8vo. Paris. 1684. 4to. (ap. t. 9. Biblioth.
 Max.) *sæpe*.
 1. Vita: præfixa Operibus, et ap. *Surium*, Mens. Januar.
 Vid. infr. No. 739.
 2. De Incarnationis Mysterio.
 3. De Baptismo Æthiopsis.
 4. Ad Monimum.
 5. De Epiphania, Homiliæ Quatuor.
 7. De Fide ad Petrum. Inter Opera Augustini; t. 3. Ed.
 Basil. (Ed. Benedict. t. 6. Append. pp. 19, seqq.)

⁹ By which name, *Du Cange*, he is now more commonly called. Born at Amiens in 1610. Advocate to the Parliament of Paris in 1631. Encouraged at one time by Colbert. Died in 1688.

^r Many curious passages and numerous remarks in this book are drawn from manuscripts very little known.

^s This is Charpentier's edition, to which a supplement in 4 volumes more

was afterwards added. Both have been since consolidated with abridgments and improvements, and published at Halle, 1772-84, in 6 vols. 8vo.

^t For explanations relative to the *Editio Ducæana* of Chrysostome's works, see before under *Chrysostomus*, No. 167, in connection with the local note, p. 230.

- 312 FURIUS, Fredericus, cognomine Cœriolanus. Bononia: sive, 1555
De Libris Sacris in Vernaculam Linguam convertendis.
(Basil. 1555-6. 8vo.) Liber prohibitus in Indice Sotomajoris^u. *semel*.

G.

- 313 GALE, Thomas, D.D. Notæ in Antonini Itinerarium Britan- 1666
niarum. (Lond. 1709. 4to.) *semel*.
- 314 GALENUS, Matthæus. Catechismus: apud Dallæum, (De Con-
firmatione. Genev. 1659. 4to.) *bis*.
- 315 GARNERIUS, [Garnier,] Johannes, Soc. Jesu. Liber Diurnus 1642
Romanorum Pontificum^x. (Paris. 1680. 4to.) *semel*.
- 316 GATAKER, Thomas, B.D. Rector of Rotherhithe. Notæ ad 1611
Libros Antonini. (Cantabr. 1642. 4to.) *semel*.
- 317 GAUDENTIUS, Brixienſis Episcopus.
Opera: ap. t. 2. Biblioth. Patr. Paris. 1654. (ap. t. 5. Biblioth.
Max. Lugdun. 1677.) *subinde*.
1. Præfat. ad Benevolum.
2. Tractatus: 2. Ad Neophytos: 4. De Lectione Exodi:
15. De Maccabæis: 16. De Ordinatione ipsius: 17. De
Dedicatione Basilicæ.
- 318 GEDDES, Michael, LL.D. Chancellor of Sarum. The Church 1688
History of Æthiopia, wherein among other things the Two
Splendid Roman Missions into that Empire are placed in
their true light. To which are added, An Epitome of the
Dominican History of that Church, and An Account of the
Practices and Conviction of Maria of the Annunciation, the
Famous Nun of Lisbon. (Lond. 1696. 8vo.) *semel vel bis*.
- 319 GELASIUS, Papa. 492
1. Epistolæ Decretales: (ap. Labb. Concil. t. 4.) *subinde*.
2. Ep. ad Ruffinum: (ap. Gratianum, Corp. Jur. Canon. t. 1.
Distinct. 55. c. 13. q. v.) Vid. infr. No. 343. *semel*.
3. Decreta: ap. Crabb. t. 1. (ap. Labb. in C. Rom. 1. t. 4.)
ter quaterve.
4. De Duabus Naturis Christi: ap. t. 4. Biblioth. Patr.
Paris. 1654. (ap. t. 8. Biblioth. Max. Lugdun. 1677.)
semel.
- 320 GELLIUS, Aulus. Noctes Atticæ: inter Opera. Aurel. Allo-
brog. 1609. 8vo. (Cum Notis Gronovii, Lugdun. Batav.
1706. 4to.) *ter*.
- 321 GENEBRARDUS, Gilbertus, Archiepisc. Aquensis. De Liturgia 1593
Apostolica, c. 30. (ap. Bonam, Rer. Liturg. l. 1. c. 15. n. 6.)
Vid. supr. No. 110. *semel*.

^u This book would probably have brought him into greater trouble but for the timely protection of the Emperor Charles V.

^x A Journal of the Popes, with historical notes and very curious dissertations. He was born at Paris in 1612, and died at Bologna in 1681.

- 322 GENNADIUS, Massiliensis Presbyter. 495
 1. De Scriptoribus Ecclesiasticis : (ad calc. t. 2. Oper. *Hieronymi* : Ed. Vallars. Veron. 1734.) *bis terve*.
 2. De Dogmatibus Ecclesiasticis : ad calc. t. 3. Oper. *Augustini*, juxt. Ed. Basil. (Ed. Bened. t. 8. Append. pp. 75, seqq.) *sæpe*.
- 323 GENTILETUS, [Gentillet,] Innocentius. Examen Concilii Tri- 1576
 dentini^γ. Gorinchemi, 1678. 8vo. (Genev. 1586. 8vo.) *bis*.
- 324 GEORGIUS, Alexandrinus. Vita S. Chrysostomi^z : (ap. t. 8. 620
 Oper. Chrysostom. Græce. Eton. 1613.) *semel*.
- 325 GEORGIUS, Ambianus [of Amiens]. Commentarius in Tertul-
 lianum. 3 tom. fol. ? (ap. Tertullianum Redivivum. Paris.
 1646. fol.) *semel*.
- 326 GEORGIUS, Franciscus Venetus. Problemata in Scripturam 1501
 Sanctam. Venet. 1536. 4to. (Lutetiæ, 1622. 4to.) *semel*.
- 327 GEORGIUS, Pisides, vulgo dictus Auctor Fastorum Siculorum 620
 sive Chronici : (ap. t. 4. Byzant. Hist. Scriptor. Venet. 1729.) *al*.
semel. 640
- 328 GERMANUS^a, Patriarcha Constantinopolitanus. 717
 1. Theoria : s. Expositio in Liturgiam Græco-Latina. (ap. t. *al*.
 Biblioth. Patr. Gr. Lat. sive Auctar. Ducæan. Paris. 1624.) 715
 It. ap. t. 13. Biblioth. Max. Lugdun. 1677. *ter*.
2. Epistolæ ad Johannem Synadensem, et ad Thomam Clau-
 diopolitanum : ap. Act. 4. C. Nicæen. 2. (ap. Labb. Concil.
 t. 7.) *bis*.
- 329 GERSON^b, Johannes. Liber de Vita Spirituali Animæ : (ap. Mo- 1404
 ralia, in t. 3. Operum. Antwerp. 1706. 5 tom. fol.) *bis*.

^γ The object of this work, published also in French, Genev. 1586, 8vo., under the title of *Le Bureau du Concile de Trente*, was to show that this Council was contrary both to the ancient canons as well as to the royal authority. We have no account of the time or place of the birth or death of this eminent Protestant lawyer, but his first work, *L'Anti-Machiavel*, was published at Leyden in 1547, and he was President of the Chamber of the Edict at Grenoble in 1576. His *Anti-Socinus* is dated at Leyden in 1612.

^z 'Ex qua, quamvis fabulis contaminata ac fidem nullam merenti, qui in Chrysostomi rebus enarrandis versati sunt, pleraque hauserunt: e. g. Leo Imp., Anonymus Savilianus, Metaphrastes, et alii.' Walch, Biblioth. Patrist. c. 1. s. 7. Jenæ, 1834. p. 64. Godfrey Tilman translated the same into Latin, Paris, 1557-8. See in Su-

rius, Vit. Sanctor. die 27. Januar.

^a There was another Patriarch of Constantinople of this name, who flourished in 1120. According to Dr. Cave, the latter was the Author of the *Theoria* as well as many other works under the name of Germanus: while the former, of the era of 715 or 717, was the Author only of the Epistles in the seventh volume of the Councils, and another work entitled *Libellus de Sex Synodis Œcumenicis*. See Gallandius, tom. 13.

^b Often styled *Doctor Christianissimus*. He particularly distinguished himself at the Council of Constance, anno 1415, where he was present as ambassador from France, by many speeches, and particularly by that one in which he maintained the superiority of the Council over the authority of the Pope.

- 330 **GESTA** Purgationis Cæciliani, Episc. Carthag. ad calc. Optati. 314
 Paris. 1631. (Paris. 1679.) Item, ap. Labb. Concil. t. 1.
sæpe.
- 331 **GILDAS**, Sapiens. De Excidio Britanniae Conquestus et Eccle- 581
 siastici Ordinis Acris Correptio. (ap. t. 5. Biblioth. Patr. Paris.
 1624.) Item ap. t. 8. Biblioth. Max. Item ap. Gallandium,
 t. 12. *bis.*
- 332 **GIRALDIUS**, Cambrensis. Itinerarium Cambriae, seu Accurata 200
 Descriptio, cum Annotationibus Dav. Povei [*Powel*]. (Lond.
 1585. 8vo.)
- 333 **GLOSSÆ** in Extravagantes et in Gratianum: (ap. Corp. Jur. 200
 Canon.) Vid. infr. No. 343. *bis.*
- 334 **GLYCERII** Acta. (ap. *Baronium*, ad annum. 301.) Vid. supr. 200
 No. 78. *semel.*
- 335 **GLYCAS**, Michael, Siculus. Annales a Mundi Exordio usque ad ?^c
 obitum Alexii Comneni: Gr. et Lat. Paris. 1660. fol. (ap. t. 11.
 Byzant. Hist. Scriptor. Venet. 1729. fol.) ?
- 336 **GOAR**, Jacobus. Ord. S. Dominic. Monachus. 1630
 1. Εὐχολογίον, sive Rituale Græcorum, complectens Ritus et
 Ordines Divinae Liturgiæ, Officiorum, Sacramentorum,
 Consecrationum, Benedictionum, Funerum, Orationum,
 &c., cuilibet Personæ, Statui, vel Tempori congruos, juxta
 Usus Orientalis Ecclesiæ: Gr. et Lat., cum Observa-
 tionibus, &c. (Paris. 1647. fol.) Item, Venet. 1730. fol.
subinde.
 2. Notitia. Vid. ad calc. Bevereg. Pandect. t. 2. et ap. Schel-
 strat. *subinde.*
- 337 **GODWYN**, Thomas, D.D. Head Master of the Free School at 1620
 Abingdon, and Rector of Brightwell. Moses and Aaron:
 Civil and Ecclesiastical Rites used by the Ancient Hebrews,
 &c. Lond. 1667. 4to. (Lond. 1685. 4to. 12th edit.) *bis terve.*
- 338 **GOFFRIDUS**, s. Gofridus, Vindocinensis Abbas. Opera, cum 1110
 Notis Sirmondi. Paris. 1639. (ap. Dallæum, De Confirmatione:
 Genev. 1661. 4to.) *semel.*
- 339 **GOLDASTUS**^d, Melchior. Constitutiones Imperiales, &c. (Hanov. 1602
 1609, et Offenbach, 1610. 3 tom. fol.^e) *semel.*
- 340 **GOTHOFREDUS**, Dionysius. [*Denys Godefroi*.] Notæ in Codi- 1590
 cem Justinianum. Colon. 1524. (Amstel. 1663.^f 2 tom. fol.)
 Vid. infr. *Justinianus*, No. 433. *semel.*

^c Biographers are not agreed as to the period when Glycas lived. Some put him as early as the twelfth, some as late as the fifteenth century. No ancient record or writer has mentioned his name, and all that we can know of him must be gleaned from his works. See Walch's Gottingen Transactions, and Chalmers' Biographical Dictionary,

v. 26. p. 33.

^d He was a laborious writer in Civil Law and History, but a man of most migratory habits. See Chalmers, as before, v. 16. p. 66.

^e The first two vols. at Hanover, and the third at Offenbach. See the colophon at the end of vol. 2, and vol. 3.

^f The best editions of Godefroi's *Cor-*

- 341 GOTHOFREDUS Jacobus. [*James Godefroi.*] Commentarius in 1625
Codicem Theodosianum. (Lugdun. 1635. 6 tom. fol.) Vid.
Theodosius, No. 756. *sæpissime.*
- 342 GRABE, John Ernest, D.D. 1690
1. Spicilegium SS. Patrum, ut et Hæreticorum Sæculi post
Christum natum I. II. et III. &c. Oxon. 1698. 3 vol. 8vo. 8
(Editio altera et auctior, e Theatr. Sheldon. Oxon. 1714.
2 vol. 8vo.) *subinde.*
2. Annotationes in Irenæum. (Oxon. 1702. fol.) *semel.*
3. Annotationes in Bulli Judicium Ecclesiæ Catholicæ: (ap.
Bull. Oper. Lond. 1703. fol.) Lond. 1721. fol. *semel.*
- 343 GRATIANUS. Decretum, sive Concordantia discordantium Ca- 1130
nonum. Vide Corp. Jur. Canon. (Lugdun. 1671. 3 tom. fol.)
passim.
- 344 GREGENTIUS, Tephrensis. Disputatio cum Herbaso Judæo. 470
(ap. t. 2. Biblioth. Patr. Gr. Lat. s. Auctar. Ducæan. Paris.
1624.) *bis terve.*
- 345 GREGORIUS, Neocæsariensis, al. Thaumaturgus. Opera, Gr. et 254
Lat., cum Notis Gerardi Vossii. (Paris. 1622. fol.^h) Mogunt.
1604. fol. *subinde.*
1. Expositio Fidei.
2. Epistola, Canonica. (ap. Labb. Concil. t. 1.) Item, ap.
Justell. Biblioth. Jur. Canon., et Bevereg. Pandect. t. 2.
part. 1. q. v.
- 346 GREGORIUS, Nazianzenus Sanctus, Archiepisc. Constantinop. 370
Opera Omnia, Gr. et Lat., cum Notis Prunæi, Morelli, et
aliorum: &c. (Paris. 1630. 2 tom. fol.) Item, O. O. opera et
studio Monachor. Ord. S. Benedict. &c. Paris. t. 1. 1778. et
t. 2. 1840. fol.ⁱ *sæpissime.*

TOM. I. Paris. 1630.

I. Orationes :

1. De Fuga.
3. In Julianum Imp. Invectiva. 1.
4. 2.

pus Juris Civilis are said to be that by Vitré in 1628, and the Elzevir of 1683, 2 tom. fol. Denys the father, and James the son, were born, the former at Paris in 1549, the latter at Geneva 1587, and died 1622 and 1652 respectively. Both were eminent lawyers.

8 The Third Century, though mentioned in the title-page, was never published, and consequently there is no third volume of this work. Dr. Grabe was born at Königsburg in Prussia in 1666. Becoming disgusted with the Lutheran Church, after having studied for its ministry, on account of its want of Apostolical Succession ac-

ording to his own creed, he took holy orders in England and joined the Non-jurors. He died in 1712.

^h Together with the works of Macarius and Basil of Seleucia, at the end.

ⁱ The progress of this splendid edition was much hindered by the premature deaths of three successive editors. (see Walch, Biblioth. Patr. ch. 2. s. 13. Jenæ, 1834. p. 132.) and finally stopped by the French Revolution of 1793. This circumstance accounts for the non-appearance of the second volume till so late as 1840.

5. Post Reditum ex Fuga.
 8. Ad Patrem, quum ei curam Ecclesiæ Nazianzenæ commisisset.
 10. De Funere Cæsarii.
 11. ——— Gorgoniæ.
 16. De Amore Pauperum.
 18. In Laudem Cypriani.
 19. De Funere Patris.
 20. In Laudem Basilii.
 21. ——— Athanasii.
 22. In Maccabæorum.
 24. In Adventum Ægyptiorum.
 31. In illud, Quum consummasset Jesus hos sermones, &c.
 32. In præsentia centum et quinquaginta Episcoporum.
 38. In Nativitatem Christi.
 39. In Sancta Lumina.
 40. In Sanctum Baptisma.
 41. In Pascha. 1.
 42. 2.
 43. In Novam Dominicam.
 44. In Sanctam Pentecosten.
 51. In Apollinarium.
- II. Epistolæ :
42. Ad Gregorium Nyssenum.
 49. Ad Olympium.
 57. Ad Procopium.
 71. Ad Celeusium. al. 74.
 80. Ad Aërium et Alypium.
 88. Ad Theodorum Tyanensem.
 159. Ad Amphiloichium.
 219. Ad Theodorum.
 240. Ad Amphiloichium.

TOM. II. Paris. 1630.

III. Carmina de Vita sua : 28, 32, 35, 64.

IV. Alia Carmina.

9. In Somnium Anastasiæ.
10. De Diversis Vitæ Generibus.
13. De Ornatu Mulieris.
18. De Virtute.
23. De Seipso.

V. Carmen Cygneum : de Episcopis et Hominum Ingratitudine Querela.

347 GREGORIUS Nyssenus [Bp. of Nyssa] Sanctus. Opera, Gr. et 372
 Lat. (Paris. 1638. 3 tom. fol. ^k)

^k This is in fact the third edition of the second, two years afterwards, in a series, the first of which was in Latin Greek and Latin, Paris, 1615; and only, by Fronto Duçæus, Paris, 1603; lastly in 1638. This edition is more

TOM. I.

1. Homiliæ Quinque de Oratione Dominica.

TOM. II.

2. Oratio in Ordinationem suam.
 3. Epistola Canonica ad Letoium, Episc. Melitines. Vid. etiam ap. Bevereg. Pandect. t. 2. part. 1.
 4. In eos, qui differunt Baptisma.
 5. Oratio de Pœnitentia.
 6. Vita S. Macrinæ Virginis, Basillii M. Sororis.
 7. Contra Eunomium, Oratio Secunda ex Duodecim.

TOM. III.

8. Catechetica Magna Oratio.
 9. Adversus Apollinarem.
 10. De Scopo Christiani. [al. De Professione Christiana.]
 11. De Baptismo Christi. [al. De Sancto Christi Baptismate.]
 12. De Resurrectione Christi [al. Domini].
 13. De Vita S. Gregorii Thaumaturgi.
 14. De Funere Meletii. [al. De Magno Meletio.]
 15. Vita S. Ephraim.
 16. De mortuis Oratio.
- 348 GREGORIUS Turonensis, s. Sanctus Georgius Florentius. 573
 (Opera Omnia : necnon Fredegarii Scholastici Epitome et Chronicon, cum suis Continuatoribus et aliis Antiquis Monumentis : &c. Opera et Studio Dom. Theodorici. Ruinart, Mon. Benedict. Paris. 1699. fol.) *sæpius*.
 1. Historia Francorum. Paris. 1610. 8vo. Item, ap. t. 11. Biblioth. Max. Lugdun. 1677. (ap. Oper. Paris. 1699. fol.) Item, in t. 1. Hist. Franc. Scriptorum. Paris. 1636. 6 tom. fol.
 2. De Gloria Martyrum. Colon. 1583. 8vo.
 3. ——— Confessorum. *ibid*.
 4. De Vitis Patrum. *ibid*.
- 349 GREGORIUS Magnus Sanctus. Opera Omnia, &c. Antwerp. 590
 1615. 4 tom. fol. (Studio et labore Monachor. Ord. S. Benedict. nempe Dionysii Sammarthani et Gulielmi Bessini, ad MSS. Codices, &c. emendata, aucta, et illustrata Notis, &c. Paris. 1705. 4 tom. fol.) Recusa Venet. 1768-75. 17 tom. 4to. cum Accessionibus, &c. *sæpius*.

TOM. I. PARIS. 1705.

1. Præfatio in Job, ante Moralia.
 2. Moralia in Job.

complete than that of 1615, and augmented by the addition of Gretser's Supplement, which had been previously

published by itself in 1618. See Walch, ch. 2, s. 16, as before, p. 134.

3. Præfatio in Ezechielem.
4. Homiliæ in Ezechielem.
5. Homiliæ in Evangelia Quadraginta. Homm. 2, 15, 16, 26.

TOM. II. PARIS. 1705.

1. Dialogorum Libri Quatuor de Vita et Miraculis Patrum Italicorum, et de Æternitate Animarum: Gr. et Lat.
2. Epistolæ, s. Registrum Epistolarum. (ap. Labb. Concil. t. 5. q. v.)
L. 1. Ep. 41. L. 2. Epp. 20, 26, 34. L. 3. Epp. 9, 11.
L. 7. Epp. 8, 24, 63, 64, 110.

TOM. III. PART. I. Paris. 1705.

1. E Sacramentario: De Baptismo Infantium, et De Officio Sabbati Sancti.

TOM. III. PART. II. PARIS. 1705.

2. Expositiones in Librum 1. Regum, qui et Samuelis dicitur.

TOM. IV. PART. I. PARIS. 1705.

Vita S. Gregorii, auctore Paulo Diacono.

ADDEND.

Responsio ad Quæstiones Augustini Monachi: (ap. *Bedæ* Hist. Gent. Anglor. q. v.) *semel*.

- 350 GREGORIUS II. Papa. Epistolæ duæ ad Leontium Isaurien- 716
sem. (ap. Labb. Concil. t. 7.) *bis*.
- 351 GREGORIUS VII. Papa. [Hildebrand.] L. 1. Ep. 81. ad Udo- 1073
nem Trevirenssem. (ap. Labb. Concil. t. 10.) *bis*.
- 352 GREGORIUS IX. Papa. Decretalium Libri Quinque, una cum 1227
Gratiano. Rom. 1582. fol. (ap. t. 2. Corp. Jur. Canon. Lug-
dun. 1671. fol.) *subinde*.
- 353 GREGORIUS Tholosanus. [Gregory of Toulouse.] De Republica. 1600
Francofurt. 1642. (Lugdun. 1609. fol.) *semel*.
- 354 GREGORIE¹, John, M. A. Observations on Scripture and 1641
Posthumous Works. Lond. 1684. 4to. fourth edit.) *bis*.
- 355 GRETSERUS, Jacobus. 1598
1. Notæ in Codinum. (Paris. 1648. fol.) Item ap. t. 20. By-
zant. Hist. Scriptor. Venet. 1729. fol. *bis*.
2. De Sancta Cruce, &c. l. 2. c. 13. (ap. t. 1. Oper. Omn.
Ratisbon. 1734. 17 tom. fol.) *semel*.
- 356 GRUTERUS, Janus. Thesaurus: Inscriptiones Antiquæ. (Heidel- 1600
berg. 1616. fol. e Bibliopolio Commeliniano.) *bis*.
- 357 GROTIUS, Hugo. Opera Theologica. Amstelodami, 1685. 1635
4 tom. fol. (Lond. 1679. 4 tom. fol.)
1. Annotationes in Quatuor Evangelia et Actus Apostolo-
rum. (ap. Oper. t. 2. v. 1.) *subinde*.

¹ He was deprived at the Rebellion of his prebendal stall at Salisbury.

2. Annotationes in Epistolas et Apocalypsin. (ap. Oper. t. 2. v. 2.) *subinde*.
3. De Cœnæ Administratione ubi pastores non sunt. Lond. 1685. 8vo. (ap. Oper. t. 3.) *semel*.
4. De Jure Belli et Pacis, in quibus jus Naturæ et Gentium, item Juris Publici præcipua explicantur, &c. Amstel. 1670. 8vo. et 1689. 8vo. (Cum Notis J. F. Gronovii et J. Barbeyrac. Amstel. 1720. 2 vol. 8vo.) *semel*.
- 358 GUIDO de Monte Rocherii. Manipulus Curatorum. Lovan. 1533 1552. 8vo. [Ed. princeps. Liber, qui Manipulus Curatorum inscribitur, in quo pernecessaria officia eorum, quibus Animarum Cura commissa est breviter pertractantur. Paris. 1478. 4to.] (ap. Bonam, Rer. Liturg. l. i. c. 15. n. 6. q. v.) *semel*.
- 359 GUNNING^m, Peter, D.D. Bishop of Ely. A Discourse of Lent. 1670 Lond. 1662. 4to. (The Paschal or Lent Fast, apostolical and perpetual: at first delivered in a Sermon preached before his Majesty [King Charles I.] in Lent, and since enlarged: wherein the Judgment of Antiquity is laid down, &c. Oxford, 1845. 8vo. New Edit. for Anglo-Catholic Library.) *semel*.

H.

- 360 HABERTUS, Isaac. Doct. Sorbonn. Episc. Vabrens. Archierati- 1645 con: sive, Liber Pontificalis Ecclesiæ Græcæ. (Paris. 1643. fol.) Paris. 1676. fol. *sæpius*.
- 361 [HADRIANI Imp. Epistola. Apud Vopiscum in Vita Saturnini. 117 (int. August. Hist. Scriptores. Lugdun. Batav. 1661. 8vo.) *semel*.
- 362 [HAIMO, s. Haymo et Aimoⁿ. In c. 6. Ep. ad Hebr. (ap. 841 *Dallaum*, De Confirmatione et Extrema Unctione. Genev. 1659. 4to.) *semel*.]
- 363 [HALESIVS, s. Alexander de Hales^o. Summa Universæ Theo- 1230 logiæ, &c. Norimberg. 1482. Basil. 1502. Colon. 1622. *semel*.]
- 364 HALLIER, Franciscus^p. De Hierarchia Ecclesiastica Libri 1656 Quatuor, contra Cellotium Jesuitam. (Lutet. Paris. 1646. fol. sumptibus J. Quesnel.) *ter quaterve*.

^m Deprived of his fellowship at Clare Hall, Cambridge, for refusing to take the covenant. Restored in 1660. Became Master of Corpus Christi College there, and Regius Professor of Divinity, &c. Bishop of Chichester 1670: Ely 1674. Died 1684.

ⁿ The pupil of Alcuin, and companion of Rabanus Maurus. Monk of Fulda, Abbot of Hersfeld, and Bishop of Halberstad. Died in 853.

^o A native of Gloucester educated at Paris, where he died in 1245. He

was termed *Doctor Irrefragabilis* on account of his wonderful proficiency in scholastic theology and canon law. See Cave, Hist. Liter. Basil. 1741-5. t. 2. p. 293.

^p Bishop of Cavillon in 1656. A doctor of the Sorbonne and a strenuous opposer of the Jansenists. His *Defensio Hierarchiæ* is more easily met with, but only at Bp. Morley's Library at Winchester Cathedral have I been able to see a copy of the *Hierarchia* itself.

- 365 [HALLOIX, Peter, Jesuita. Vitæ illustrium Ecclesiæ Orientalis 1625
Scriptorum, qui sanctitate juxta et eruditione primo Christi
sæculo floruerunt et Apostolis convixerunt. (Duaci, 1633.
fol.) *semel.*]
- 366 HAMMOND, Henry, D.D. Works. (Lond. 1684. 4 vol. fol.) 1645
Also, Lond. 1784. 4 vol. fol.
1. Reply to Blondell. [Dissertationes Quatuor, quibus epi-
scopatus jura ex S. Scriptura et primæva Antiquitate ad-
struuntur, contra sententiam D. Blondelli, et aliorum, &c.]
(Works, v. 4.) Also in Append. v. 2. Ed. Lond. 1774.
subinde.
2. Defence of Infant-Baptism, &c. (Works, v. 1.) Or in the
edition of 1774. v. 1. p. 470. Of the Baptism of Infants,
being the Fourth Part of the Letter of Resolution to Six
Queries. *semel.*
3. Paraphrase and Annotations on the New Testament. Am-
sterdam. 1699. fol. (Works, v. 3.) *subinde.*
- 367 [HAMARTOLUS, Georgius. (MS. apud *Allatum* de Hebdoma- 842
dibus Græcorum.) Vid. supr. No. 17. *semel.*]
- 368 HANKIUS⁹, Martinus. De Byzantinarum Rerum Scriptoribus 1680
Græcis. (Lipsiæ, 1677. 4to.) *semel.*
- 369 HARDING, Thomas, D.D.^r An Answer to Master Jewel's 1542
Challenge. Antwerp. 1565. 8vo. (Louvain. 1564. 4to.) *semel.*
- 370 HARMENOPULUS, Constantinus. 1150
1. Epitome Juris Canonici, Gr. et Lat. (ap. *Leunclavius* in
Jure Græco-Romano, t. 1.) *bis.* Vid. infr. *Leunclavius*,
No. 462.
2. De Sectis Hæreticis, s. De Opinionibus Hæreticorum.
(ap. *Leunclavius*, *ibid.*) Ap. t. 1. Biblioth. Patr. Gr. Lat.
sive Auctar. Ducaean. Paris. 1624. Item in Biblioth.
Max. t. 19. *bis.*
- 371 [HEDDIUS, Stephanus. De Vita Wilfredi, c. 12. (Venet. 1734.
fol.) *semel.*]
- 372 HEGESIPPUS. Commentarius Actorum Ecclesiasticorum : 170
Fragmenta. (ap. *Eusebii* Hist. Eccles.) Vid. supr. No. 275.
Ap. Gallandium, t. 2. Item ap. Grabe, Spicileg. t. 2. *subinde.*
- 373 HENAO, Gabriel de, Jesuita. De Sacrificio Missæ. Lond. 1655 1651
fol. (Vid. ap. Sotueli [*Southwell*] Continuat. Biblioth. Scrip-
torum Societatis Jesu Petri du Ribadeneyra : Opus inchoatum
a PP., continuatum a Ph. Alegambe usque ad annum 1642,
recognitum et productum ad annum 1675. Rom. 1676. fol.)
semel.

⁹ He was Teacher and Inspector of all the Schools of the Augsburg Confession at Breslaw and throughout Silesia in 1688. Died 1709.

^r Fellow of New College, Oxford,

in 1536. Hebrew Professor in 1542. Became a Protestant, but on the accession of Queen Mary he returned to the Roman Catholic communion, and was rewarded with a prebendal stall at

- 374 HERACLIUS, Imp. Novellæ. (ap. *Leunclavium* in Jure Græco-Romano, t. I. q. v.) *semel.* 610
- 375 HERMES, s. Hermas, Pastor. (ap. *Cotelerii* Patr. Apost. t. I.) Vid. supr. No. 204. Item ap. Gallandium, t. I. *quinquies.* 65
- 376 HERODOTI Historia. Gr. et Lat. juxt. Ed. Hen. Stephani. ? 1592. fol. (Amstel. 1773. fol.) *semel.*
- 377 HESYCHII Lexicon Græce. (Hagen. 1521. et Pars Secund. Basil. 1521. fol.) Roterodam. 1668. 4to. ?^s
- 378 HESYCHIUS, Patriarcha Hierosolymitanus. Explanatio in Leviticum. (Basil. 1527. fol.) Item ap. *Albertinum* de Eucharistia, p. 851. Vid. supr. No. 9. *semel.* 601
- 379 HEYLIN, Peter, D. D. Cosmography, in Four Books; containing the Chorography and History of the Whole World, &c. (Lond. 1669. fol.) Lond. 1674. fol. *semel.* 1631
- 380 HICKES†, George, D. D. 1683
1. Jovian: or, An Answer to [S. Johnson's] Julian the Apostate. By a Minister of London. (Lond. 1683. 8vo.) *ter.*
 2. Two Treatises of the Christian Priesthood, and on the Dignity of the Episcopal Order; with a Prefatory Discourse in answer to a Book entitled The Right of the Christian Church, &c. (Lond. 1707. second Ed.) Reprinted for the Anglo-Catholic Library, Oxford, 1847. fourth Ed. *ter quaterve.*
- 381 HIERONYMUS, Sanctus Eusebius, Stridonensis Episcopus. Opera, &c. Basil. 1565. 4 tom. fol.^u Item, juxt. Ed. Benedict. cura Martianæi. Paris. 1693-1706. 5 tom. fol.^x (Ed. Dominici Vallarsii, Veronensis Presbyteri, opem ferente March. Seip. Maffei. Veronæ, 1734-42. 11 tom. fol.^y) Item Venet. 1766-72. 24 tom. 4to. in 11. *passim.* 378

Winchester. Deprived on the accession of Queen Elizabeth, and died afterwards at Louvain in 1572.

^s The era of this Hesychius is entirely unknown. Some say he was a disciple of Gregory Nazianzen in or about 370, and Sextus Senensis puts him down for the close of the fourth century. The first edition of his *Lexicon*, which Isaac Casaubon has termed *the most learned and instructive for all thorough students of Greek*, was first published by Aldus at Venice in 1513. The edition in two vols. fol., the first by Alberti at Leyden in 1746, and the second by Ruhnken in 1766, was the best till the comparatively recent edition by Dean Gaisford, Oxford, 1844.

^t A Nonjuror, a divine of uncommon abilities and universal learning. He became Dean of Worcester in 1683, but was deprived at the Revolution for

not taking the oaths. He was afterwards consecrated Bishop of Thetford by the Nonjurors in 1694. Died in 1715, having previously taken part with Mr. Lawrence in the Lay-Baptism controversy. See the second edition of Lawrence's First Part, &c.

^u This is one of the reprints of the Opera Omnia ex Emendatione et cum Argumentis et Scholiis Desiderii Erasmi; ex Officina Frobeniana. Basil. 1516. 8 tom. fol.

^x For a full account of the Benedictine edition, and the opposition it met with from Simon and Le Clerc, see Walch's Biblioth. Patr. ch. I. s. 13. Jena, 1834. pp. 124-6.

^y This is the *Editio Optima* of Jerome, being far less complex also in its arrangement than the Benedictine, as well as more elegantly printed. In some catalogues it is prized as high as sixteen guineas.

Citations according to the order and arrangement of Vallarsius.

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137. ad Marcellam		26
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TOM. II.

1. Vita S. Pauli, primi Eremitæ.
2. Vita S. Hilarii, s. Hilarionis Eremitæ.
3. Regula S. Pachomii.
4. Altercatio Luciferiani et Orthodoxi; sive, Liber, seu Dialogus contra Luciferianos.
5. Liber adversus Jovinianum.
6. Contra Vigilantium.
7. Apologetici adversus Ruffinum.
8. Dialogi contra Pelagianos.
9. Liber de Viris Illustribus; sive Catalogus Scriptorum Ecclesiasticorum.

TOM. III.

1. De Situ et Nominibus Locorum Hebraicorum.
2. Liber Quæstionum Hebraicarum in Genesim.

TOM. IV.

1. Commentarii in Isaiam, al. Esaiam.
2. Commentarii in Jeremiam.

TOM. V.

1. Commentarii in Ezechielem, al. Ezechielem.
2. Explanatio in Danielelem.

TOM. VI.

Commentarii in Prophetas Minores XII.

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| 1. In Hosæam, Proœmium,
et c. 6. | 6. In Habaceuc, c. 3. |
| 2. . . Joel, c. 2. | 7. . . Zephaniam, c. 3. |
| 3. . . Amos, c. 6. | 8. . . Haggai, c. 1. |
| 4. . . Jonah, cc. 1 et 3. | 9. . . Zachariam, cc. 8 et
14. |
| 5. . . Micah, c. 7. | 10. . . Malachi, c. 3. |

TOM. VII.

Commentarii in Libros Novi Testamenti.

1. Præfatio in Evangelia.

2. In Matthæum, cc. 5, 9, 16, 19, 21, 25.
3. . . Marcum, c. 14.
4. . . Ep. ad Roman., cc. 6, 16.
5. . . Ep. I. ad Corinth., cc. 5, 11.
6. . . Ep. ad Galat., cc. 1, 4, 5, 6.
7. . . Ep. ad Ephes., cc. 4, 5.
8. . . Ep. I. ad Timoth., cc. 3, 6.
9. . . Ep. ad Titum, cc. 1, 3.
10. Liber in Expositione Psalmorum.

TOM. VIII.

Eusebii Chronicon, Latine redditum, auctum, et ad sua usque tempora perductum, &c.

TOMM. IX et X.

Bibliotheca Divina.

TOM. XI.

Spuria, &c.

- 382 HILARIUS, Sanctus, Pictaviensis Episcopus. [*St. Hilary of Poitiers.*] Opera. Colon. 1617. fol.^z Paris. 1693. fol.^a (Veronæ, 1730. 2 tom. fol.^b) Venet. 1749. 2 tom. fol. Witteberg. 1785-88. 4 tom. fol. Paris. 1836. 4 vol. 8vo.

Citations according to the Ed. Veron. 1730.

TOM. I.

1. Commentarii in Psalmos.
2. Commentarius in Matthæum.

TOM. II.

1. De Synodis, seu De Fide Orientalium.
2. Epistola ad Abram.
3. Liber contra Constantium.
4. Fragmenta.

- 383 HILARIUS, Sanctus, Arelatensis Episcopus. [*St. Hilary of Arles.*]^c Epistolæ, inter Epistolas *Augustini*. Vid. supr. No. 64. *semel*.
- 384 HILARIUS, Papa. Epistolæ Decretales. (ap. Labb. Concil. t. 4.) 461 Vid. infr. 441. *subinde*.

^z This is a reprint of the *Editio Erasmiana ex Officina Frobeniana: Basil. 1523-25*. The Preface of this edition incurred the Roman censure and the hostility of the Parisian theologians, *quoniam sententias pravas ac malevolas de Hilario, ejus doctrina, moribus, rebus gestis complectatur*. See Walch, as before, ch. 2. s. 13. p. 112.

^a This is the first Benedictine Edi-

tion by Petrus Constantius.

^b The second Benedictine and the best of all, by Scipio Maffii, *Libris de Trinitate et Commentariis in Psalmos ad binos Capituli Veronensis Codices, &c., diligenter exactis, &c.*

^c For an account of Editions see Walch, as before, ch. 2. s. 18. p. 157. He speaks well of the *Editio Silanæ, Rom. 1701. 8vo.*

1. Ad Ascanium Tarraconensem.
 2. Ad Tarraconenses.
 3. Ad Episcopos Galliæ.
 4. Ad Leontium. (ap. *Baronium*, ad annum, 462.) Vid. supr. No. 78.
- 385 HINCMARUS Rhemensis. [*Bp. of Rheims.*] Opera. (Lutet. 845 Paris. 1645. 2 tom. fol.) *subinde*.
1. De Prædestinatione.
 2. Capitula Archidiacono-Presbytero data.
 3. Opuscula 55 Capitularium, c. 48.
 4. Epistola ad Hildeboldo.
 5. Vita Remigii. (ap. *Baronium*, ad annum 47.) Vid. supr. No. 78.
- 386 HIPPOLYTUS, Sanctus, Portuensis. Episc. et Mart. Opera, 220 Gr. et Lat., curante Johan. Albert. Fabricio. Hamb. 1716. al. 226 2 tom. in 1. fol. *subinde*.
1. Liber, sive Demonstratio de Antichristo. Gr. et Lat. Combebis. Auctar. Novis. Paris. 1672. et ap. t. 1. Operum. (ap. *Gallandium*, t. 2. p. 417.)
 2. Canon Paschalis. ap. Cave, Hist. Liter. t. 1. Eum etiam exhibent Scaliger, Ægidius, Bucherius, et Gruterus. Item ap. t. 1. Operum. (ap. *Gallandium*, *ibid.* p. 516.)
 3. Liber ei ascriptus de Consummatione Mundi, Gr. et Lat. (ap. t. 2. Biblioth. Patr. Græco-Latin. s. Auctar. Ducaean. Paris. 1624.) Item ap. t. 1. Operum. Ap. *Gallandium* deest.
- 387 HOLSTENIUS [Holstein] Lucas. 1630
1. Annotationes in Geographiam Caroli a Sancto Paulo, in Italianam Antiquam Cluverii, et Thesaurum Geographicum Ortelii. (Rom. 1666. 8vo.) *sæpius*.
 2. Glossarium et Notæ ad Benedicti Codicem Regularem. (Paris. 1663. 4to.) *semel*.
 3. Dissertatio de Synesio: ap. Valesii Notas in Theodoret. Hist. Eccles. q. v. *semel*.
- 388 HOMERITARUM Martyrum Acta. (ap. *Baronium*, ad annum 522.) Vid. supr. No. 78. *semel*.
- 389 HONORIUS Augustodunensis. Gemma Animæ: ap. t. 9. Biblioth. Patr. Paris. 1654. (ap. *Bonam*, Rer. Liturg. l. 1. c. 23.) Vid. supr. No. 110. *semel*.
- 390 HONORIUS, Imperator. Rescriptum ad Bonifacium. ap. Crabb. 395 Concil. t. 1. (ap. Labb. Concil. t. 2.) *semel*.
- 391 HOOPER, George, D.D. Bishop of Bath and Wells. A Discourse concerning Lent. (Lond. 1695. 8vo.) *subinde*. 1703
- 392 HORATIUS Flaccus, Poeta. (ap. t. 1. Corp. Poet. Lat. Lond. 1713. fol.) *bis*.
- 393 HORMISDAS, Papa. Epistolæ Decretales. (ap. Labb. Concil. 514 t. 4.) *bis terve*.

- 394 **HOSPINIUS**, Rodolphus, Tigurinus. [*Ralph Hospinian of 1571 Zurich.*]
1. De Templis, hoc est, De Origine, Progressu, Usu, et Abusu Templorum et Rerum ad Tempia pertinentium: &c. Tigur. 1587. fol. (Genev. 1672. fol.) sæpe.
 2. De Festis Judæorum et Ethnicorum, hoc est, De Origine, Progressu, Cæremoniis, et Ritibus Festorum apud Judæos, Græcos, Romanos, Turcas, et Indianos: &c. (Genev. 1674. fol.) bis.
 3. De Festis Christianorum, hoc est, De Origine, Progressu, &c. Tigur. 1593. fol. (Genev. 1674. fol.) sæpe.
 4. De Origine Monachatus Libri Quatuor, &c. Tigur. 1588. fol. (Tigur. 1609. fol.) Genev. 1699. fol. sæpe.
 5. Historia Sacramentaria. (Tigur. 1598. fol.) Genev. 1681. fol. *subinde*.
- 395 **HOTTINGERUS**, Johannes Henricus, Tigurinus. 1643
1. Historia Ecclesiastica. Hanov. 1655. 9 vol. 8vo. Tigur. 1651. 5 vol. 8vo. (Hanov. et Tigur. 1655-67. 10 vol. 8vo.) *subinde*.
 2. De Translatione Bibliorum: apud Dissertationum Fasciculum. (Heidelberg. 1660. 4to.) *semel*.
- 396 **HOTMANNUS**^d, [Hotman,] Franciscus. 1561
1. De Castis Incestisque Nuptiis, &c. (Francofurt. 1619. 8vo.) *semel*.
 2. Quæstiones Illustres Juris. ? 1591. 8vo. (ap. t. 1. Oper. Lugdun. 1599-1600. 3 tom. fol.) *semel*.
- 397 [Hoveden, Roger. Ed. Savil. Lond. 1596. See afterwards under *Twysden*, No. 777. *semel*.]
- 398 **HUETIUS**, [Huet,] Petr. Dan. [Bp. of Avranches.] 1664
1. Origeniana, h. e. Commentaria, sive Opera Origenis Exegetica^e, &c. (Rothomag. 1668. 2 tom. fol.) Item, ad calc. Oper. Origen. juxt. Ed. Bened. Paris. 1733. q. v. *subinde*.
 2. Demonstratio Evangelica. (Amstel. 1680. 2 vol. 8vo.) Lips. 1694. 4to. *semel*.
- 399 **HUGO** de Sancto Victore. Opera. Venet. 1583. 3 tom. fol. (ap. 1120 *Bonam*, Rer. Liturg. l. 2. c. 19.) Vid. supr. No. 110. *semel*. (ap. *Dallæum*, De Cult. Relig. l. 2. Vid. supr. No. 223. *semel*.)
- 400 **HUMBERTUS**, al. Hubertus, de Sylva Candida. Liber de Azy- 1050
mo et Jejuniis Sabbatorum, contra Michaelem Cerularium et Leonem Achridanum: ap. Baronium in Appendice. See as cited by Gerard Vossius, Disput. 13. Thes. 8. (ap. t. 5. Oper. G. Vossii: Amstel. 1701.) *semel*.

^d An eminent French civilian. Born at Paris in 1524. Died at Basle in 1590.

^e In this work every thing that Antiquity relates concerning Origen is collected and set forth.

I.

- 401 IDACIUS contra Varimundum Arianum: ap. t. 4. Biblioth. 385
 Patr. Paris. 1654. (ap. t. 5. Biblioth. Max. Lugdun. 1677.)
 apud Gallandium deest. *bis*.
- 402 IGNATIUS, Sanctus, Martyr. Epistolæ, Gr. et Lat. (ap. *Cote-* 101
lerii Patr. Apost.) Vid. supr. No. 204. *sæpe*.
1. Ep. ad Ephesienses.
 2. Magnesianos.
 3. Trallianos.
 4. Smyrnenses.
 5. Polycarpum.
 6. Pseudo-Ignatius.
 Ep. ad Philadelphianos.
 Magnesianos.
 Antiochenos.
- 403 IGNATII Acta. (ap. *Grabium*, Spicileg. t. 2.) Vid. supr. No.
 342. *semel*.
- 404 ILLYRICUS. Vid. supr. *Flacius*, s. *Flaccus*, No. 301.
- 405 INÆ Leges. (ap. *Spelman*. Concilia: Lond. 1639. fol.) *semel*.
- 406 INDEX Librorum Expurgandorum. Vid. infr. *Quirorga*, No.
 647.
- 407 INDEX Librorum Prohibitorum. Vid. infr. *Sotomajor*, No.
 718.
- 408 INNOCENTIUS I. Papa. Epistolæ et Decreta. (ap. Labb. Con-
 cil. t. 2.) Vid. infr. No. 441. *sæpius*.
- Ep. 1. ad Decentium.
 - Ep. 2. ad Victricium.
 - Ep. 3. ad Exuperium.
 - Ep. 4. ad Filium Nucertianum.
 - Ep. 6. ad Episcopos Apuliæ.
 - Ep. 8. ad Florentium.
 - Ep. 11. ad Aurelium.
 - Ep. 14. ad Bonifacium.
 - Ep. 18. ad Alexandrum.
 - Ep. 22. ad Episcopos Macedoniæ.
 - Ep. 23. ad Synodum Toletanam.
 - Ep. 93. Inter Epistolas Augustini: q. v.
- 409 INNOCENTIUS III. Papa. De Mysteriis Missæ. Antwerp. 1540. 1198
 (ap. t. 1. Operum, Colon. 1575. 2 tom. fol.) *semel*.
- 410 IRENÆUS, Sanctus, Episcopus Lugdunensis et Martyr. 167
 I. Opera, cum Notis Joan. Ernest. Grabii. Lond. 1702. fol.
 (S. T. Episc. Lugdun. contra Omnes Hæreses Libri
 Quinque. Textus Græci partem haud exiguum restituit,
 Latinam Versionem antiquissimam e Quatuor Mscriptis
 Codicibus emendavit, Fragmenta aliorum Tractatum de-
 perditorum subjunxit, omnia Notis Variorum et suis illus-

travit, Joan. Ern. Grabe. Oxon. e Theatro Sheldoniano, 1702. fol. ^f) *sæpissime*.

2. Epistola ad Victorem. (ap. *Eusebium*, Hist. Eccles. l. 5. c. 24.) Vid. supr. No. 275. *subinde*.

411 ISIDORUS, Sanctus, Hispalensis Episcopus. [*St. Isidore of Seville.*]

1. De Divinis Officiis. Ap. t. 10. Biblioth. Patr. Paris. 1654. *subinde*.

2. Origenes, sive Etymologiæ. In Corpore Auctorum Lingue Latinæ. Genev. 1622. 4to. *subinde*.

[Vide apud Operum Omnium editiones :

1. Ed. Griali. Madrit. 1599. fol. sæpius repetita; denuo correctataque aucta, Madrit. 1778. 2 tom. fol.

2. Altera : (cum Notis Jacobi Du Breul. Colon. Agripp. 1617. fol.)

3. Ed. Aurevali, denuo correctata et aucta, &c. Rom. 1797-1803. 7 tom. 4to.

Citations according to Du Breul's edition.

1. Originum, sive Etymologiarum Libri Viginti.

2. Commentarius in Exodum, c. 19.

3. De Officiis Ecclesiasticis, sive Divinis Libri Duo.

4. Epistola ad Ludifredum.

5. Regula Monachorum, c. 17.]

412 ISIDORUS Mercator^g. Ejus Versio Conciliorum et Epistolarum 830
Papalium. (ap. Labb. in Conciliorum tomis.) *bis terve*.

413 ISIDORUS, Sanctus, Pelusiota. [*St. Isidore of Pelusium.*] Opera, 412
Gr. et Lat., cum Notis Prunæi, Rittershusii, et Schotti. (Paris. 1638. fol.) *sæpius*.

Lib. 1. Epp. 1, 29, 90, 114, 123, 136. Lib. 2. Epp. 137, 246.

Lib. 3. Epp. 259, 343, 382. Lib. 4. Epp. 143, 162.

414 [Iso, Monachus Sangallensis, s. Sanctigallens. De Miraculis 860
Beati Othmari Abbatis, c. 3. (ap. *Surium*, Colon. Agripp. 1581. t. 6. p. 392.) *bis*.

415 Ivo, s. Yvo, Carnotensis. Episcopus. 1092

1. Liber Decretorum. (Lovan. 1561. fol.) *subinde*.

2. Epistola de Sacramento Missæ. (ap. *Dallæum*, De Cult. Relig. l. 2.) Vid. supr. No. 223. *semel*.

^f The original *Editio Erasmiana per Frobenium* was dated Basil. 1526. fol. : of which Massuet the Benedictine observes, in the Preface to his own edition at Paris, 1710. fol., *tot mendis, lacunis, mutilisque ac depravatis periodis scateat, ut Irenæus sæpe in ipso Irenæo queratur, &c.* See Walch, Biblioth. Patrist. ch. 2. s. 13. Jenæ, 1834. p. 113. Massuet's edition was

reprinted at Venice, 1734, with a selection of the Fragments of Irenæus, and is generally considered the Ed. Opt. This, however, I question : for, as I have observed before, the Benedictine copies are *not always* the best. But they have a great name.

^g His version is specially referred to once or twice by the learned author ; but at b. 5. ch. 2. s. 3. (v. 2. p. 116. of

J.

- 416 JACOBUS, Sanctus. Liturgia ei ascripta^h, Gr. et Lat. (ap. t. 2. 31
Biblioth. Patr. Græco-Latin. sive Auctar. Ducæan. Paris.
1624.) *subinde*.
- 417 JESSE, Ambianensis Episcopus, [Bishop of Amiens.] De Or- 790
dine Baptismi; ap. Baluzium in Notis ad Rheginon. l. i. c. 69.
bis terve. Vid. supr. *Baluzius*, No. 74.
- 418 JOBIUS, Monachus. (ap. Photii Bibliothecam, cod. 222.) *bis* 530
terve. Vid. infr. *Photius*, No. 607.
- 419 JOHANNES, Abbas. De Translatione Reliquiarum Sanctæ Glo-
desindis: (ap. Valesium in Not. ad Theodoret. Hist. Eccles.
l. i. c. 26.) *semel*.
- 420 [JOHANNES Diaconus. Præfatio ad Vitam Gregorii Magni, et
Vita ejusdem. (ap. t. 4. Operum G. M. Paris. 1705. fol.) *ter*
vel quater.]
- 421 JOSEPHUS, Flavius. Opera Omnia, cum Nova Versione et 67
Notis Johannis Hudson. (Oxon. e Theatr. Sheldon. 1720.
2 tom. fol.) Ed. Opt. cum Notis Bernardi, Gronovii, Combe-
fisii et aliorum, &c. Omnia collegit, &c., Sigebertus Haver-
campus: Amstel. 1726. 2 tom. fol. *sæpe*.
Tom. 1. Antiquitates Judaicæ.
Tom. 2. De Bello Judaico.
- 422 JUEL, or Jewel, John, D. D. Bishop of Salisbury. Apologia 1560
Ecclesiæ Anglicanæ. Lond. 1606. 12mo. (See in the Works,
Lond. 1611. fol.) *bis terve*.
- 423 JULIANUS, Imperator. Opera, Gr. et Lat., cum Notis Petavii. 361
Paris. 1630. 4to.) Item Lipsiæ, 1696. fol. *sæpe*.
1. Vita per Morentinum Operibus præfixa.
2. Oratio Septima.
3. Fragmenta Epistolarum.
4. Epistola ad Arsacium. (ap. *Sozomenum*, Hist. Eccles. l. 5.
c. 16. Vid. infr. No. 720.
- 424 JULIANUS Pomerius. De Vita Contemplativa: inter Opera 498
Prosperi, cui vulgo tribuitur. Colon. 1540. 8vo. (Paris. 1711.
fol.) *subinde*.
- 425 JULIANUS Halicarnassensis. Fragmenta Commentarii in Job. 510
(ap. Catenam Græcorum Patrum in Job. Lond. 1637. fol.)
semel.
- 426 [JULIUS Clarus. Opera. (Genev. 1664. fol.) *semel*.]
- 427 JULIUS Firmicus Maternus. Vid. supr. *Firmicus*, No. 297.

this new edition), he speaks of Mercator as having forged the Decretal Epistles of the ancient bishops of Rome, which consequently are only of value as a testimony to the Papal *animus* at the era of Mercator.

^h Certainly not the work of St. James. Cave ascribes it to the era of the Council in *Trullo*, the third Constantinopolitan, anno 680. Hist. Liter., as before, v. i. p. 30.

- 428 JULIUS, Papa. 337
 1. Epistola ad Orientales. (ap. *S. Athanasii Apologiam Secundam*. Oper. t. I. part. I. p. 117.) *semel*. Vid. supr. No. 57.
 2. Epistola apud Gratianum, De Consecrat. distinct. 2. c. 7. (ap. t. I. Corp. Jur. Canon. Lugdun. 1671.) *bis*.
- 429 JUNILIUS Afer. De Partibus Divinæ Legis : ap. t. 10. Biblioth. Max. Lugdun. 1677. (ap. *Gallandium*, t. 12. p. 77.) *semel*. 550
- 430 JUNIUS, Franciscus, [Francis Du Jon.] Opera Theologica. 1580
 Franequeræ, 1597. fol. (Genev. 1613. 2 tom. fol.)
 1. Sacrorum Parallelorum Libri Tres, &c. *semel*.
 2. Notæ in Tertullianum : De Corona Militis, et De Idololatria : (ap. Oper. Tertullian. Franequer. 1597. fol.) *bis*.
- 431 JUSTELLUS, Henricus. Bibliotheca Juris Canonici. (Paris. 1661. 2 tom. fol.) *ter*.
 1. Notæ in Concil. Laodicenum, can. 1.
 2. Nicænum, can. 19.
 3. Chalcedonense, can. 6.
 [Auctores apud Justellum : Alexius Aristenus, Balsamon, Celestinus Papa, Collectio Constitutionum Ecclesiæ, Cresconius Afer, Fabrotus, Ferrandus, Photii Nomocanon, et, inter Concilia, Romanum atque Antiochenum : q. v.]
- 432 JUSTINUS, Sanctus, Philosophus et Martyr, [commonly called Justin Martyr.] Opera Omnia, Gr. et Lat. (Colon. 1686. fol.¹) *sæpius*. 140
 [Operum Editiones : ^k
 1. Prima : Robert. Stephani, Paris. 1551. fol.
 2. Commeliniana : Fred. Sylburgii, cum Notis Arcerii, Hoeschellii, Wolfii, Penonii, et Billii : Heidelberg. 1593. fol., recusa Paris. 1615 et 1636. fol
 3. Oxoniensis : Henrici Hutchin, cum Latina Johan. Langi Versione, quamplurimis in locis correctæ, &c. ; cum Notis R. et H. Stephanorum, Grabii, Potteri, &c. Oxon. e Theatr. Sheldon. 1703. 8vo.
 4. Benedictina¹ : Opera, quæ exstant Omnia. Necnon Tatiani adv. Græcos Oratio ; Athenagoræ Philosophi Atheniensis Legatio pro Christianis ; S. Theophili Antiocheni Tres ad Autolyicum Libri. Item in Appendice supposita Justino Opera cum Actis illius Martyrii et Excerptis

ⁱ This is a reprint of the Editio Commeliniana, Paris. 1615 et 1636.

^k Speaking of Styax Thirlby's edition of the Apologies and Dialogue with Trypho, Lond. 1723, Walch terms it *splendida et elegans, at eruditè parum commendata : non mediocrem enim negligentiam atque ignorantiam in ornanda illa Thirlbius prodidit.*

Biblioth. Patrist. as before, p. 154.

¹ In this instance the Benedictine is decidedly the best edition of Justin Martyr : but the era of it being 20 years later than that of my Ancestor, and the arrangement being very different, I have not used it for the purposes of verification. There are also editions of the Apologies *ex Recensione Gra-*

Operum deperditorum ejusdem Justini et Tatiani et Theophili, cum MSS. Codd. collata, et novis Interpretationibus, Notis, &c., studio Prudentii Marani, unius ex Monachis Congr. S. Mauri. Paris. 1742. fol. Recusa Venet. 1747, Werceberg. 1777, Bonn. 1830, Jenæ, 1842.]

1. Apologia Prima.
2. Apologia Secunda.
3. Dialogus cum Tryphone.
4. Quæstiones et Responiones ad Orthodoxos.

433 JUSTINIANUS, Imperator. Corpus Juris Civilis. Lugdun. 1589. 527
2 vol. 8vo. Amstel. 1663. 2 tom. fol. (Cum Commentariis Accursii, Scholiis Contii, et D. Gothofredi^m Lucubrationibus ad Accursium, &c. Editio supra omnem aliarum curam fida, &c. Studio et opera Johannis Fehii Gaidorphensis, J. C. Lugdun. 1627. 6 tom. fol.ⁿ) *passim*.

According to the order of the Amsterdam edition.

I. Institutiones :

- L. 1. tit. 10. De Nuptiis.
- L. 4. tit. 18. De Publicis Judiciis.

II. Digesta seu Pandectæ :

- L. 1. tit. 12. De Officiis Præfecti Urbis.
- L. 2. tit. 12. De Feriis.
- L. 11. tit. 5. De Aleatoribus.
- L. 13. tit. 7. De Pignoritia Actione.
- L. 22. tit. 5. De Testibus.
- L. 43. tit. 10. Ad Legem Corneliam de Falso.
- L. 47. tit. 2. De Furtis.
- 11. De Extraordinariis Criminibus.
- 12. De Sepulchro Violato.
- 20. De Stellionatu.
- L. 48. tit. 5. Ad Legem Juliam de Adulterio.
- 8. Ad Legem Corneliam de Sicariis.
- 10. De Lege Cornelia de Falso.
- 16. Ad Senatus-Consultum Turpilianum.
- 19. De Pœnis.
- L. 49. tit. 4. Quando appellandum sit.
- L. 50. tit. 13. De Extraordinariis Cognitionibus.
- 13. De Censibus.

III. Codex :

- L. 1. tit. 1. De Summa Trinitate.

ibi, by Thalemann, Leipsig, 1755. 8vo., and by Mr. Ashton, Cambr. 1768. 8vo., as well as of the Dialogue with Trypho by Samuel Jebb. Lond. 1719. 8vo.

^m See before, Note f. on No. 340, p. 257.

ⁿ The first three tomes contain the *Digesta* and the *Syllabus of Remissions*, the fourth tome consists of the *Codex*, the fifth has the *Institutions and Novels*, while the last is made up by the *Index Juris Civilis* of Stephen Davyz of Pampluna.

- L. 1. tit. 2. De Sancrosanctis Ecclesiis.
 3. De Episcopis et Clericis.
 4. De Episcopali Audientia.
 5. De Hæreticis.
 7. De Apostatis.
 9. De Judæis.
 11. De Paganis.
 12. De his, qui ad Ecclesias confugiunt.
 L. 2. tit. 6. De Postulando.
 59. De Jurejurando propter Calumniam.
 L. 3. tit. 12. De Feriis.
 43. De Aleatoribus.
 44. De Religiosis et Sumptibus Funeris.
 L. 4. tit. 20. De Festibus.
 32. De Usuris.
 59. De Monopoliis.
 L. 5. tit. 1. De Sponsalibus.
 3. De Donationibus ante Nuptias.
 4. De Nuptiis.
 5. De Incestis Nuptiis.
 6. De Interdicto Matrimonio, &c.
 17. De Repudiis.
 25. De Naturalibus Liberis.
 L. 8. tit. 47. De Patria Potestate.
 54. De Donationibus.
 L. 9. tit. 4. De Custodia Reorum.
 17. De his, qui Parentes vel Liberos occidunt.
 18. De Maleficis et Mathematicis.
 19. De Sepulchro violato.
 20. Ad Legem Fabiam de Plagiariis.
 29. De Crimine Sacrilegii.
 39. De his, qui Latrones occultarint.
 46. De Calumniatoribus.
 L. 10. tit. 13. De his, qui se deferunt.
 L. 11. tit. 17. De Collegiatis.
 25. De Mendicantibus Validis.
 40. De Spectaculis, &c.
 L. 12. tit. 41. De Metatis.
 51. De Cursu Publico.
 IV. Novellæ, 3, 5, 6, 7, 9, 11, 14, 17, 22, 28, 31, 40, 42, 43,
 45, 57, 58, 59, 67, 74, 77, 79, 83, 86, 117, 123, 124, 128,
 131, 133, 134, 137, 144, 146.
 V. Sanctio Pragmatica: (inter Aliquot Constitutiones, &c.,
 ad calcem Novellarum: juxt. Ed. Amstel. 1663. t. 2.
 p. 236.) *semel*.
 VI. Edictum de Fide Orthodoxa: ap. Leunclavii, Jus Græco-
 Romanum, t. 1. (ap. Labb. Concil. t. 5.) *semel*.

- 434 JUVENALIS Poeta. (ap. t. 2. Corp. Poet. Latin. Lond. 1713. fol.) *subinde*.
Satyræ 1, 2, 5, 6, 8, 12.
- 435 JUVENCUS. Historia Evangelica Carmine Heroico: ap. t. 2. 330
Corp. Poet. Lugdun. 1603. 4to. Item, ap. t. 4. Biblioth. Max.
Lugdun. 1677. (ap. Gallandium, t. 4. p. 601.) *semel*.

K.

- 436 KEMPIUS, Martinus. De Osculo. (Lips. 1665. 12mo.) *semel*. 1660?
- 437 KENNET, White, D.D. Bishop of Peterborough. The Case of 1718
of Impropriations, and of Augmentations of Vicarages, from
the first Usurpation of Popes and Monks, &c. (Lond. 1704.
8vo.) *bis*.
- 438 [KING, Sir Peter. See before, *The Critical History of the
Creed*, No. 212.]
- 439 KORTHOLT, Christianus. S. Theol. Profess. Kilon. ° 1664
1. Tractatus de Calumniis Paganorum in Veteres Christianos
sparsis. (Kilon. 1668. 4to.) *bis*.
2. Liber de Vita et Moribus Veterum Christianorum. (Kilon.
1683. 4to.) *semel*.
[Aliter. Paganus Obtrectator: sive, De Calumniis Gentilium
in Veteres Christianos Libri Tres. Kilon. 1698. 4to.]
3. De Variis Scripturæ Editionibus. (Kilon. 1686. 4to.) ?
- 440 KRANTIUS, [Krantz, or Crantz], Albertus. Ecclesiastica Historia: 1580
sive, Metropolis de Initiis Christianæ Religionis, &c. (Franco-
furt. 1590. fol.) ?

L.

- 441 LABBEUS, [Labbe, or more correctly Labbé,] R. P. Philippus, 1647
Jesuita.
1. Collectio Conciliorum. Paris. 1671-2. 17 tom. fol. p) *passim*.
[For the Councils, as respectively cited, see the next Index.]
2. Historica Synopsis Conciliorum. (Paris. 1661. 4to.) ?
3. De Scriptoribus Ecclesiasticis. q (Paris. 1660. 2 vol. 8vo.) *bis*.
- 442 LACTANTIUS, Lucius Cæcilius. Opera. Lugdun. 1594. 8vo. 303
Lipsiæ, 1715. 8vo.
[Operum Editiones:
1. Princeps: Romæ, 1465. 12mo. r

° At Kiel in Denmark, where he died in 1694.

p An 18th volume containing Jacobatus on the Councils was afterwards added and termed *Apparatus Alter*, because the 17th volume was called *Apparatus*. The Collection was finished by Father Gabriel Cossart, a brother Jesuit, but a better and more judicious critic than Labbé himself. The edition is much esteemed, though not clear of some serious defects. But my Ancestor and others before him having frequently

referred to it, I have found it more suitable for the purposes of the present work than the edition of Colet, with the Additions of Baluze and Harduin. Venet. 1728. 23 tom. fol., or with the Supplement of Mansi in 6 vols. Lucæ, 1748-52. 29 vols in all.

q This book contains a dissertation against the story of Pope Joan.

r Frequently reprinted. The Aldine, Venice 1515, 12mo., followed this text as did the Lyonese, 1556. 8vo.

2. Oxoniensis: Cura Th. Sparkii, una cum H. Dodwelli Dissertatione de Ripa Striga. Oxon. e Theatr. Sheldon. 1684. 8vo.
3. Parisiana et Optima: Cura J. B. Le Brun et N. L. Du Fresnoy, &c. Editio Novissima, quæ omnium instar esse potest, &c. (Paris. 1748. 2 vol. 4to.) *Editio ipsa est præstantissima ac complectitur non solum discrepantes Scripturas diligenter collectas, sed etiam Variorum Notas, &c.* See Walch, Biblioth. Patrist. ch. 2. s. 16. Jenæ, 1834. p. 146.
4. Brunemann: Lips. 1739. 2 vol. 8vo.
5. Oberthur: Werceberg. 1783. 2 vol. 8vo.
6. Bipont: 1786. 2 vol. 8vo.
Ap. Gallandium, t. 4. p. 229.]

Citations according to Le Brun.

Vol. 1. Divinæ Institutiones. *sæpius.*

Vol. 2. Epitome Divinarum Institutionum. *semel.*

De Mortibus Persecutorum^s. Item seorsim, Oxon. 1680. 12mo. *bis terve.*

Carmen de Resurrectione Domini. [al. Carmen de Pascha, Fortunato ascriptum.] *semel.*

- 443 LAMBECIUS^t, Petrus, L.L.D. De Bibliotheca Vindobonensi^u. 1662 Vindobon. 1672. (Ed. Princeps, 1665. 8 tom. fol.) Ap. Pagi in Baronium, ad annum 324. q. v. *semel.*
- 444 LAMBERTUS, Gulielmus. Ἀρχαιονομία; sive, De Priscis Legibus Anglorum, &c. (Cantabr. 1644. fol.) *semel.*
- 445 LAMPRIDIUS, Ælius, s. Actius. Int. August. Hist. Scriptor. 302 Lugdun. Batav. 1632. (Lugdun. Batav. 1661. 8vo.) *subinde.*
 1. Vita Commodi.
 2. Vita Heliogabali.
 3. Vita Alexandri Severi.
- 446 LANDULPHUS Sagax. Continuatio Pauli Diaconi. Hamburg. 900 1611. 4to. (Basil. 1569. 8vo.) *semel.* Vid. infr. *Paulus Diaconus*, No. 592.
- 447 LATINUS Latinius^x. Epistola ad Antonium Augustinum de 1573 Usu Fermenti in Eucharistia. Romæ, 1659. 4to. (ap. *Bonam*, *Rer. Liturg.* l. I. c. 23. n. 8. al. 16.) Vid. supr. No. 110. *bis.*

^s Joseph Bingham calls this piece 'a little golden tract.' See *Antiquities*, b. 13, ch. 5, s. 7, v. 4, p. 402, and n. 35, in connection with the remark.

^t The relative and protégé of the celebrated Luke Holstein.

^u The full title of this book is, *Commentariorum de Augustissima Bibliotheca Casarea Vindobonensi Libri Octo*, in 8 tom. fol. 1665-79, compiled

while he was Keeper of the Imperial Library at Vienna. A second edition of this great work was published by Kollar between 1766 and 1782, and afterwards a ninth supplemental volume in 1790.

^x Born at Viterbo in 1513. Chosen as one of the Correctors of Gratian in 1573. Died in 1593.

- 448 LAUDMETERUS, [rectius Landmeterus, *Landtmeter*.] Laurentius. De Veteri Clerico et Monacho: [sive, De Veteri Clerici et Monachi Instituto.] (Lovan. 1626. 8vo.) Item ap. Bonam, Rer. Liturg. l. I. c. 15. n. 6. et ap. Leon. Allatium, De Missa Præsanctificatorum, s. 10. q. v. *bis*.
- 449 LAUNOIVS, Johannes, [John de Launoy,] D.D. De recta Interpretatione Sexti Canonis Nicæni, &c. Paris. 1662. 8vo. (ap. t. 4. Operum, Colon. Allobrog. 1731. fol.) *semel*. 1636
- 450 [LAURENTIUS, Bernard. Casus, quibus Judex Sæcularis potest manus injicere in Personas Ecclesiasticas. Item de Privilegiis Clericorum. Paris. 1517. 8vo. *semel*.]
- 451 LAURENTIUS, Novariensis. Homiliæ: (ap. t. 2. Biblioth. Patr. per Marguerit. De la Bigne, Paris. 1624.) Item ap. t. 9. Biblioth. Max. Lugdun. 1677. *bis*. 507
- 452 LECTIIONARIUM Gallicanum. (ap. *Mabillon*. De Cursu Gallicano, Paris. 1685. 4to. q. v.) *subinde*.
- 453 [LEO, Johannes, cognomine Africanus. Descriptio Africæ. 1500 Antwerp. 1556. 8vo.] ?
- 454 LEO, Grammaticus. Chronographia, cum Notis Combefisii. (Paris. 1655. fol.) *semel*. 1013
- 455 LEO, Imperator, et Anthemius. Novella 11. (ad calc. t. 2. Corp. Jur. Civil. Ed. Amstel. 1663.) *semel*. 458
- 456 LEO et Majorianus, Imperatores. Novella 8. (ad calc. t. 6. Cod. Theodosian. Lugdun. 1665.) *bis*.
- 457 LEO Magnus, Papa. Opera. Lugdun. 1672. fol. *sæpissime*. 440
- [1. Editio Quesnelliana: Opera Omnia, nunc primum Epistolis Triginta, tribusque de Gratia Christi Opusculis auctiora, secundum exactam annorum seriem accurate ordinata, &c. Paris. 1675. 2 tom. 4to. Recusa Venet. 1700. fol.^z
2. Editio Balleriniana: O. O. &c. post P. Quesnelli recensione ad complures et præstantissimos Mscriptos Codd. ab illo non consultos exacta, &c., illustrarunt Pet. et Hieron. Fratres Ballerini, Presbyteri Veronenses. (Venet. 1753-57. 3 tom. fol.^a)

^y The intimate friend of Leo Allacci and Holstein, with whom he became acquainted at Rome in 1636. The great opponent of legendary saints. Died 1678.

^z Walch, Biblioth. Patrist. ch. 3. s. 16. p. 145, gives an ample account of this edition, and adds the following reason why it was prohibited: *Quæ editio in Indicem quidem Librorum Prohibito-*

rum relata est, quoniam Quesnellus, quum de Hilario Arelutensi disserit, judicium de causis patriarcharum in historia ecclesiastica relato, non ad legitimas appellationes reddita fuisse, sed ab ulro electo e partibus arbitro prolata, disputat, &c.

^a This is undoubtedly the very best edition of these works. See Walch, *ibid*.

Citations according to the order of the *Ed. Ballerin.*

TOM. I.

1. In Anniversario Die Assumptionis suæ ad Pontificatum.
2. De Jejunio Decimi Mensis.
3. In Solemnitatem Nativitatis D. N. Jesu Christi Serm. 1. [al. 21.] et Serm. 4. [al. 24.]
4. In solemnitatem Epiphaniæ D. N. Jesu Christi Serm. 3. [al. 33.] et Serm. 7. [al. 37.]
5. De Quadragesima Serm. 4. [al. 42.] 6. [al. 44.] 9. [al. 47.]
6. De Passione Domini Serm. 14. [al. 63.]
7. De Jejunio Pentecostes Serm. 2. [al. 79.] et 3. [al. 80.]
8. Sermo in Nativitatem Sanctorum Septem Fratrum Macca-
bæorum.
9. De Jejunio Septimi Mensis Serm. 7. [al. 18.] et 9. [al. 94.]

TOM. II.

Epistolæ Decretales. (ap. Labb. Concil. t. 3.)

3. Ad Julianum.
 4. Ad Episcopos Siculos.
 37. Ad Leonem Ravennensem.
 62. Ad Maximum Antiochenum.
 64. Ad Marcianum.
 65. Ad Eudociam Augustam.
 70. Ad Marcianum Augustum. al. 72.
 79. Ad Nicetam.
 80. Ad Episcopos Campaniæ.
 81. Ad Dioscorum.
 84. Ad Anastasium Thessalonicensem.
 88. Ad Gallos.
 89. Ad Episcopos Viennenses.
 91. Ad Theodorum Foro-Juliensem. al. 89.
 92. Ad Rusticum. al. 90.
 93. Ad Turribium, al. Turibium.
 94. Ad Gallos et Hispanos.
- 458 LEO Sapiens, Imperator. 886
1. Notitia Ecclesiæ, Gr. et Lat.: (ap. *Leunclavii Jus Gr. Rom.* t. 1. p. 88.) Vid. infr. No. 462. *sæpe*. See Antiquities, b. 9, throughout.
 2. Novellæ 53, 54, 73, 77, 89: apud *Leunclav.* *ibid.* p. 78. (ad calc. t. 2. *Corp. Jur. Civil. Amstel.* 1663.) *sæpe*.
 3. *Tactica.* (In *Usher's Religion of the Ancient Irish: Works*, vol. 4. Dublin. 1847. 8vo.) *semel*.
- 459 LEONTIUS Byzantinus. 590
1. De Sectis, Gr. et Lat.: (ap. t. 1. *Biblioth. Patr. Gr. Lat.* sive *Auctar. Ducæan.* Paris. 1624.) *semel*.

2. *Contra Eutychianos et Nestorianos* : ap. t. 4. *Biblioth. Patr.* Paris. 1654. (ap. t. 9. *Biblioth. Max. Lugdun.* 1677.) *semel.*
- 460 LESSIUS, Leonardus. *De Jure et Justitia.* Antwerp. 1626. fol. †Lovan. 1605. fol. (Paris. 1606. fol.) *ter.*
- 461 L'ESTRANGE, Hamon, [or sometime Hamond,] Esq. 1640
 1. *A Remonstrance in the Defence of the Liturgy.* (Lond. 1642. 4to.) *semel.*
 2. *Smectymnuo-Mastix, or A Defence of the Remonstrance.* (Lond. 1651. 8vo.)
 3. *The Alliance of Divine Offices, exhibiting all the Liturgies of the Church of England, as also the late Scotch Service Book, with all their respective Variations, &c.* Lond. 1690. fol. †Lond. 1659. fol. (Reprint for the Anglo-Catholic Library, Oxford, 1846. 8vo.) *sæpe.*
- 462 LEUNCLAVIUS, Johannes. *Jus Græco-Romanum, Gr. et Lat.* 1570
Francofurt. 1594. 2 tom. fol. (Itidem, 1596. 2 tom. fol. in 1.) *sæpe.*
 [Auctores apud Leunclavium :
 Balsamon, Harmenopulus, Heraclius Imp., Justinianus Imp., Leo Sapiens, Nicetas.]
- 463 LEXICON Juridicum. - Per Anonymum^b, Genev. 1615. 8vo. (Colon. Allobrog. 1615. 8vo.) *semel.*
- 464 LIBANIUS Sophista. *Opera, Gr. et Lat.* Paris. 1606. 2 tom. fol. 360
 (Lutetiae, 1627. 2 tom. fol.) *subinde.*
 1. *Oratio Apologetica.* (Oper. t. 2.)
 2. *contra Florentium.* (ibid.)
 3. *in Tisamenum.* Ibid. (ap. Cotelerium, Antwerp. 1698. t. 1. p. 287.)
 4. *De Vinctis.* (ap. Coteler. ibid. juxt. Ed. Jacob. Gothofred.^c)
 5. *De Agricolis.* (ap. Cod. Theodosian. cum Notis Gothofred. t. 1. p. 288. q. v.)
- 465 [LIBELLUS Precum, &c. Vid. supr. *Faustinus*, No. 287.]
- 466 LIBERATUS, Archidiaconus Ecclesiae Carthaginiensis. *Breviarium, sive Historia Causae Nestorianae et Eutychianae, cum Appendice.* Ap. t. 2. Crabb. *Concil.* Colon. 1551. *Seorsim cum Notis Garnerii.* Paris. 1675. 8vo. (ap. Labb. *Concil.* t. 5. pp. 740, seqq.) Item ap. Gallandium, t. 12. *sæpius.* 553
- 467 LIGHTFOOT, John, D.D.^d 1652
 1. *The Temple-Service and the Temple.* Lond. 1650. 4to. *ter.*

^b I have failed to discover the name of the author of this book; but it is not identical with the work mentioned before, No. 133, under the same title, by Calvin or Kahl.

^c He published five Orations of Li-

banius among his own *Opuscula*, Geneva, 1631, and reprinted in 1644, 4to. See Brunet's *Bibliographie Universelle*, Paris. 1816. vol. 17.

^d Master of Catherine Hall, Cambridge, in 1643. Died in 1661.

2. Horæ Hebraicæ in Matthæum et Marcum cum Disquisitione Chorographica. Cantabr. 2 vol. 4to. Item ap. Opera: Franequer. 1699. 2 tom. fol.
 [The Whole Works by the Rev. J. R. Pitman, M.A. (Lond. 1824. 13 vol. 8vo.)
- In v. 5. The Harmony of the Four Evangelists. *semel.*
 8. The Commentary on the Acts of the Apostles, ch. i. v. 21. *semel.*
 9. The Temple-Service as it stood in the Days of our Saviour. *ter.*
 11. Horæ Hebraicæ, or Hebrew and Talmudical Exercitations upon St. Matthew and St. Mark. *semel.*
 12. Do. on St. Luke, St. John, Romans, and Corinthians. (1 Cor. 6, 4.) *semel.*
- 468 [LIMBORCHIUS^e, Philippus. Theologia Christiana. (Amstel. 1660 1686. 5to.) *semel.*]
- 469 LINDANUS, Gulielmus. Panoplia Evangelica contra Hæreses. 1562 Colon. 1575. fol. (Colon. Agripp. 1563. fol.) *ter.*
- 470 LINDENBROGIUS, seu Lindinbrogius, Fridericus. Codex Legum Antiquarum Wisigothorum, Burgundionum, Alemannorum, et aliorum. (Francofurt. 1613. fol.) *semel.*
- 471 LINWOOD, [or rather Lyndwood,] William. Provinciale, editum 1422 per Sharrock: Oxon. 1664. 8vo. (Oxon. 1679. fol.) *semel.*
- 472 LIPSIUS, Justus. 1580
 1. De Magnitudine Romana, Libri Quatuor. Antwerp. 1598. fol. Item, † 1637. fol. (ap. t. 3. Operum, Vesaliæ, 1675. 8vo.) *bis.*
 2. [Notæ in Senecæ Opera: Antwerp. 1615. fol. *semel.*]
- 473 [LITURGIA Mosarabica, sive Missa Mosarabum. Vid. infr. *Mabillonius*, De Liturg. Gallican. No. 485.]
- 474 [LITURGICARUM Antiquarum Arcana, &c.: ap. *Bonam*, Rer. Liturg. l. 2. c. 4. d. 3. *semel.* Vid. infr. *Vanderhaer*, No. 787.]
- 475 LLOYD, William, D.D. Bishop of St. Asaph^f. An Historical 1680 Account of Church-Government as it was in Great Britain and Ireland, when they first received the Christian Religion. (Lond. 1684. 8vo.) *semel.*
- 476 LOAISA, seu Loaysa, Garsias seu Garcia. Collectio Conciliorum Hispaniæ, cum Notis. Madrit. 1593. fol.
 1. In C. Bracarensis i. c. 21. [al. Bracarensis 2. c. 3.] (ap. Labb. Concil. t. 5.) *semel.*
 2. In C. Eliberitani c. 25. (ibid. t. 1.) *semel.*
 3. In C. Toletani i. c. 14. (ibid. t. 2.) *bis.*

^e Minister of Amsterdam in 1667. He inherited the principles as well as the papers of Episcopus, his great uncle on the mother's side. the Tower in 1688. Translated to Lichfield and Coventry, and thence to Worcester, in 1699. Died in 1717 at the age of 91.

^f One of the seven bishops sent to

- 477 LOMBARDUS, Petrus \ddagger , Episcopus Parisiensis. Liber Sententiarum. Lugdun. 1594. 8vo. \ddagger Cracov. 1519. 4to. (Colon. Agripp. 1566. 12mo.) *subinde*.
- 478 LOMEIERUS, Johannes. De Bibliothecis Liber Singularis. (Zutphan. 1669. 8vo.) Ultraject. ad Rhen. 1660. 8vo. *semel*.
- 479 LUCIANUS, Atheus. Opera, Gr. et Lat. Salmur. 1619. 12mo. 170 (Bipont. 1789-93. 10 vol. 8vo.) *subinde*.
Philopatris. De Morte Peregrini. Nigrinus.
- 480 LUCIANUS, Confessor. 253
1. Epistolæ: inter Cyprianicas Ep. 17. [al. 23.] *semel*. Ep. 20. [al. 22.] *semel*. (ap. Cyprian. Oper. Amstel. 1700. fol.)
2. Acta: ap. Metaphrastem. (ap. *Surium*, 7 Januar. t. 1.) Vid. *infr.* No. 739. *semel*.
- 481 LUCIANUS, Martyr. Symbolum: ap. Athanasium de Symbolis Arimini et Seleuciæ. (ap. *Socratem*, Hist. Eccles. l. i. c. 10.) *semel*. Vid. *infr.* No. 716. 294
- 482 LUPUS, [*Wolf*.] Christianus. Scholia in Canones Conciliorum. Bruxel. 1678.^h 5 tom. 4to. (Venet. 1724. 12 tom. in 6 vol. fol.) *subinde*. 1655
- 483 LYRANUS, Nicolaus. [Nicholas De Lyra.] Glossa in Biblia. Lugdun. 1589. (Antwerp. 1634. 6 tom. fol.) *bis*. 1320
- 484 [LYSER, John. See afterwards, *Polygamia Triumphatrix*, No. 619.]

M.

- 485 MABILLONIUS, Johannesⁱ. Ord. Benedict. 1670
1. De Liturgia Gallicana Libri Tres, in quibus Veteris Missæ, quæ ante annos mille apud Gallos in usu erat, Forma Ritusque eruuntur ex Antiquis Monumentis, Lectionario Gallicano hactenus inedito, et tribus Missalibus Thomasianis, quæ integra referuntur, Missale Gothicum, Missale Francorum, Missale Gallicanum vetus. Accedit Disquisitio de Cursu Gallicano, seu de Divinorum Officiorum Origine et Progressu in Ecclesiis Gallicanis. (Lutet. Paris. 1685. 4to.) *sæpe*.
2. De Cursu Gallicano. (ad calc. Liturg. Gallican. ut supr.) *subinde*.
3. Musæum Italicum, seu Collectio Veterum Scriptorum ex Bibliothecis Italicis, &c.: [inter quos Liber Sacramentorum Ecclesiæ Gallicanæ,] &c. (Paris. 1687. 4to.) *semel*.
4. Analecta Veterum, sive Collectio Veterum aliquot Operum et Opusculorum omnis generis, Carminum, Epistolarum,

^s Peter of Lombardy, well known by the title of *Master of the Sentences*. The pupil of St. Bernard. Termed *Parisiensis* from becoming, first, a celebrated professor of the University of Paris, and, afterwards, archbishop of that diocese in 1160. The *editio prin-*

ceps of his great work is dated at Venice, 1477, fol., on which numerous commentaries have been written.

^h First edition was published in 1665.

ⁱ Born at Pierre-Mont on the borders of Champagne, 1632. Died at the Abbey of St. Germain des Prés in 1707.

Diplomatum, Epitaphiorum, &c. Paris. 1675. 4 vol. 8vo.
(ap. t. 4. Dacherii Spicileg. Paris. 1723. 4 tom. fol. Vid.
supr. *Dacherius*, No. 222. *semel vel bis*.)

- 486 MACARIUS, Sanctus, Ægyptius^k. 373
1. Homiliæ: (ad calc. Oper. Greg. Thaumaturg. Paris. 1622.
fol.) Item, ex edit. Pritii. Lips. 1698. 8vo. Iterum,
1714. 12mo. Ap. Gallandium, t. 7. pp. 3, seqq. *semel*.
2. Regula, c. 15: (ap. Hist. Flagellant. Paris. 1700. 8vo.)
Ap. Galland. *ibid.* p. 245.
- 487 MACROBIUS. Saturnalia: Libri Septem. Paris. 1585. 8vo. 380
(Lugdun. Batav. 1670. 8vo.) *semel*.
- 488 MAGDEBURGENSES Centuriæ. Vid. supr. *Centuriæ Magde-*
burgenses, No. 160.
- 489 MAIMONIDES^l Moses, [Moses the son of Maimon.] Liber 1170
More Nevochim, hoc est, Doctor Perplexorum ad dubia et
obscuriora Scripturæ loca rite intelligenda: Latine translatus
J. Buxtorffii Filio. (Basil. 1629. 4to.) *semel*.
- 490 [MAJORINUS, Imp. Novellæ: (ad calc. Cod. Theodosian. 457
Lugdun. 1665.) *ter vel quater*.]
- 491 MALDONATUS, Johannes, e Soc. Jes. 1570
1. Commentarius in Quatuor Evangelistas^m: cum Quatuor
Indicibus, &c. (Mogunt. 1624. fol.) Lugdun. 1615. fol.
bis terve.
2. Disputationum ac Controversiarum Decisarum, et circa
Septem Ecclesiæ Romanæ Sacramenta, &c., Tomi Duo.
(Lugdun. 1614. 4to.) *subinde*.
- 492 MALELA, s. Malelas vel Malalas, Johannes, Antiochenus. [*John* 601
of Antioch.] Chronicon, Gr. et Lat. (Oxon. 1691. 8vo.) ?
- 493 MALMSBURIENSIS, Gulielmus, [*William of Malmsbury*.] De 1130
Rebus Gestis Regum Anglorum. Francofurt. 1601. fol. (ap.
Scriptores post Bedam. Lond. 1596. fol.) *semel*.
- 494 MAMERTUS, al. Mamercus, Claudianus, Presbyter Viennensis. 470
De Statu Animæⁿ ad Sidonium Apollinarem Libri Tres: cum
Notis Barthii. Cygn. 1655. 8vo. (Int. Opera quæ exstant; ap.
Gallandium, t. 10. pp. 417, seqq.) *semel*.

^k Commonly called *The Elder*, as St. Macarius of Alexandria, a little later in the same century, a famous monk and friend of the former, was termed *The Younger*. The elder Macarius was born in 301, and died 391. He was a disciple of the celebrated ascetic St. Anthony.

^l The most celebrated of the Rabbins, of whom the Jews have a saying, 'From Moses to Moses there was none like Moses!' He was born of a noble family at Cordova, in Spain, anno 1135.

He was at one time physician to Saladin the Great. He died in 1205.

^m This work bears a high character; for few commentators have so happily explained the literal sense of the four Gospels as this learned Jesuit has done. He never allows a difficulty to pass without examining it thoroughly.

ⁿ This treatise is directed against the errors of Faustus Rhegiensis, who had put forth doctrines of an *anthropomorphist* character.

- 495 MARCA, Petrus de, Archiepisc. Parisiensis. 1640
 1. Dissertationum de Concordia Sacerdotii et Imperii, seu De Libertatibus Ecclesiæ Gallicanæ, Libri Octo °. Paris. 1663. fol. (Francofurt. 1708. fol.) sæpe.
 2. Commentarius in cap. *Clericus*: ad calc. *Antonii Augustini* de Emendatione Gratiani. Vid. supr. No. 63. (ap. t. 4. Oper. Bemberg. 1738-39. t. 6. 4to. ad calc. Tractat. de Veteribus Collectionibus Canonum.) *ter quaterve*.
 3. Dissertationes de Primatibus, &c. Paris. 1669. 8vo. (ap. Part. Secund. Oper. ut supr. Francofurt. 1708. fol.) *subinde*.
 4. Opera Posthuma de Institutione Patriarchæ Constantinopolitani. Paris. 1669. 8vo. (ap. Part. Secund. Oper. ut supr. p. 155.) ?
 5. Notæ ad Concilium Claromontanum. (ibid. p. 255.) *bis terve*.
- 496 MARCELLINUS, Comes P. Chronicon, cum Eusebii Chronico: 534
 q. v. supr. No. 275. (ap. Gallandium, t. 10. pp. 343, seqq.) *bis*.
- 497 MARCELLINUS. Vid. supr. *Faustinus*, No. 287.
- 498 MARCUS, Sanctus, Evangelista. 40
 1. Liturgia, ipsi ascripta^q, Gr. et Lat. (ap. t. 2. Biblioth. Patr. Græco-Latin. s. Auctar. Ducæan. Paris. 1624.) *subinde*.
 2. [Passio. (ap. *Valesium* in Euseb. Hist. Eccles. 1. 5. c. 24. juxt. Ed. Cantabr. 1720.) *semel*.
- 499 MARCUS, Diaconus Gazensis. Vita Sancti Porphyrii: (ap. 402
Baronium, ad annum 401.) Vid. supr. No. 78. Item ap. al.
 Gallandium, t. 9. p. 259. *bis*. 422
- 500 MARSHALL, Nathaniel, D.D. Canon of Windsor. The Peni- 1720
 tential Discipline of the Primitive Church for the first four
 hundred years after Christ, together with its Declension from
 the fifth century downwards to its present State impartially
 represented. By a Presbyter of the Church of England.
 (Lond. 1714. 8vo.)^r
- 501 MATERNUS. Vid. supr. *Firmicus*, No. 297.
- 502 MARTIALIS, Poeta. Epigram. 6. De Spectaculis. (ap. t. 2.
 Corp. Poet. Latin. Lond. 1713.) *semel*.

° De Marca was a man of great talent and profound learning, but of varying principles according to his interest. He wrote this work in defence of the liberties of the Church of France at the instance of Cardinal Richelieu.

P Count of Illyricum under the Emperor Justinian. His Chronicle is a continuation of Jerome's, beginning A.D. 379, and ending 534. See Darling's Cyclopæd. Bibliograph. Lond.

1854. col. 1959.

^q First published at Paris in 1583. It carries with it many internal evidences of an era long after the time of the Apostles. See Cave, Hist. Liter. Basil. 1741. t. 1. p. 24.

^r Published anonymously as above, but erroneously attributed to Bishop Pearson in my Ancestor's original Index Auctorum.

- 503 [MARTIANUS, Imp. Novellæ: (ad calc. Cod. Theodosian. Lugdun. 1665.) *bis*.] 450
- 504 MARTINUS, Bracaraensis^s, [Martin of Braga in Spain.] Collectio Canonum. (Vid. post Concil. Bracar. 3. ap. Labb. Concil. t. 5.) Item ap. Justell. Biblioth. Jur. Canon. append. t. 1. *subinde*. 560 al. 570
- 505 MARTINUS, Polonus, Ord. Prædicat. Archiepisc. Gnesnensis. Chronicon. (Col. Agripp. 1616. fol.) *semel*. 1277
- 506 MARTYR, Petrus^t. Loci Communes ex variis ipsius Auctoris scriptis. (Genev. 1624. fol.) *subinde*. 1550
- 507 MARTYROLOGIUM Romanum; cum Notis Baronii. Colon. 1616. 4to. Item, Ad Novi Kalendarii Rationem et Ecclesiasticæ Historiæ Veritatem restitutum: Gregorii XIII. jussu editum. Antwerp. 1608. 8vo. (Paris. 1607. fol.) *semel*.
- 508 MASIUS, Andreas^u. Commentarius [sive Annotationes] in Joshua. (Antwerp. 1574. fol.) *semel*. 1556
- 509 MASON, Francis, B.D. Oxon. Archdeacon of Norfolk and Chaplain to King James I. 1619
1. Of the Consecration of the Bishops of the Church of England, with their Succession, &c. (Lond. 1630. fol.) *semel vel bis*.
 2. Ecclesiæ Anglicanæ Vindiciæ: sive, De Legitimo ejusdem Ministerio, id est, De Episcoporum Successione, Consecratione, Electione, et Confirmatione: item de Presbyterorum et Diaconorum Ordinatione: Libri Quinque. Lond. 1625. fol. (Ed. Secund. priore Anglicana longe auctior et emendatior. Lond. 1638. fol.) *semel vel bis*.
 3. A Defence of the Ordination of Ministers in the Reformed Churches. (Oxford, 1641. fol.) ?
- 510 MAURICE, Henry, D.D. Chaplain to the Archbp. of Canterbury. 1688

^s Sometimes termed *Dumiensis*, from having been abbot of Dumes before he became bishop of Braga.

^t He was born at Florence in 1500. Originally an Augustine monk, but, embracing the principles of the Reformation, he eventually was invited to England, and became Professor of Divinity at Oxford, 1549, and Canon of Christ Church next year. Retiring from England on the accession of Queen Mary, he occupied the Divinity Chair at Zurich till his death in 1562.

^u He was born at Brussels in 1516, and eventually became Counsellor to William Duke of Cleves, being one of the best scholars of the century, particularly in the Oriental languages.

^x This is the original work in English, which my Ancestor cites in his Index Auctorum, but which is now little known; having been superseded by the same work under the Author's hand in Latin, much enlarged and improved, and entitled *Vindiciæ Ecclesiæ Anglicanæ, &c. Lond. 1625. fol.* To the first edition in English the Author himself alludes by that expression in the title-page of the Latin, *priore Anglicana longe auctior et emendatior*. The date between the lunar brackets, Lond. 1638, indicates the reprint of the Latin work; which in 1728 was retranslated into English and further enlarged by a Mr. John Lindsay.

1. A Defence of Diocesan Episcopacy, in answer to a Book by Mr. David Clarkson, lately published, entituled Primitive Episcopacy. (Lond. 1700. 8vo. sec. ed.) *sæpe*.
2. A Vindication of the Primitive Church against Mr. Baxter's Church History. (Lond. 1682. 8vo.) *bis*.
- 511 MAXIMILIANI Passio: (ad calc. Lactantii de Mortibus Persecutorum.) Vid. supr. *Lactantius*, No. 442. *semel*. 295
- 512 MAXIMUS, Monachus. Scholia in Opera Dionysii Areopagitæ: Gr. et Lat. Paris. 1644. Antwerp. 1634. (Venet. 1755. 2 tom. fol.) *bis*. 645
- 513 MAXIMUS, Taurinensis. Homiliæ; cum Operibus Leonis et Fulgentii. Lugdun. 1652. fol. (ap. t. 6. Biblioth. Max. Lugdun. 1677.) *subinde*. 422
1. De Epiphania, Hom. 4.
 2. De Pœnitentia Petri, Hom. 3.
 3. De Natali Petri et Pauli, Hom. 5.
 4. De Diversis: primo, De Expositione Symboli.
- 514 MEDE, Joseph, B.D. [The pious and profoundly learned.] 1625 Works. (Lond. 1677. fol.) Also, 1664. 2 vol. fol. *γ*

IN BOOK II.

1. The Christian Sacrifice: in Nine Chapters on Mal. 1, 11. *semel*.
2. Discourses and Treatises of Churches and the Worship of God therein. *subinde*.
3. The Name Altar, or *Θυσιαστήριον*, anciently given to the Holy Table. [Separately, Lond. 1637. sm. 4to.] *semel*.
4. On Psalm 132, v. 7. *semel*.

IN BOOK III.

5. Commentarius in Apocalypsin. *semel*.

IN BOOK IV.

6. Epistle 66. *ter*.
- 515 MENARDUS, Hugo. [*Nicholas Hugues*.] Mon. Benedict. Congr. 1630 S. Maur. Notæ in Sacramentarium Gregorii. Paris. 1641-2. 4to. (ap. part. 1. t. 3. Oper. Greg. M. Paris. 1705. fol.) *subinde*.
- 516 MENDOZA, Fernandus, sive Ferdinandus de. Commentarius in Canones Concilii Eliberitani, al. Illiberritani. (ap. Labb. Concil. t. 1.) In canones 36 et 39. *bis*.

γ This is the second edition of the original, to which many additions were made from the Author's manuscripts by Dr. Worthington. The edition of 1677 is a reprint of 1672, which is

considered to be an improvement upon the copy of 1664. The arrangement of some of the pieces is a little different. See Darling's Cyclopæd. Bibliograph. Lond. 1854. col. 2028.

- 517 MERCATOR, Marius. Opera; cum Notis Garnerii. Paris. 1673. 418
fol. Item, cum Notis Baluzii. Paris. 1684. 8vo. Item, ap.
Gallandium, t. 8. p. 613. (Hypognostica^z: inter Oper. Augusti-
tini. Ed. Bened. ut supr. t. 10. Append. part. 1. p. 40.) *semel*.
- 518 MERCURIALIS, Hieronymus, M.D. De Arte Gymnastica Libri 1555
Sex. (Amstel. 1672. 4to.^a) *semel*.
- 519 MEURSIUS, Johannes. Glossarium Græco-Barbarum. (Lug- 1625
dun. 1614. 4to.) Item ap. t. 4. p. 133. Operum, Florentiæ,
1741. 12 tom. fol. *semel*.
- 520 MICROLOGUS^b. De Observationibus Ecclesiasticis: ap. t. 10. 1080
Biblioth. Patr. Paris. 1654. (ap. t. 18. Biblioth. Max. Lugdun.
1677.) *bis*.
- 521 [MILLETOT, Benignus. De Legitima Judicium Sæcularium Po-
testate in Personas Ecclesiasticas. (ap. Goldasti Monarchiam,
t. 3. Francofurt. 1613. fol. c) *semel*.]
- 522 MILLIUS. [John Milles, or, more correctly, Mill, D.D.] Pro- 1681
legomena in Novum Testamentum Græcum^d. Oxon. 1707. ?
(Lipsiæ, 1723. repetit. Amstel. 1746. fol.) *semel vel bis*.
- 523 MINUCIUS Felix. Octavius: cum Notis Rigaltii. Oxon. 1678. 220
8vo. (Ex iterata recensione Johannis Davisii, &c. Cantabr.
Typ. Academ. 1712. 8vo.) Ap. Gallandium, t. 2. *sæpe*.
- 524 MISSA, sive Liturgia, Mosarabum. Tolet. 1500. In Nativitate
Christi. [al. in Natali Domini.] (ap. *Mabillonium*, ubi supr.)
semel. (ap. *Bonam*, *Rer. Liturg.* l. 1. c. 13. n. 5.) Vid. supr.
No. 110. *semel*.
- 525 MISSALE Gothicum. Romæ, 1680. (ap. *Mabillonium*, De Liturg.
Gallican. Par. 1685. 4to.) Vid. supr. No. 485. *semel*.
- 526 MISSALE Romanum. Antwerp. 1584. 4to. † Colon. 1644. fol.
(Paris. 1739. 8vo.) *subinde*.
- 527 MONTAGU [Montacutius], Richard, D.D. Bishop of Norwich.^e
Diatribæ on the first part of the late History of Tithes. [By 1638
Mr. Selden.] (Lond. 1621. 4to) *semel*.

^z See Antiquities, b. 10. ch. 2. s. 24. v. 3. p. 491. 'And the Author of the Hypognostics under the name of St. Austin, supposed by learned men to be either Marius Mercator, or Sixtus, bishop of Rome, &c.'

^a First published at Venice in 1569, 4to.

^b It is not known who or what he was. Cave thinks he must have written his book after the death of Gregory VII. in 1085. See, as before, v. 2. p. 155.

^c Milletot's work is rarely to be met with. There is, however, a copy of it in the Library of Trinity College, Dublin, under this title, as follows: Tractatus de Delicto Communi et Casu Privi-

legiato: vel, De Legitima Judicium Sæcularium Potestate in Personas Ecclesiasticas. Per Benignum Milletotum. [sine loco.] 1612. fol. See Notes and Queries, Oct. 2, 1852. v. 6. p. 327.

^d Of this edition of the N. T. Gr. Michaelis remarked, 'that the infancy of criticism ends with the edition of Gregory, and the age of manhood commences with that of Mill.' It is a most able and magnificent work, and ranks next to that of Wetstein in importance and utility.

^e A strong advocate of Arminian doctrine. Educated at Eton and King's College, Cambridge. Fellow of Eton in 1613. Archdeacon of Hereford in 1617. Canon of Windsor in 1620. Bishop of

- 528 MORINUS^f, Johannes. 1640
 1. Commentarius de Sacris Ecclesiæ Ordinationibus, secundum Antiquos et Recentiores Latinos, Græcos, Syros, et Babylonios. Paris. 1655. fol. (Antwerp. 1695. fol.) sæpe.
 2. Commentarius Historicus de Disciplina in Administratione Sacramenti Pœnitentiæ tredecim primis Sæculis in Ecclesia Occidentali et huc usque in Orientali observata: &c. Ad libri coronidem complures Libelli Pœnitentiales, &c., Gr. Lat. Hebr. nunc primum in lucem prodeunt. (Antwerp. 1682. fol.) *subinde*.
- 529 MORNÆUS^g, Philippus. *Mysterium Iniquitatis, sive Historia* 1577
Papatus, &c. Salmur. 1612. 8vo. (Antea, 1611. fol.) *semel*.
- 530 MORTON, Thomas, D.D. Bishop of Durham. 1632
 1. *The Grand Imposture of the Church of Rome.* (Lond. 1628. 4to.) *semel*.
 2. *A Catholic Appeal for Protestants out of the Confessions of the Roman Doctors.* (Lond. 1610. fol.) *semel*.
 3. *Apologiæ Catholicæ de Notis Ecclesiæ: Pars Prima.* (Lond. 1605. 8vo.) ?
 ——— *Pars Secunda.* (Lond. 1606. 4to.) *semel*.
- 531 MOSCHUS^h, Johannes. *Pratum Spirituale: (ap. t. 2. Biblioth. Patr. Gr. et Lat. sive Auctar. Ducæan. Paris. 1624.)* Item ap. t. 7. *Biblioth. Patr. Edit. Secund. per De la Bigne: Paris. 1589. t. 9. fol.* Item ap. *Cotelerii Monumenta, t. 2. pp. 341, seqq. sæpe.* 630
- 532 MOULINⁱ [Molinæus], Peter Du, D.D. 1630

Chichester in 1628. Translated to Norwich in 1638. Died in 1641. He assisted Sir Henry Savil in his edition of Chrysostome in 1613, and he himself edited Gregory Nazianzen's *In Julianum Invectivæ Duæ*, as well as the *Epistles of Photius* and the *Demonstratio Evangelica* of Eusebius.

^f He was originally a Protestant, but entered the Oratory in 1618, and eventually became celebrated for his profound erudition and most intimate acquaintance with the Fathers and Councils. He was consulted by Pope Urban VIII. on his favourite project of an union between the Western and Eastern Churches; and reasonably so, as the characteristics of his works distinctly evince.

^g Philip de Mornay, Lord of Plessis Marley. A Protestant statesman, and one of the best friends and most faithful advisers of Henry of Navarre, the Fourth of France. He had a narrow escape on St. Bartholomew's day, when comparatively a young man, being at

that time in the suite of his master at Paris. In 1600 he maintained a public discussion against Du Perron, then bishop of Evreux, on the principal differences between Protestants and Romanists. He died in 1623.

^h Al. Eviratus. He was an eminent Monk of the seventh century. He visited all the chief monastic establishments of the East. His *Pratum Spirituale* contains the result of his remarks and observations. Bellarmine calls it *liber magna ex parte utilis*, and commends it as cited by the Seventh General Council. *De Scriptor. Eccles. Colon. 1684. p. 137.*

ⁱ He was one of the boldest and most uncompromising opponents of the Church of Rome. He studied originally at Sedan and afterwards at Cambridge, and became successively Professor of Philosophy at Leyden in 1592, Pastor of the Church at Charenton, near Paris, in 1599, and Professor of Divinity at Sedan, where he died in 1658. He was a great favourite of King James I.

1. The Novelty of Popery^j against Perron, &c. Lond. 1644. fol. (Lond. 1662. fol.) *subinde*.
 2. The Buckler of Faith; or, A Defence of the Confession of Faith of the Reformed Churches in France, against Mr. Arnoux, the Jesuit: wherein all the Principal Controversies between the Reformed Churches and the Church of Rome are decided. Written in French and translated. (Third Ed. Lond. 1631. 4to.) *subinde*.
 3. Vates; seu, De Præcognitione futurorum et de bonis malisque Prophetis Libri Quinque: in quibus explicantur difficiliores nonnullæ Veteris et Novi Testamenti Prophetiæ. (Lugdun. Batav. 1640. 8vo.) Item, Gorinchem. 1672. 8vo. *bis terve*.
- 533 MOYNE, s. Moine, Stephen Le. Varia Sacra, sive Sylloge Variorum Opusculorum Græcorum ad Rem Ecclesiasticam spectantium: Gr. et Lat.: Notis et Observationibus illustrata. (Lugdun. Batav. 1685. 2 tom. 4to.) Item, 1694. *semel*. 1664
- 534 MULLERUS, Petrus. De Osculo Sancto. (Jenæ, 1675. 4to.) *semel*.
- 535 [MUSÆUS Presbyter Massiliensis. Lectionarium. See Antiquities, b. 14. ch. 1. s. 4. See also Du Pin's Biblioth. Eccles. cent. 5. Paris. 1683. t. 4. p. 223. *semel*.] 450
- 536 [MUSCULUS, Wolfgang. Auctores Veteris Historiæ Ecclesiasticæ Latine tantum^k. (Basil. 1549. fol. Item cum Scholiis Græncæ, Basil. 1570. fol.) Item, Basil. 1611. fol. See Antiquities, b. 8. ch. 7. s. 13. v. 3. p. 136. n. 14. *semel vel bis*.] 1550

N.

- 537 NANGIACO, Gulielmus de, [William of Nangis^l.] Vita Sancti Ludovici: (ap. Bonam, Rer. Liturg. l. 1. c. 15.) Vid. supr. No. 110. *semel*. 1301
- 538 [NAOGEORGUS, s. Kirchmaer^m, Thomas. De Regno Pontificio: (ap. Hospinianum, de Festis Christianis.) See Antiquities, b. 20. ch. 6. s. 5. v. 7. p. 337. n. 38. *semel*.] 1551

Grotius was among his pupils. For a list of his numerous works, see Aymon's Synodes de France, v. 2. p. 273. His son, also named Peter, removed from France to England in the early part of the seventeenth century, and became Canon of Christ Church, Canterbury, where he died in 1684.

^j Originally written in French, and entitled, Nouveauté du Papisme, opposée à l'Antiquité du Christianisme. Sedan, 1627. fol. The English translation, as above, was the work of his son, when resident at Canterbury.

^k This Latin Version of the Eccle-

siastical Historians was first done by Robert Stephanus, and published in folio, Basil. 1539, per H. Frobenium et N. Episcopium. Stephanus afterwards edited the same in Greek only at Paris, 1544. fol. Musculus brought out a new Latin version, based upon that of Stephanus, at Basle in 1549, which was reprinted there in 1558. fol., employing for Theodoret the earlier translation by Camerarius. See before, Christophorson, No. 164.

^l A Benedictine monk of the abbey of St. Denys.

^m He was a Protestant divine of

- 539 NAVARRUS, [*Martin Azpilcueta*ⁿ.] Miscellanea. De Oratione, 1540 inter Opera. Venet. 1602. 6 tom. fol. (Lugdun. 1597. 3 tom. fol.) *semel*.
- 540 NAZIANZENUS. Vid. supr. *Gregorius Naz.* No. 346.
- 541 NICEPHORUS, Patriarcha Constantinop. Antirrhetica. Ap. t. 2. 806
Combesii Auctar. Nov. Paris. 1648. fol. q. v. ? (ap. Constit. Apost. l. 5. c. 15. Vid. Coteler. t. 1. p. 319. n. 47. Ed. Antwerp. 1698.) See Antiquities, b. 20. ch. 3. s. 5. v. 7. p. 273, and p. 274. n. 3. *semel*.
- 542 NICEPHORUS, Calistus, s. Callistus. Historiæ Ecclesiasticæ 1333
Libri Octodecim, Gr. et Lat. in duos tomos distincti, ac Græce nunc primum editi. Adjecta est Latina Interpretatio Johannis Langi, a R. P. Frontone Ducæo, Soc. Jes. Theolog. &c. (Paris. 1630. 2 tom. fol.) *sæpe*.
- 543 NICETAS, Choniates, [al. Achomines.] Thesaurus Ortho- 120
doxæ Fidei^o. (Genev. 1592. 8vo.) *semel*.
- 544 NICETAS, David, Paphago. Vita Ignatii Patriarchæ Cpolitani. 880
1. (Ap. *Baronium*, ad annum 869. n. 47. t. 10. p. 416. Ed. Antwerp. 1612-29.) *semel*.
2. (Ap. *Labb. Concil.* t. 8. p. 1200.) *semel*.
- 545 NICETAS, Heracliensis. Responsa. (ap. *Leunclavium*, Biblioth. 1077
Jur. Canon. t. 1. p. 310. *semel*.
- 546 NICETIUS, Trevisensis. Auctor Hymni, cui titulus *Te Deum*. 535
(*Stillingfleet's Origines Britannicæ*, ch. 4.) See Antiquities, b. 14. ch. 2. s. 9. v. 5. p. 45. n. 79. *semel*.
- 547 NICOLAUS I. Papa. 858
1. Responsa et Consulta Bulgarorum. (ap. *Labb. Concil.* t. 8.) *bis*.
2. Epistolæ. (ap. *Baronium*, ad annum 967. ut supr.) *semel*.
- 548 NILUS Doxopatrius. Notitia Patriarchatum: (ap. *Le Moyne*, 1048
Var. Sacr. t. 1.) Vid. supr. No. 533. *semel*.
- 549 NOTITIA Africæ. Ap. Sironi Miscellanea. (ap. t. 1. Oper. Paris. 1696.) *semel*.
- 550 NOTITIA Ecclesiæ. Vid. supr. *Leo Sapiens*, No. 458.
- 551 NOTITIA Imperii. Vid. infr. *Pancirollus*, No. 576.

Bavaria, and acquired some celebrity for his satirical verses in Latin against several customs of Romanism.

ⁿ Born near Pampeluna, in Navarre, in 1491. Became a great proficient in the Canon Law, of which he was teacher at Salamanca for many years. He was afterwards appointed by John III. of Portugal to the Law-Chair at his newly founded University of Coimbra. In his eightieth year he pleaded the cause of Bartholomew de Caranza, Archbishop of Toledo, before the Inquisition at Rome, though without suc-

cess, where he afterwards died in 1586. He was greatly esteemed by his contemporaries Popes Pius V. and Gregory XIII.

^o Only five out of twenty-seven books and a fragment of the twentieth book of this work are extant. His *Historia* and *Chronographia* and *Narratio de Statuis* are to be found in the 10th, 5th, and 22nd volumes of the Byzantine Historians respectively. See Darling's Cyclopæd. Bibliograph. Lond. 1854.

- 552 **NOVATIANUS**, sive Novatus, Rom. Eccles. Presb. De Trinitate 252
 Liber. Ad calc. Tertulliani, cum Notis Pamelii. Paris. 1653.
 fol. (ap. *Gallandium*, t. 3. p. 287.) Inter Opera Omnia, cum
 Notis E. Welchman. Oxon. 1724. 8vo. *subinde*.
 553 **NYSSENUS**. Vid. supr. *Gregorius Nyss*. No. 347.

O.

- 554 **ODO**, Parisiensis. Statuta Synodalia. Ap. t. 6. Biblioth. Patr. 1175
 Paris. 1654. (ap. *Bonam*, Rer. Liturg. l. 2. c. 19. n. 2.) Vid.
 supr. No. 110. *bis*.
 555 [**ODO** Camaracensis: (ap. *Bonam*, Rer. Liturg. l. 1. c. 13. n. 2.) 1105
 Vid. supr. No. 110. *semel*.]
 556 **ECUMENIUS**. Opera Commentaria in hosce Nov. Test. Tractatus 990
 : in Acta Apostolorum, in omnes Pauli Epistolas, in
 Epistolas Catholicas omnes. Accesserunt Arethæ Cæsar.
 Cappadoc. Episc. Explanationes in Apocalypsin. Opus nunc
 primum Gr. et Lat. editum, &c. Interprete Joan. Hentenio,
 emendatore &c. Fred. Morello, &c. (Paris. 1630-31. 2 tom.
 fol.)
 1. In I Cor. II. (ap. *Bonam*, Rer. Liturg. l. 1. c. 1. n. 4.
 p. 175.) *semel*.
 2. In Ep. I. Petri, c. 3. (ap. Oper. ut supr. t. 2.) *semel*.
 557 **OLYMPII** Acta. (ap. *Baronium*, ad annum 259. Vid. supr.
 No. 78. *semel*.
 558 **ONUPHRIUS**, sive Panvinus, Veronensis. 1550
 1. De Ritu Sepeliendi apud Christianos et eorundem Cœmeteriis.
 Colon. 1574. fol. †Antea, 1568. fol. (Francofurt.
 et Lips. 1717. 4to.) *bis*.
 2. Interpretationes Vocum Ecclesiasticarum. Ibid. ad calc.
 (ad calc. Platinae: Colon. Agripp. 1626. 4to.) *bis*.
 3. Vitæ Pontificum: ad calc. Platinae, ut supr. [Annotatio ad
 Platinae Vitam Gelasii I. (ap. Platinae Histor. cum Onu-
 phrii Continuatione et Opusculis. Lovanii, 1572. fol. Vid.
 infr. *Platina*, No. 612. *semel*.]
 4. [De Ecclesiis Urbis Romanæ. (Romæ, 1570. 8vo.) *semel*.]
 559 **OPTATUS**, Afer, Milevitanus Episcopus. Opera: cum Notis 368
 Gabr. Albaspinæi. Paris. 1631. fol. (Itidem, 1679. fol.) [Ed.
 Opt., S. Optati Afr. M. E. De Schismate Donatistarum Libri
 Septem, ad MSS. Codd. et Vett. Edd. collati, &c.: oper.
 et stud. Ludovic. Ell. Du Pin; cum ejusdem Notis, ut et
 G. Albaspinæi, et aliorum, &c. Paris. 1700. fol. Itidem Ant-
 werp. seu potius Amstel. 1702.º fol.] *sæpius*.

º So stated by Walch; who, finding fault with the Paris edition of 1631, speaks highly of this edition of 1702, and prefers it, as having the notes of Aubespine and Casaubon and others at

the foot of each page. See Biblioth. Patrist. ch. 2. s. 16. Jenæ, 1834. pp. 144, 145. Mr. Darling, however, in his Cyclopædia Bibliographica, Lond. 1854, gives the date as at Paris, 1702.

- 560 ORDO ROMANUS. De Divinis Ecclesiæ Catholicæ Officiis. 730
Ap. t. 10. Biblioth. Patr. Paris. 1654. (ap. t. 13. Biblioth. Max.
Lugdun. 1677 P.) sæpe.
- 561 ORIGENES, Adamantius. 230
1. Opera, Latine, Basil. 1571. 2 tom. fol. Itidem, † Paris. 1604. 2 tom. fol. *subinde*.
 2. Contra Celsum, Gr. et Lat. Cantabr. 1677. 4to. *sæpius*.
 3. Philocalia: ad calc. Libr. c. Celsum, ut supra. *subinde*.
 4. De Oratione, al. Περὶ Εὐχῆς, Gr. et Lat. Oxon. 8vo. *sæpe*.
 5. Opera Commentaria, sive Exegetica, Gr. et Lat. per Huetium. Rothomag. 1668. 2 tom. fol. Itidem, † Colon. 1685. 2 tom. fol. *sæpissime*.
- [Opera Omnia, quæ Græce vel Latine tantum exstant, et ejus nomine circumferuntur, ex variis Editionibus et Codicibus manu exaratis, Gallicanis, Vaticanis, &c., collecta, &c., Latine versa atque Annotationibus illustrata; cum copiosis Indicibus, Vita Auctoris, &c. Op. et stud. Dom. Car. Delarue, Presb. et Mon. Benedict. &c. (Paris. 1733-59. 4 tom. fol. 9)]

TOM. I.

1. De Principiis, al. Περὶ Ἀρχῶν.
2. De Oratione, al. Περὶ Εὐχῆς.
3. Libri contra Celsum.

TOM. II.

4. Commentaria in—
 1. Exod. Homm. 7, 13.
 2. Levit. Homm. 1, 2, 4, 5, 8, 9, 10, 15.
 3. Num. Homm. 2, 10, 11.
 4. Josh. Hom. 10, 21.
 5. Job. Libb. 1, 3.
 6. Psalm. 36. Hom. 3.
 7. Psalm. 37. Hom. 2.

TOM. III.

5. Commentaria in,—
 8. Cant. Hom. 2.
 9. Isai. Homm. 3, 6.
 10. Jerem. Hom. 11.
 11. Ezek. Homm. 3, 5.
 12. Matth. cap. 15. Tractatt. 6, 7, 12, 26, 35.
 13. Luc. Homm. 6, 13, 14, 15, 17, 36.

Perhaps the book appeared in that year simultaneously at Antwerp, Amsterdam, and Paris.

P Item ap. Mabillonii Musæum Italicum, t. 2. Hittorpium, t. 2. Muratorii Liturgiam, t. 2. p. 973. See Darling's Cyclopæd. Bibliograph. Lond. 1854.

q Ad hanc editionem recusa sunt Orig. Opp. cura Fr. Oberthur. Wirceb. 1780-94. 15 vol. 8vo., et denuo recensita, &c. a C. H. Lommatz. Berol. 1831. seqq. Vid. Walch, B. P. c. 2. s. 15. ut supr. p. 131.

TOM. IV.

6. Commentaria in,—

14. Johannem, tomm. 6, 32.

15. Ep. ad Rom. cc. 1, 6, 10, 12.]

Ap. t. 2. Operam Latine. Basil. et Paris. ut supra. (juxt. Ed. Ascensian. 1522. 4 tom. fol. in vol. 2.) *subinde*.

1. In Divers. Homm. 3, 5, 8.

2. Dialog. 1. contra Marcionistas. (ap. Ed. Bened. ut supr. t. 1. pp. 803, seqq. sub tit. *De Recta in Deum Fide*.)

3. Περὶ Ἐὐχῆς. (ap. t. 1. Ed. Bened. ut supr.)

[Seorsim. Philocalia de obscuris S. Scripturæ locis a SS. PP. Basilio Magno et Gregorio Theologo ex variis Origenis Commentariis excerpta, et celebres Opiniones de Anima, &c. Gr. et Lat. cum Notis Tarini, &c. (Paris. 1619. 4to.) Sive, juxt. Walch. Biblioth. Patrist. Paris. 1618. 4to. *semel*.]

562 OROSIUS, Paulus. Historia Ecclesiastica. Colon. 1588. 8vo. 416
Item ap. t. 6. Biblioth. Max. Lugdun. 1677. (ap. *Gallandium*, t. 9. pp. 63, seqq.) *ter quaterve*.

563 [OSIANDER, Lucas. In Quartum Canonem Concilii Neocæsariensis: ap. Collectionem Canonum. † Wittebergæ, 1614. (ap. Epitomen Hist. Eccles. Centur. 15. [ex Historia Magdeburgica.] Tubingæ, 1607. 3 tom. 4to.) *bis*.

564 OSTERVALD, John Fred. The Causes of the Corruption of 1700
Christians and the Remedies thereof. (Lond. 1702. 8vo.†) *bis*.

565 OTHO^s, Johannes Henricus. Lexicon Rabbinicum Philologi- 1655
cum. (Genev. 1675. 8vo.) *ter*.

566 OTHO, s. Otto, Frisingensis Episcopus. Chronicon. (Basil. 1144
1569. fol.) Item, † Francofurt. 1670. fol. *subinde*.

P.

567 PACHOMII Acta: (ap. *Papebrochium*, die Maii 14. t. 3. p. 326.) 318
Vid. infr. No. 581. *semel*.

568 PACHOMIUS, Tabennensis, s. Tabbenensis, Abbas †. Regula 340
Monachorum: ap. t. 15. Biblioth. Patr. Paris. 1654. Item
ap. t. 4. Biblioth. Max. Lugdun. 1677. (ap. *Gallandium*, t. 4.
pp. 715, seqq.) *bis*.

569 PACHYMERES, Georgius. Paraphrasis in Dionysium Areopa- 1280
gitam: ap. t. 1. Oper. Dionys. Paris. 1664. vel † Antwerp.
1634. fol. (ap. t. 1. Ed. Venet. 1755.) *semel vel bis*.

^r This is Mr. Mutel's translation of the original French. Lond. 1700. 8vo. (Amsterdam, 1709. 2 vol. 8vo.) Also A la Haye, 1721.

^s Ott. He was a learned Swiss divine, Professor of Eloquence at Zurich

in 1651, of Hebrew in 1655, and of Ecclesiastical History in 1668.

^t The founder of the monastery of Tabenna, or Tabbena, in Thebais, on the banks of the Nile, where he had five thousand monks under his care.

- 570 PACIANUS, S. Barcionensis Episcopus. 370
 1. Epistolæ ad Sempronianum contra Novatianos de Catholico Nomine, &c.: ap. t. 3. Biblioth. Patr. Paris. 1654. ap. t. 4. Biblioth. Max. Lugdun. 1677. (ap. Gallandium, t. 7. pp. 257, seqq.) *subinde*.
 Epp. 1, 2, 3.
 2. Sermo de Baptismate. (ibid.) *bis*.
 3. Parænesis ad Pœnitentiam. *semel*.
- 571 PAGIUS, Antonius. Critica in Baronii Annales. Paris. 1689. 1665
 4 tom. fol. (Antwerp. 1705. 4 tom. fol.) Item, Colon. Allobrog. 1705. 4 tom. fol.^u *sæpissime*.
- 572 PALLADIUS, Helenopolitanus Episcopus. 401
 1. Historia Lausiaca; sive, De SS. Patrum Vitis ad Lausum, al.
 Cubiculi Præfectum, &c.^x (ap. t. 2. Biblioth. Patr. sive 402
 Auctar. Ducæan. Paris. 1624.) Seorsim, juxt. Ed. Meursii. (Lugdun. Batav. 1616. 4to. y) Item ap. t. 8. Oper. Meursii, Florent. 1741. 12 tom. fol. *sæpius*.
 2. Vita Chrysostomi: ap. t. 2. Oper. Chrysost. juxt. Ed. Ducæan. † Seorsim, Paris. 1680. 4to. (ap. t. 13. Oper. Chrysost. juxt. Ed. Bened. ut supr. No. 167.) Item, ap. Gallandium, t. 8. pp. 259, seqq. *sæpe*.
 3. De Gentibus Indiæ^z. (Lond. 1665. fol.) *semel*.
- 573 PALUDANUS, [sive Petrus de Palude.] Commentarium in Librum 1330
 sive Scriptum Sententiarum Quartum. Sine loco et anno^a.
- 574 PAMELIUS^b, Jacobus, Episcopus Audamaropolitanus. 1570
 1. Liturgica Latinorum. Colon. 1571. 2 vol. 4to. c^c ? *semel*.

^u And page for page the same. The edition appears to have been brought out in both places at the same time, the title-pages being dated accordingly. This justifies a remark I have previously made on simultaneous editions of Optatus at Antwerp, Amsterdam, and Paris. See note ^o, preceding.

^x Una cum variorum Vitis Singularibus, interque hos S. Martini, de cujus vita Sulpicius Severus librum reliquit, ac quam Paulinus Petricorius omissis quibusdam, ligata oratione, minus autem eleganter expressit. Vid. Walch. Biblioth. Patr. c. 7. s. 71. Jenæ, 1834. pp. 428, 429.

^y This is rather a difficult book to meet with: I have had recourse to it in one instance, where Meursius reads *voris* instead of *γρᾶνς*, which somewhat affects the argument. See Antiquities, b. 7. ch. 4. s. 8. v. 2. p. 408. n. 27.

^z Cited by Pearson, Vindic. Ignatian. part. 1. c. 11. See Antiquities, b. 9. ch. 2. s. 20. v. 3. p. 299. n. 32.

^a The only copy of this book with

which I have met is at the Bodleian; and, wanting as it does both title-page and colophon, I cannot ascertain the place where and the date when it was printed. Being in black letter and with abbreviations it is evidently very old, and corresponding as it exactly does with a perfect copy of the Commentary in *Scriptum Sententiarum Tertium*, which is dated *Parhisiis 1517, impensis Claudii Chevallon*, I apprehend that the copy of the *Scriptum Quartum* is by the same printer and about the same date, probably before 1520. See Antiquities, b. 5. ch. 4. s. 15. v. 5. p. 396. n. 96.

^b Born at Bruges in 1536, and educated at Louvain. Eventually he became *Bishop of St. Omer*, where he died in 1587. His *Liturgica* is a scarce book: but some copies of it were issued in 1610 under the title of *Missale SS. Patrum Latinorum*.

^c See Antiquities, b. 15. ch. 1. s. 2. v. 5. p. 220. n. 13., where my learned Ancestor erroneously alludes to a third

2. Notæ in Cyprianum : juxt. Ed. Antwerp. 1568. fol. (ap. Fell, Oper. Cyprian. Oxon. 1682.) *semel*.
3. Notæ in Tertullianum. (juxt. Ed. Mercer., Colon. Agripp. 1617. fol.)
- 575 PAMPHILUS^d, S. Presbyter et Martyr. Apologia pro Origene. 303
 1. Ap. Photii Biblioth. cod. 118. Vid. infr. No. 607. *semel*.
 2. Int. Oper. Origen. Latine, Basil. 1571. 2 tom. fol. (ap. Gallandium, t. 4. p. 8.) *semel*.
- 576 PANCIROLLUS, s. Pancirolus, Guido [*Guy*]. Commentarius in 1554
 Notitiam Dignitatum Imperii Romani Orientalis et Occidentalis. Venet. 1593. fol. † Genev. 1623. fol. (Lugdun. 1608. fol.) *bis*.
- 577 PANDECTÆ Canonum. Vid. supr. *Beveridge*, No. 94.
- 578 PANDECTÆ sive Digesta in Corpore Juris Civilis. Vid. supr. *Justinianus*, No. 433.
- 579 PANORMITANUS. Vid. infr. *Tudeschis*, No. 774.
- 580 PANVINUS. Vid. supr. *Onuphrius*, No. 558.
- 581 PAPEBROCHIUS, Daniel. 1670
 1. Conatus Chronico-Historicus ad Catalogum Pontificum Romanorum. (Antwerp. 1685. fol.) *bis*.
 2. Acta Sanctorum Maii. Antwerp. 1680. 5 tom. fol. (Venet. 1738-9. t. 6. fol.) *subinde*. Vide etiam supra, *Bollandus*, No. 109.
- 582 [PAPPUS. Synodicon Græcum ab eo editum. Argentinae, 1621. 4to. (ap. Labb. Concil. t. 1.) *semel*.]
- 583 PAREUS, s. Paræus, David. Notæ ad Symbolum Athanasii : 1592
 ad calc. Catechismi Ursini. Hanov. 1651. 8vo.^e (Seorsim, Heidelberg. 1619. 4to.) *semel*.
- 584 PARIS, Matthew. Historia Rerum Anglicanarum^f: (Paris. 1240 1644. fol.) *semel*.

volume of Pamelius's Liturgics, citing Cardinal Bona, who was referring, not to Pamelius, but to the Anonymous Work of Vanderhaer, entitled *Liturgicarum Antiquitatum Arcana*, &c. See afterwards, No. 787.

^d The intimate friend and patron of Eusebius the ecclesiastical historian, who took the surname of *Pamphilus* in consequence. He is deservedly regarded as one of the best men at the close of the third, and early years of the fourth, century, for learning, and benevolence, and piety. He spent his life in acts of the most disinterested kindness, and not the least of his good works was the formation at Cæsarea of a library of 30,000 volumes, which he was in the habit of lending out to religiously disposed and studious persons. He suffered martyrdom in the year 309.

^e I have not been successful in meeting with a copy of this book, which my Ancestor does not specify afterwards under the name of Ursinus its author. The work, however, under the title of *Catechesis Minor sive Brevior* is found at p. 34, of vol. 1. of the Whole Works of Zacharias Ursinus, Heidelberg, 1612. 3 tom. fol. The *Corpus Doctrinae Orthodoxæ, sive Catecheticarum Explicationum: Opus absolutum P. D. Parei, &c., opera D. Parei: Heidelbergæ*, 1616. 8vo., and which has been occasionally handed to me, when asking for the *Catechismus Ursini cum Notis Parei*, is a different book. See under *Ursinus* in Darling's Cyclopæd. Bibliograph. Lond. 1854. col. 3033.

^f The correct title of this book is *Historia Major, juxta Exemplar Londinense, 1571, verbatim recusa et cum Rogeri Wendoveri, Wilhelmi Rishun-*

- 585 PARKER, Matthew. Archbp. of Canterbury. *Concio in Obi-
tum Buceri.*
[*Concio D. Matthæi Parkeri, S. Theologiæ Professoris, ibidem
in funere Buceri habita atque ex Anglico in Latinum versa.*
It forms the Fourth Article of the *Historia Vera de vita,
obitu, sepultura, accusatione hæreseos, condemnatione, ex-
humatione, combustione, honorificaque tandem restitutione
beatorum atque doctiss. theologorum D. Martini Buceri et
Pauli Fagii, quæ intra annos XII. in Angliæ regno accidit :*
§c. 1562. fol. 53, seqq.]^g *semel.*
- 586 [PASCHALIS II. Papa. *Epistola Tricesima Secunda, ad Pon-* 1110
tium. (ap. Iabb. Concil. t. 10.) *semel.*]
- 587 PATRICK, Symon, D.D. Bishop of Ely. 1691
1. A Discourse concerning Prayer; especially of frequenting
Daily Public Prayers. (Lond. 1705. 12mo.) *semel.*
2. A Treatise of Repentance, and of Fasting, especially of the
Lent Fast. London, 1686. 12mo.^h. (Oxford, 1840. 12mo.)
semel.
3. *Aqua Genitalis*: A Discourse concerning Baptism, [on
Acts 16, 33.] first delivered in a Sermon at Alhallows,
Lombard Street, Oct. 4. 1658.ⁱ and now a little enlarged,
&c. (Lond. 1670. 8vo.) Also, Sixth Edition, corrected.
Lond. 1702. 8vo.* *semel.*
- 588 PATRICK, John, D.D. [Brother of Bp. Patrick, and Preacher
at the Charter House.] *Reflexions upon the Devotions of the
Roman Church, with the Prayers, Hymns, and Lessons them-*

*geri, Authorisque Majori Minorique
Historiis Chronicisque MSS. in Bi-
bliotheca Regin, Collegii Corporis
Christi Cantabrigiæ, Cottoniæque fide-
liter collecta: &c. Editore Willielmo
Wats, S. T. D. &c. Paris. 1644. fol.*
See Darling's Cyclopæd. Bibliograph.
as before, col. 2013.

^g This book, which I found at the
Bodleian, appears to have originally
belonged to 'Thomas Baker, Coll. Jo.
Socius ejectus,' as he signs himself.
On the fly-leaf he has thus written:
'Most or all of these pieces were sent
to the publisher Hubert by Grindall.
See Life of Abp. Grindall, Lib. 2. cap. 5.'
On the same leaf, *verso*, he gives the
title of the original Sermon referred to,
HOW WE OUGHT TO TAKE THE DEATH
OF THE GODLY, *A Sermon made in
Cambridge, at the Burial of the Noble
Clerck, D. M. Buceri, by MATTHEW
PARKER, D. OF DIVINITY. Imprinted
at London by Rycharde Jugge, dwell-
ing in Pauls Church Yard, at the
Synge of the Byble: with the Kynge*

*his most gracious privilege, and ly-
censed accordyng unto the meunynge
of the late Proclamation.* 8vo. This
is the title of the Sermon in English,
of which I never saw more copies than
one, that at Benet Coll. inter MSS.
It is bound up with a MS. not lent
out, otherwise I would have taken a
copy. It is the only sermon I have
met with with an Apocryphall Text.
[Wisdom, ch. 4. vv. 7, 10, 14-19.] *The
modus orandi* is worth taking notice
of.' See Antiquities, b. 15. ch. 1. s. 1.
v. 5. p. 217. n. 10.

^h Published originally without name.

ⁱ In this year he obtained the Living
of Battersea, but became Rector of St.
Paul's Covent Garden in 1662, where
he remained fearlessly and faithfully
among his parishioners during the
plague. He became Prebendary of
Westminster in 1672, Dean of Peter-
borough in 1679, Bishop of Chichester
in 1689, and was translated to Ely in
1691, where he died in 1707.

selves, taken out of the Authentic Books. In Three Parts: the First Part containing the Devotions to Saints and Angels [all ever published]: with Two Digressions concerning the Relics and Miracles in Mr. Cressy's late History. (Lond. 1674. 8vo.^k) *semel*.

- 589 PAULINUS Mediolanensis. Vita Ambrosii, Operibus Ambrosii præfixa. (Ed. Bened. 1686-90. t. 2. præfix. Append.) *sæpe*. 420
- 590 PAULINUS Nolanus. Opera, cum Notis Ducei et Rosweydi. (Antwerp. 1622. 8vo.) † Colon. 1560. 8vo. Item per Le Brun Desmarests, Paris. 1685. 2 vol. in 1. 4to. Itidem, per Muratorium, Veron. 1736. fol. *sæpius*. 390
1. Epistolæ ad Severum, 1. 6. 12.
 2. Delphinum, 16. 19.
 3. Epistola ad Alypium, 45.
 4. Carmen 13, ad Cytherium.
 5. 18. Nat. 3. S. Felic.
 6. 19. . . . 4.
 7. 21. . . . 6.
 8. 24. . . . 9.
 9. 25. . . . 10.
 10. Int. Epp. Augustini. (ap. Ed. Bened. t. 2.) Ep. 31, et Ep. 35.
 11. Int. Epp. Hieronymi. (ap. Ed. Vallars. t. 1.) Ep. 14.
- 591 PAULO, Carolus a Sancto. Geographia Sacra, &c.: cum Notis et Animadversionibus Lucæ Holstenii. Amstel. 1703. fol. (Iterum, 1704. fol.) *sæpissime*. See Antiquities, b. 9. v. 3. pp. 218-409.
- 592 PAULUS¹ Diaconus. Historia Miscellanea, Hamburg. 1611. 4to. 774
(Historiæ Miscellæ a P. D. collectæ, post etiam a Landulpho Sagaci auctæ. Basil. 1569. 8vo.) Item, apud Muratorium, Rer. Italicar. t. 1. Mediolan. 1723. fol. *ter quaterve*.
- 593 PAULUS Emisenus. Homiliæ: in Actis C. Ephesini, part. 3. 430
c. 31. (ap. Labb. Concil. t. 3. p. 1096.) *semel*. al. 431
- 594 PEARSON, John, D.D. Bishop of Chester. 1673
1. An Exposition of the Creed. London, 1669. fol. (Lond. 1741. fol.) *semel*.
 2. [Editio Latina. (juxt. Ed. Anglican. quint. per Paul. Ern. Jablonski: Francofurt. ad Viadrum, 1741. 4to.) *semel*.]
 3. Annales Cyprianici. Oxon. 1682. fol. (ad calc. Oper. Cyprian. juxt. Ed. Amstel. 1700. fol.) *subinde*.

^k This work was originally published anonymously. Hence my Ancestor gives it in his Index of Authors under *Patrick*, but without the Christian name. My Father's edition of 1829, and Mr. Pitman's of 1845, have con-founded it with the work of Symon Patrick.

¹ So called from having been or-dained Deacon of Aquileia in the time of Rachis, his patron, King of the Lombards. He is sometimes termed Winifred or Warnefrid, and may be regarded as the best historian of his era.

4. *Vindiciæ Epistolarum Ignatii.* (ap. Append. ad Cotelerii Patr. Apost. Antwerp. 1698.) *sæpius.*
5. *Inter Opera Posthuma.* Lond. 1688. 8vo. (Oxford, 1844. 2 vol. 8vo.) *subinde.*
1. *Annales Paulini.*
 2. *Lectiones in Acta Apostolorum.*
 3. *De Serie et Successione Primorum Romæ Episcoporum.*
- 595 **PENITENTIAL** Discipline of the Primitive Church^m. By a Presbyter of the Church of England. (Lond. 1714. 8vo.) *semel.*
See before, *Marshall*, No. 500.
- 596 **PERKINS**, William, Fellow of Christ's College, Cambridge. 1582 *Demonstratio Problematis de Romanæ Fidei ementito Catholicismo.* (Cantabr. 1604. 4to.) Item int. Oper. Theolog. Genev. 1611. fol. *semel.*
- 597 **PERPETUÆ** et Felicitatis Acta: in Append. ad Lactantii de 313ⁿ Mortibus Persecutorum. (Oxon. e Theatr. Sheldon. 1680. 12mo.^o) *subinde.*
- 598 [**PERRON**, Cardinal DuP. Opera Omnia, Paris. 1620-22. 3 tom. 1600 fol. *Not expressly cited any where in the Antiquities, but occasionally mentioned, either with respect to his work upon the Eucharist, or against Mornay and Mr. Daillé's allusions to the same.*]
- 599 **PETAUVIUS** Dionysius, [Denis Petau,] Soc. Jes. Theol. Prof. 1621 Parisiens.
1. *Dogmata Theologica.* Antwerp. 1700. 3 tom. fol. Item, Paris. 1644-50. 4 tom. fol. *subinde.*
 1. *De Ecclesiastica Hierarchia.*
 2. *De Episcopis, &c. Dissertationes Duæ.*
 3. *De Pœnitentia Publica et Præparatione ad Communionem.*
 2. *De Potestate consecrandi Sacerdotibus a Deo concessa.* Lond. 1685. 8vo. (ap. part. 1. tom. 2. Operis de Theologicis Dogmatibus, &c. Venet. 1757. fol.)
 1. *De Trinitate, l. 2. c. 14. Ap. tom. 6. ut supra.*
 2. *De Potestate consecrandi, &c.*
 3. *De Episcoporum dignitate, &c.*
 4. *De Eccles. Hierarch. &c.*
 5. *De Pœnitent. Public. &c.*

^m In my Ancestor's Index of Authors this treatise stands under Bp. Pearson's name, and all previous editors have left it as they found it. Without doubt it was attributed in my Ancestor's day to Pearson.

ⁿ According to Cave the anonymous author of these *Acta* flourished about the year 232, which throws the era of

Perpetua and Felicitas into the end of the second century instead of the early part of the fourth. See *Hist. Liter.* Basil. 1741. v. 1. p. 99.

^o See note ^s, on Lactantius, No. 442.

^p He was born of Protestant parents, after their removal from Lower Normandy to the Canton of Berne, in 1556, but he became a staunch Papist, writing,

3. De Doctrina Temporum. Paris. 1627. 3 tom. fol. Antwerp. 1703. 3 tom. fol. ?
4. Animadversiones in Epiphanium: (ad calc. t. 2. Oper. Epiph. Colon. 1682.) Vid. supr. *Epiphanium*, No. 263. *subinde*.
5. Notæ in Synesium: (ap. Oper. Synes., Lutet. Paris. 1640. fol.) Vid. infr. *Synesius*, No. 744. *bis terve*.
- 600 PÉTITUS, Samuel⁹. Variorum Lectionum in S. Scripturam 1624
Libri Octo. (Paris. 1633.) *semel*.
- 601 PÉTRUS Alexandrinus. Canones Gr. et Lat.: ap. Bevereg. 301
Pandect. t. 2. (ap. Labb. Concil. t. 1. p. 955.) Item ap. Gallandium, t. 4. p. 91. *subinde*.
- 602 PHILASTRIUS, Sanctus, Brixiensis Episc. Liber de Hæresibus: 380
ap. t. 4. Biblioth. Patr. Paris. 1654. Item ap. t. 5. Biblioth. Max. Lugdun. 1677. (ap. Gallandium, t. 7. pp. 480, seqq.) *subinde*.
- 603 PHILO, Carpathius. [rectius, Carpasius^r.] Commentarius in 360
Cantica. [al. In Cantico Canticorum Interpretatio.] (ap. t. 5. al. Biblioth. Max. ut supr.) Item ap. Gallandium, append. t. 9. 400
p. 713. *semel*.
- 604 PHILO Judæus. De Vita Contemplativa: ap. t. 2. Operum, 40
Gr. et Lat., Paris. 1640. fol. (Cum Notis et Observationibus Thomæ Mangey. Lond. 1742. 2 tom. fol.) *bis*.
- 605 PHILOSTORGIUS^s. Historia Ecclesiastica. Gr. et Lat. juxt. 425
Ed. Valesij, Paris. 1673. Item, Amstel. 1695. fol. (Ed. Reading, Cantabr. 1720. fol. *Forming the third volume of the series of the Ecclesiastical Historians.*) *sæpe*.
- 606 PHOCAS, Johannes, Monachus. Descriptio Locorum Sancto- 1185
rum Palæstinæ: (ap. *Papebrochium* in Actis Sanctorum Maii, t. 2. p. 1.) Vid. supr. No. 581. ?
- 607 PHOTIUS, Patriarcha Constantinopolitanus. 858
1. Bibliotheca, Gr. et Lat. Paris. 1612. fol. (Myriobiblon; *vide*, Bibliotheca Librorum, quos legit et censuit. Gr. et

preaching, and disputing against the Reformation and the Reformers, particularly against that able and excellent man Du Plessis Mornay. For a full account of Du Perron and his works see Chalmers' Biographical Dictionary, Lond. 1815, or Brunet's Bibliographie Universelle.

⁹ Samuel Petit was born at Nismes in 1594, and studied at Geneva with such marvellous success, that he was admitted to holy orders at seventeen years of age. He was still a very young man when raised to the Professorship of Theology, Greek, and Hebrew in that University.

^r Bishop of Carpasia, or Carpasis, in Cyprus. It is a vulgar error to term him *Carpathius*, as if he had been bishop of the Island of *Carpathus*. See Antiquities, b. 9, ch. 2, at the end of s. 9, v. 3, p. 283, and nn. 66 and 67, citing Holstein and Cave in proof.

^s He is the only Arian writer of Ecclesiastical History now extant, and out of his twelve books, commencing about the year 300, and reaching to 425, only fragments remain. James Gothofred first published the *Libri xii. a Photii in Epitomen reducti Gr. et Lat. cum Supplementis, &c.*, at Lyons, in 1643, 1 vol. 4to.

- Lat. Notis illustravit D. Hoeschelius et A. Schottus. Rothomag. 1653. fol.^t) *sæpe*.
2. Nomocanon, Gr. et Lat. (ap. *Justellum*, in t. 2. Biblioth. Jur. Canon.) Vid. supr. No. 431. *semel vel bis*.
3. Epistolæ, Gr. et Lat., cum Notis Montacutii. [Bp. Montagu.] (Lond. 1651. fol.) *semel*.
- 608 PIN, Ludovicus Ellies Du, Doct. Sorbonn. 1687
1. De Antiqua Ecclesiæ disciplina Dissertationes Historicæ. (Paris. 1686. 4to.) *bis*.
2. Nouvelle Bibliothèque des Auteurs Ecclésiastiques, contenant l'Histoire de la Vie, le Catalogue, la Critique, et la Chronologie des leurs Ouvrages; le Sommaire de ce qu'ils contiennent; un Jugement sur leur Stile et sur leur Doctrine; et le dénombrement des différentes Editions. Lond. 1692. fol. (Paris. 1693. 9 vol. 4to.) Also, Paris. 1688. 45 vol. 8vo. *subinde*.
- 609 PIONII Acta: (ap. *Baronium*, ad annum 254.) Vid. supr. No. 78. Item, ap. Gallandium, t. 3. p. 324. *semel*.
- 610 PITHÆUS, [Pithou,] Petrus^u. Notæ in Fragmenta Veterum Jurisconsultorum cum Legibus Mosaicis collata. Paris. 1573. 4to. Inter Opera Sacra, Juridica, Historica, &c. Paris. 1609. 4to.) Item ap. t. 1. part. 2. p. 193. Criticor. Sacror. Amstel. 1698-1732. 13 tom. fol. *semel*.
- 611 PIUS I. Papa. Epistolæ: (ap. Labb. Concil. t. 2.) *subinde*. 158
- Ep. 1. Universis Christi Fidelibus.
- Ep. 2. Justo Viennensi.
- Ep. 3. Eidem.
- 612 [PLATINA, Bartolomeo, [De Sacchi.] Historia de Vitis Pontificum Romanorum, cum Annotationibus, Supplemento, &c., Onuphrii Panvini. Colon. Agripp. 1611. 4to. (Item, 1626. 4to.) *semel vel bis*. Vid. supr. *Onuphrius*, No. 558.] 1460
- 613 PLINIUS, Caius Secundus. Historia Naturalis^x. Basil. 1525. 65 fol. Lugdun. Batav. 1668. 3 vol. 8vo. (Paris. 1543. fol.) *sæpe*.
- 614 PLINIUS, Cæcilianus Secundus, sive Junior. Epistolæ et Panegyricus. Oxon. ?8vo. Item, cum Notis Cellarii, Lips. 1700. 12mo. (Lond. 1741. 12mo. Ed. Tonson.) 100
1. Lib. 10. Ep. 97. ad Trajan. Imp. *sæpius*.
2. Panegyricus Trajano dictus. *semel*.

^t Fabricius calls this work, which contains the arguments or abstract of 280 volumes (*codices*), not a book, but an illustrious treasure! Photius was nominated to the patriarchate while yet a layman, and is said to have qualified himself for the technicalities of the office within a week. He was driven from the patriarchate in 867, restored in 878, and, being banished again in

886, died in exile.

^u Peter Pithou was a Protestant barrister of much celebrity. He had a very narrow escape on St. Bartholomew's day, but afterwards lapsed into Romanism. He died in 1596.

^x Cited only, and that for its geographical testimonies, in the ninth Book of the Antiquities.

- 615 PLUTARCHUS Chæronensis. Vita Antonini, int. Opera: Francofurt. 1620. 2 tom. fol. (Lutet. Paris. 1624. 2 tom. fol.) *semel.* 98
- 616 POLYCARPUS, Sanctus, Smyrnæorum Episcopus. 108
 1. Epistola ad Philippenses, Gr. et Lat. (ap. *Cotelerium*, Patr. Apost. t. 2. Antwerp. 1698.) Item, ap. Gallandium, t. 1. p. 305. *bis terve.*
 2. Martyrium. (ap. *Cotelerium*, ibid.) *quater.*
- 617 POLYCRATES, Ephesinus Episc. Fragmenta: (ap. *Eusebii* Hist. Eccles. Vid. supr. No. 275. Item ap. Gallandium, t. 2. p. 160. Item ap. Routh, Reliquiæ, v. 2. p. 9. *ter.* 196
- 618 POLYDORUS Vergilius. Vid. infr. *Vergilius*, No. 792.
- 619 [POLYGAMIA Triumphatrix, id est, Discursus Politicus de Polygamia, Auctore Theophilo Alethio cum Notis Athanasii Vincentii, &c. Londini Scanorum, 1682. 4to. *semel.*]
- 620 POLYGRANUS, Franciscus. Assertiones quorundam Ecclesiæ Dogmatum. (Colon. 1571.) Liber prohibitus in Indice Sotomajoris, Madrit. 1667. fol. *semel.*
- 621 POMERIUS. Vid. supr. *Julianus*, No. 424.
- 622 PONTIFICALE Romanum. Paris. 1648. fol. (Rom. 1738. 3 tom. fol.) Cap. *De Ordinatione Lectorum*, in t. 1. *semel.*
- 623 PONTIFICALIS Liber. Vid. supr. *Damasus*, No. 225.
- 624 PONTIUS, [Diaconus Cypriani, ejusque perpetuus Comes.] Vita S. Cypriani, ejus Operibus præfixa. Juxta Ed. Fell. Oxon. 1682. fol. (Ed. Amstel. 1700.) Vid. supr. *Cyprianus*, No. 217. *semel vel bis.* 250
- 625 POOLE, Matthew. Synopsis Criticorum aliorumque S. Scripturæ Interpretum. (Lond. 1669-76. 4 tom. fol. in 5 vol.) *ter quaterve.* See also before, *Critici Sacri*, No. 213. 1648
- 626 [PORCHERON, Placidius, sive Ravennas. Geographiæ Libri Quinque, cum Notis, &c. Paris. 1688. 8vo. Leyden, 1696. Itidem, 1722. 8vo. Cited by Gale on *Antoninus's Itinerary.* See *Antiquities*, b. 9. ch. 6. s. 20. v. 3. p. 382. See there the latter part of n. 36.]
- 627 POSSIDIUS, al. Possidonius, Calamensis Episcopus. Vita S. Augustini, ejus Operibus præfixa, juxta Ed. Paris. 1637. q. v. (Suffixa, ad calc. t. 10. Operum juxt. Ed. Benedict. Paris. 1689-1700.) Item seorsim, studio Johan. Salinas. Romæ, 1731. 8vo. *sæpe.* 430
- 628 POTHO Prumiensis, [*a Monk of Prome.*] De Statu Domus Dei. Hagen. 1532. 8vo. Item, ap. Hospinianum, De Festis Christianis, &c. (ap. t. 21. p. 489. Biblioth. Max. Lugdun. 1677.) *semel.* 1152

y The real author of this curious book was John Lyser, a native of Saxony, and a Lutheran divine in the seventeenth century. He spent his life and fortune in endeavouring to maintain the doctrine of his strange work as above. See Chalmers, Biograph. Dict. v. 21. p. 19.

- 629 POTTER, Christopher, D.D. Dean of Windsor. An Answer to 1635
Charity Mistaken. (London, 1634. 8vo.^z) *semel.*
- 630 POTTER, Francis, B.D. An Interpretation of the Number, Six 1639
Hundred and Sixty Six. Oxf. 1642. 4to. (Vid. ap. Poli Synops.
Criticor. in Apocalyps. 13, 18., in t. 5. p. 1895. Ut supr.) See
Antiquities, b. 8. ch. 6. s. 16. v. 3. p. 98. n. 51.
- 631 POTTER, John, D.D. Archbp. of Canterbury. A Discourse of 1737
Church Government. Lond. 1697. ? or, 1707.^a 8vo. (Vol. 2.
of his Works, Oxf. 1753. 3 vol. 8vo.) Seventh Edition care-
fully revised and corrected, &c. by Rev. J. Crosthwaite. Lond.
1839. 8vo. and 1852. 12mo.
- 632 POWEL [Povelus], David, D.D. Annotationes in Giraldi Itine- 1580
rarium. Vid. supr. *Giraldus*, No. 332.
- 633 Prateolus [*Du Preau*], Gabriel. Elenchus Hæreticorum Om- 1561
nium ab Orbe Condito ad nostra usque Tempora. (Colon. 1605.
4to.) Item, Colon. 1519.^b [? 1619.] fol. *semel.*
- 634 PRIDEAUX, Humphrey, D.D. Dean of Norwich. The Old and 1702
New Testament connected in the History of the Jews and
Neighbouring Nations from the declension of the Kingdom of
Israel and Judah to the time of Christ: in Two Parts. Lond.
1718. 2 vol. 8vo. (Lond. 1749. 4 vol. Eleventh Ed.) *semel vel*
bis.
- 635 PRIMASIUS, Adrumeti in Africa Episcopus. In Ep. 1. ad Tim. 550
c. 6. apud Commentarium in Epistolas S. Pauli. Ap. t. 1. Bi- al.
blioth. Patr. Paris. 1654. (ap. t. 10. Biblioth. Max. Lugdun. 545
1677.) *semel.*
- 636 PRIORIUS, Philippus. [*Philippe Le Prieur.*]
1. De Literis Canonicis. (Paris. 1675. 8vo.) *semel.*
2. Annotationes in Tertullianum, cum Variorum Commen-
tariis. (Paris. 1664. fol.) *semel vel bis.*
- 637 PROCLUS, Archiepisc. Constantinop. Tractatus de Traditione 434

^z He also published at Oxford, in 1633, a tract entitled, 'Want of Charity justly charged on all such Romanists as dare, without Truth or Modesty, affirm that Protestancy destroyeth Salvation.' This was reprinted in 1634, but with some omissions, which Prynne says were insisted on by Archbishop Laud.

^a In my Ancestor's original Index of Authors to the Antiquities the date is given 1607, which must be a typographical error, for Potter, his own protégé and pupil at University College in 1688, was not born till 1674. This error all other editors have left uncorrected. But there is an edition of this book in 1707, the year before Potter became Regius Professor of Divi-

nity at Oxford. I therefore infer that the erroneous date, 1607, should be replaced by 1707, the year in which my Ancestor brought out the first volume of his own *Origines*. Dr. Potter became Bishop of Oxford in 1715, and was promoted to Canterbury in 1737.

^b This date, which is given by Grischovius as marking the edition which he consulted, must be erroneous: for Prateolus was born in 1511, and died 1588. My Ancestor's copy was evidently a posthumous one, and I apprehend the correct date of the first publication, which was Grischovius' copy, to be 1549, when the author was 38 years of age and Professor of Theology at Navarre.

Divinæ Missæ; inter opera cum Notis Vincentii Riccardi. Rom. 1630.^c Item ap. t. 6. Biblioth. Max. Lugdun. 1677. (ap. *Gallandium*, t. 9. p. 603.) *semel*.

638 PROCOPII Acta: (ap. *Valesium* in Eusebium de Martyribus Palæstinæ.) Vid. infr. No. 786. *bis*.

639 PROCOPIUS, Cæsariensis. Opera Historica, Gr. et Lat. (Paris. 1662. fol.) *subinde*. 527

1. De Bello Vandalico, ap. Tetrad. Prim. Histor. Temp. sui. Item ap. t. 1. Byzantin. Hist. Scriptor. Venet. 1729. fol.

2. De Bello Gothico, ap. Tetrad. Alter. &c. Item, ap. t. 2. B. H. S. ut supr.

3. Historia Arcana, qui est Historiarum Liber Nonus. Vide *ibid*.

4. De Ædificiis Dom. Justiniani, Libri Sex. Vide etiam *ibid*.

640 PROSPER, Sanctus, Aquitanus, S. Augustini Discipulus. Opera Omnia, Colon. 1540. 8vo. † Colon. 1599. 8vo. (Ed. Opt. O. O. ad MSS. Codices, &c., emendata, nunc primum secundum ordinem temporum disposita, et Chronico ejusdem integro, &c., locupletata. Paris. 1711. fol.) *sæpe*. 444

1. De Promissionibus et Prædictionibus Dei [incerti Auctoris] Liber. (ap. Append. Ed. Paris. 1711. pp. 91, seqq.)

2. Sententiarum ex Operibus S. Augustini Liber Unus. (ap. Ed. Paris. 1711. pp. 543, seqq.)

3. Epigramma 87 in Libro Epigrammatum ex Sententiis S. Augustini. (*ibid*. pp. 616, seqq.)

4. Chronicon. *Ibid*. pp. 685, seqq. (ap. *Pagium* in Baronium, anno 387.) Vid. supr. No. 571.

5. De Vocatione Omnium Gentium ignoti Auctoris, &c. (ap. Ed. Paris. 1711. pp. 847, seqq.)

6. Juliani Pomerii de Vita Contemplativa Libri Tres. (ap. Append. Ed. Paris. 1711. pp. 1, seqq. (Vid. supr. *Julianus*, No. 424.)

PRUDENTIUS, Aurelius Clemens. Poemata: ap. Corp. Poetar. Lugdun. 1603. 2 tom. fol. Item, ap. *Gallandium*, t. 8. pp. 435, seqq. (Opera, juxt. Ed. Valpian. cum Notis Variorum. Lond. 1824. 2 vol. 8vo.) *sæpe*. 405

I. Cathemerinon Hymni,

2. Matutinus.

5. Ad Incensum Lucernæ.

8. Post Jejunium.

10. De Exsequiis Defunctorum.

12. De Epiphania.

II. Peristephanon Hymni,

2. De S. Laurentio, sive Passio.

5. De S. Vincentio, sive Passio.

^c This is a very excellent edition of the Works of Proclus. See Cave, Hist. Liter. Basil. 1741. t. 1. p. 423.

6. De S. Fructuoso: sive, In honorem Martyrum Fructuosi Episcopi Tarraconensis, et Augurii et Eulogii Diaconorum.
10. De S. Romano, sive Passio.
11. De S. Hippolyto, sive Passio Hippol. Mart. ad Valerianum Episcopum.
- III. Apotheosis, contra Hæresin, quæ Patrem passum affirmat.
- IV. Contra Symmachum Libri Duo.
- 642 PRYNNE, William, Barister at Law of Lincoln's Inn. *Histori-* 1633
mastix^d. The Player's Scourge, or Actor's Tragedy; wherein
is largely evinced that popular Stage-Plays are sinful, hea-
thenish, &c. (Lond. 1633. 4to.) *semel*.
- 643 [PTOLEMÆUS, Claudius. *Geographiæ Libri Octo. Gr. et Lat.* 100
(Francofurt. 1605. fol.) *semel*.]
- Q.
- 644 QUESNEL, Pasquier. *Dissertationes et Notæ in Opera Leonis* 1670
Magni^e. Paris. 1675-6. 2 tom. 4to. (ap. t. 2. *Operum L. M.*
Lugdun. 1700. tom. 2. in 1. fol.) *subinde*. Vid. supr. *Leo*
Magnus, No. 457.
- 645 [QUIEN^f, Michael Le. *Oriens Christianus, in Quatuor Patri-* 1700
archatus digestus; quo exhibentur Ecclesiæ, Patriarchæ, cæte-
rique Præsules totius Orientis. Opus posthumum. Paris.
1740. 3 tom. fol.]
- 646 QUINTILIANUS, Marcus Fabius. *Opera; sive, Institutionum* 80
Oratoriarum Libri Duodecim. Francofurt. 1629. 8vo. (Paris.
1725. fol.) *semel vel bis*.
- 647 QUIROGA, Gaspar. *Index Librorum Expurgatorum.* (Sal- 1600
mur. 1601. 4to.) *semel*.

^d Prynne was immediately prosecuted in the Star Chamber for writing this book, and on conviction was fined £5000, expelled from the University of Oxford and from Lincoln's Inn, lost his ears also in the pillory, and imprisoned! He was again punished in the same way in 1637, but being released from prison by the Long Parliament he became the principal manager in the prosecution of Archbp. Laud in 1645. Four years afterwards, in 1649, he recanted and published a Defence of Stage-Plays, in which he retracted his former statements. He was opposed to Cromwell, and finally became instrumental in the Restoration of Charles II., when he was appointed Keeper of the Records. He died in 1669.

^e In these writings he defended the Gallican Church against the usurpations of the Court of Rome, for which his edition of Leo was condemned by the

Congregation of the Index. When exiled from France in 1681, he joined Arnauld and other Jansenists at Brussels. His celebrated work on the New Testament gave rise to the notorious Bull *Unigenitus*, in which no less than one hundred and one propositions extracted from his Comments were formally condemned. He died in the year 1719. He is justly admired even by Protestants for his solid learning and fervent piety.

^f He was a learned Dominican, especially in Hebrew, Arabic, and Ecclesiastical History. The junior student of the Antiquities of the Christian Church will be much assisted by an occasional reference to his valuable work, which was first published some seventeen years after my Ancestor's death. For a full account of its contents, see Mr. Darling's *Cyclopædia Bibliographica*, Lond. 1854.

R.

- 648 **RABANUS**, sive Rhabanus, Maurus. De Institutione Clericorum et Cæremoniis Ecclesiæ, Libri Tres: ap. t. 10. Biblioth. Patr. Paris. 1654. (Seorsim, Coconia, 1532. 8vo.) Item ap. Hittorpius, De Divinis Ecclesiæ Officiis, &c. Paris. 1624. fol. Itidem, inter Opera, Colon. 1627. 3 tom. fol. § *bis*.
- 649 **RADULPHUS** Ardens. Sermones de Tempore et de Sanctis, &c. 1101 Antwerp. 1576. 8vo.^h
- 650 **RADULPHUS** de Rivo, [Decanus Tungrensis.] De Observantia Canonum Liber: ap. t. 10. Biblioth. Patr. Paris. 1655. (ap. t. 26. Biblioth. Max. Lugdun. 1677.) *semel*.
- 651 **RAINOLDUS**ⁱ, [sive Raynoldus, *Rainolds*,] Johannes, D. D. 1593 Apologia Thesium de Scriptura et Ecclesia, &c. Hanov. 1603. 8vo. (Lond. 1602. 8vo.) *semel*.
- 652 **RANCHIN**, Guillaume Du. A Review of the Council of Trent: 1600 wherein are contained the several Nullities thereof, with the many Grievances and Prejudices done by it to Christian Kings and Princes, &c. Now translated into English^k by G. L. [George Langhaint.] (Oxford, 1638. fol.) *semel*.
- 652***RATRAMNUS**. Vid. supr. *Bertramus*, No. 93.
- 653 [**RAVENNAS**, cited by Gale in Note on Antonine's Itinerary. See before, *Porcheron*, No. 626.]

g This edition of the works of the Abbot of Fulda in 822, and Bishop of Mentz in 847, is not complete. A piece attributed to this Author in my Ancestor's Index, under the title of *De Proprietate Sermonis*, I have never been able to discover, or find any where an account of it.

h I have never been able to discover or get any account of the work under that title or date. But through the kindness of a literary friend resident at Stockholm in 1854, I find there is a copy of such a book in the Library at Upsala, with title and date as follows: *D. Radulphi Ardentis, Pictavi Doctoris Theologi, &c., in Epistolas et Evangelia Dominicalia Homiliæ Ecclesiasticis omnibus plurime necessaria, &c. Antverpiæ, 1567. 8vo.*: and at folio 121 verso of that book the passage which my learned Ancestor cites is to be found word for word. See *Antiquities*, b. 15. ch. 4. s. 7. v. 5. p. 375. n. 95.

In the same Library of Upsala there is another work by Radulphus, and entitled, *In Epistolas et Evangelia, ut vocant, Sanctorum Homiliæ Ecclesiasticis omnibus animarum curum gerentibus plurimum necessaria, &c.*

Antverpiæ, 1570. 8vo. But this work is totally a different thing, and contains Sermons upon the Apostles and Virgin Mary: neither does it contain any passage of the kind alluded to above.

I apprehend therefore that my Ancestor, like myself, had never seen either of those books with his own eyes, or ever handled them, but that he cites the passage in question through some other author, whom he does not name, and who gave the words exactly, but the title of the book, whence he derived them, in a general way, partially confounding one work with the other, and that too without reference to page or folio, which through the assistance of my correspondent I have been enabled to supply in its proper place. See *Antiquities*, 15, 4, 7, as above.

ⁱ Dean of Lincoln in 1593, and President of Corpus Christi College, Oxford, in 1598. One of the translators of the Bible, and a strenuous opponent of Popery. He sided with the Puritans at the Hampton Court Conference.

^k The original in French was first published, no place mentioned, in 1600. 8vo. sm.

- 654 [READING, William, M.A. Librarian of Sion College, London 1720
Wall. Editor of the Ecclesiastical Historians, Cantabr. 1720.
3 tom. fol. Reprinted, 1746. See before, *Eusebius*, No. 275.
semel vel bis.
- 655 REEVES, William, M.A. Rector of Cranford, Middlesex, and 1694
afterwards Vicar of St. Mary's, Reading. The Apologies of
Justin Martyr, Tertullian, and Minucius Felix in Defence of
the Christian Religion, with the Commonitory of Vincentius
Lirinensis concerning the Primitive Rule of Faith, translated;
with Notes and a Preliminary Discourse upon each Author.
(Lond. 1709. 2 vol. 8vo.) *semel vel bis.*
- 656 [REINESIUS¹, Thomas, M. D. Variarum Lectionum Libri 1627
Tres. (Altenburgi, 1637. 4to.) See Antiquities, b. 16. ch. 4.
s. 17. v. 6. p. 231. n. 7.]
- 657 RENAUDOTIUS [Renaudot] Eusebius. Litigiarum Orientalium 1690
Collectio. (Paris. 1716. 2 vol. 4to.) *semel.*
- 658 RHEGINO, al. Regino, Prumiensis [*Abbot of Prome*]. De Dis- 892
ciplinis Ecclesiasticis et Religione Christiana, cum Notis Ba-
luzii. (Paris. 1671. 8vo.) *bis.*
- 659 RICCARDUS, Vincentius. Commentarius in Proclum de Tra- 1620
ditione Missæ, &c. (Rom. 1630. 4to.) Vid. supr. No. 637.
semel.
- 660 RICHERIUS^m, [Richer,] Edmundus, D. D. 1590
1. Historia Conciliorum Generalium in Quatuor Libros dis-
tributa, cum Libro de Potestate Ecclesiastica et Politicaⁿ.
Item, Vindiciæ Doctrinæ Majorum Scholæ Parisiensis.
(Colon. 1683. 2 vol. 4to.) *subinde.*
2. De Potestate Papæ in Rebus Temporalibus. (Colon. 1691.
4to.)
- 661 RIGALTIUS, [Rigaut,] Nicolaus, Jesuita. 1610
1. Notæ in Cyprianum: juxt. Ed. Paris. 1684. fol. (Ed.
Prior. Paris. 1666. fol.) *sæpe.*
2. Notæ in Minucium Felicem: juxt. Ed. Oxon. 1678. 8vo.
(Ed. Davis. Cantabr. 1712. 8vo.) *semel.*
3. Notæ in Tertullianum: juxt. Ed. Paris. 1634. fol. (Lutet.
Paris. 1675. fol.) *semel.*
- 662 RITTERSHUTIUS, Georgius^o. Tractatus de Jure Asylorum: 1614

¹ Born at Gotha in Thuringia, 1587.
Died at Leipsic, 1667.

^m In early life he was drawn into the sentiments and party of the Leaguers, whom he afterwards forsook and acknowledged his lawful sovereign on taking his D. D. degree in 1590. He afterwards became Grand Master of the College of Le Moine, and Syndic of the Faculty of Divinity at Paris, when he strenuously opposed in 1611 the thesis

of a Dominican who asserted the Pope's infallibility, and his superiority over General Councils. He died in November, 1631, and was buried at the Sorbonne.

ⁿ First published at Cologne in 1611, 4to. In this tract the writer maintains the authority of General Councils over the Pope.

^o One of the sons of the celebrated Conrad Rittershutius, who died in 1613.

- ap. Criticos Londinenses, al. Criticos Sacros, juxt. Ed. Princip. Lond. 1660. t. 8. Item, ap. t. 1. part. 2. pp. 249, seqq. Ed. Amstel. 1698-1732. (Seorsim, Argentorati, 1624. 8vo.) *bis terve.*
- 663 RIVETUS, [Rivet,] Andreas, D.D. Oxon. 1632
1. Opera, 3 tom. fol. nempe Exegetica, t. 1. in 1651. Exegetica et Didactica, t. 2. in 1652. Polemica, t. 3. in 1660. In Gen. 14. Exercit. 80. *semel.*
In Gen. 47. Exercit. 172. *semel.*
 2. Criticus Sacer: [de Patrum Auctoritate et de Libris Auctoribus 1-6. Sæculi suppositis.] Genev. 1626. 8vo. (ap. t. 2. Oper. ut supr.) *bis.*
 3. Disputationes Theologicæ 11. in Synopsi Purioris Theologiæ Professorum Leydensium. Lugdun. Batav. 1632. 8vo. (Itidem, 1642. 12mo.) Item ap. Oper. t. 3. pp. 745, seqq. *bis.*
- 664 [ROCHE'S Memoirs of Literature, citing Bacchinius in Agnelum. (Lond. 1722. 8 vol. 8vo.) See Antiquities, b. 23. ch. 1. s. 9. v. 8. p. 114.]
- 665 ROFFENSIS, Johannes. [John Bishop of Rochester.] See before, *Buckeridge*, No. 118, and *Fisher*, No. 299, who are each respectively termed *Roffensis*.
- 666 ROSINUS, Johannes. Antiquitates Romanæ cum Paralipomenis 1579 Dempsteri. Colon. 1620. 4to. (Itidem, 1645. 4to.) Vid. supr. *Dempster*, No. 229. *subinde.*
- 667 RUFFINUS, al. Rufinus, Aquileiensis. 390
1. Historia Ecclesiastica, Libri 11.^p Basil. 1549. fol. (Basil. 1535. fol.) Item, ap. Opera, † Paris. 1580. fol. Lib. 1. al. 10. Lib. 2. al. 11., juxt. Ed. Basil. 1535. *sæpius.*
 2. Commentarius in Hoseæ cap. 2. Int. Oper. ut supr. (ap. Oper. juxt. Ed. Migne, Patrolog. t. 21. Lutet. Paris. 1849. 4to.) *semel.*
 3. Expositio Symboli, inter Opera Cypriani: ad calc. Ed. Oxon. 1682. fol. (Ed. Amstel. 1700. fol.) *subinde.*
 4. Versio Hist. Eccles. Eusebii. (Basil. ut supr.) *bis terve.*
 5. Ruffinus apud Hieronymi Apol. 2: (ap. Oper. Hieron. juxt. Ed. Vallars. t. 2.) *semel.*
 6. Ruffini Invectiva Secunda contra Hieronymum: (ap. Vallesium in Euseb. H. E. 1. 6. c. 24.) *semel.*
 7. [Decem Orationes Gregorii Nazianzeni Latine redditæ 9. Argentinæ, 1508. 4to. *semel.*]
- 668 RUPERTUS Tuitiensis Abbas. [Abbot of Duyta on the Rhine.] 1111

^p That is his Latin version of the nine books of Eusebius, and two books by his own hand by way of supplement.

^q An extremely rare book. See Antiquities, b. 20. ch. 4. s. 7. v. 7. p. 295. n. 86.

- De Divinis Officiis Libri Duodecim. Inter Scriptores de Divinis Officiis: Paris. 1610. (Paris. 1638. 2 tom. fol.) *semel.*
- 669 RURICIUS Limovicensis. [*Bishop of Limoges in France.*] 470
Epistolæ: ap. Canisii Lectiones Antiquas, t. 5. q. v. supr. No. 136. Item ap. t. 8. Biblioth. Max. Lugdun. 1677. Citante Baluzio, not. ad Ant. Augustin. de Emendat. Gratian. (ap. t. 3. Oper. Baluz. Lucæ, 1767. fol.) *semel.*
- S.
- 670 SACERDOTALIS Liber. Vid. supr. *Navarrus*, No. 539.
- 671 SALLUSTIUS, Caius Crispinus. De Bello Jugurthino. (Lugdun. Batav. et Roterod. 1665. 8vo.) *semel.*
- 672 SALMASIUS, Claudius^r, al. Walo Messalinus. 1631
1. De Episcopis et Presbyteris contra Dionys. Petavium Loyolitam Dissertatio Prima. (Lugdun. Batav. 1641. 12mo.) ?
2. De Primatu. (Lugdun. Batav. 1645. 4to.) *subinde.*
3. Notæ in Augustæ Historiæ Scriptores. (Lugdun. Batav. 1661. 8vo.) Item, Paris. 1620. fol. *semel.*
4. De Fœnere Trapezetico: (ap. Zieglerum in Grotium de Jure Belli et Pacis.) Vid. infr. No. 832. *semel.*
5. De Eucharistia Infantibus danda: (ap. Suicer. Thesaur. Eccles. t. 2. p. 1136.) Vid. infr. No. 736. *semel.*
- 673 SALMERON, Alphonsus, Jesuita^s. Tractatus in Acta Apostolorum: (ap. *Chamierum*, De Eucharist. l. 7. c. 11.) Vid. supr. No. 161. *semel.* 1550
- 674 SALVIANUS, Massiliensis Presbyter. Opera, Oxon. 1633. 8vo. 440
(Curante Steph. Baluzio, Pedepont. 1742. 4to. Ed. Quart.) Item, studio Conrad. Rittershusii, qui et Librum Commentarium adjecit. Althorp. 1611. 8vo. Itidem, Norimb. 1623. 8vo. Ap. Biblioth. Max. t. 8. p. 339. Ap. Galland. t. 10. p. 3.
1. De Gubernatione Dei et justo præsentique ejus Judicio, Libri Octo. *subinde.*
2. Ad Ecclesiam Catholicam, sive Adversus Avaritiam, Libri Quatuor. *bis.*
- 675 [Sandius^t, Christopher. Nucleus Historiæ Ecclesiasticæ, exhibitus in Historia Arianorum, Tribus Libris comprehensa, &c. Amstel. 1669. 2 vol. 8vo. (Colon. 1676. 4to.) *semel.*] 1670

^r Claude Saumaise, born in Burgundy about the year 1593, was originally a Romanist, but became a convert to the reformed faith early in life. He held an honorary professorship at Leyden, but devoted his entire time to literature. He died in 1653.

^s One of the earliest and most zealous of the disciples of Ignatius Loyola. His

works, *Commentarii in Evangelicam Historiam et in Acta Apostolorum, in Omnes Epistolas et in Apocalypsim*, were first published at Cologne in 1612, and extended to sixteen volumes folio.

^t Or *Van Den Sand*, a Socinian writer born at Königsburg in 1644. Died at the age of 36 in 1680.

- 676 SARPUS Petrus. De Jure Asylorum, &c. (Lugdun. Batav. 1622. 4to.) *semel.*
- 677 SATURNINI Acta: (ap. *Baronium*, ad annum 303.) Vid. supr. No. 78. *semel.*
- 678 SAVARO, [Savaron,] Johannes, Claromontanus. Commentarius in Sidonium Apollinarem. (Paris. 1609. 4to.) Vid. infr. *Sidonius*, No. 698. *sæpe.* 1614
- 679 SAXONICUM Chronicon. Vid. supr. *Chron. Saxon.* No. 165.
- 680 SCALIGER, Josephus Justus. 1580
 1. De Emendatione Temporum. (Genev. 1629. fol.) Lutet. Paris. 1583. fol. *subinde.*
 2. Castigationes in Eusebii Chronicon cum Canonibus Isagogicis, &c. (Amstel. 1568. fol.) ?
- 681 SCHELSTRATE, Emanuel à^u. 1679
 1. Sacrum Concilium Antiochenum Restitutum. (Antwerp. 1681. 4to.) *sæpius.*
 2. De Disciplina Arcani. (Romæ, 1685. 4to.) *subinde.*
 3. Ecclesia Africana. (Paris. 1679. 4to.) *semel.*
 4. A Dissertation of Patriarchal and Metropolitan Power, against Stillingfleet. (Lond. 1688. 4to.) *ter.*
 [This is the first edition in English of the original Latin, entitled thus: De Auctoritate Patriarchali et Metropolitana adversus ea, quæ scripsit E. Stillingfleet. Romæ? 1687. 4to.]
- 682 SCULTETUS, Abraham. [Pastor at Heidelberg.] 1598
 1. Medulla Theologiæ Patrum, qui a temporibus Apostolorum ad Concilium usque Nicænum floruerunt, &c. Pars Prima. (Amberg. 1603. 4to.)
 2. Ejusdem Pars Secunda. (Amberg. 1606. 4to.)
 [Both these in one volume: and again as a second edition of the whole work, Amberg. 1613. 4to., which is the book my Ancestor refers to under that date in his original Index of Authors.] *semel vel bis.*
 3. [Annales. (Heidelberg. 1618. 8vo.) Cited for one of Luther's Epistles in the First Decad of the Annals, 1524. See Antiquities, b. 16. ch. 1. s. 15. v. 6. p. 54. n. 13.]
- 683 [SCYLLITANORUM Martyrum Acta: (ap. *Baronium* ad annum 202. Vid. supr. No. 78. *semel.*
- 684 SEDULIUS Cœlius^x. 434
 1. Mirabilium Divinorum sive Operis Paschalis Libri: et Hymni. [al. M. D. Libri Paschale Carmen Dicti.] Ap. t. 8. Biblioth. Patr. Paris. 1654. Biblioth. Max. Lugdun. 1677. t. 6. (ap. *Gallandium*, t. 9. pp. 535, seqq.) *semel vel bis.*

^u Or Schelstraate. A learned and a disciple of Hildebert, the ancient zealous advocate of the Roman See. Scotch archbishop. After travelling in Keeper of the Vatican Library. France, Italy, and parts of Asia, he

^x He was a native of Scotland, and finally settled down at Rome.

2. In I Cor. 7, 39, int. Commentar. in Omnes S. Pauli Epistolas. Ap. Biblioth. ut supr. (ap. *Gallandium*, *ibid.*) *semel.*
- 685 SELDEN, John, Keeper of the Records in the Tower, 1643. 1623
 1. Uxor Hebraica: seu, De Nuptiis, et Divortiis ex Jure Civili, id est, Divino et Talmudico, Veterum Hebræorum, Libri Tres. Lond. 1646. 4to. (ap. vol. 2. tom. 1. Operum, Lond. 1726. 6 vol. fol. in 3 tom.) *sæpe.*
 2. De Synedriis et Præfecturis Juridicis Veterum Hebræorum. Lond. 1650. 4to. (ap. vol. 1. tom. 1. Oper. ut supr.) *semel.*
 3. De Diis Syris Syntagmata Duo, cum Additamentis Bezeri. Lips. 1668. 8vo. Lugdun. Batav. 1629. 8vo. (ap. vol. 2. tom. 1. Oper. ut supr.) *semel.*
 4. History of Tithes. Lond. 1688. 4to. (ap. vol. 3. tom. 2. Oper. ut supr.) *subinde.*
- 686 [SELLER, Abednego. Remarques relating to the State of the 1688
 Church of the Three First Centuries, &c. (Lond. 1680. 8vo.)
ter quaterve.]
- 687 [SEMECA, Johannes, cognomine Teutonicus. Scholia sive
 Glossæ in Gratiani Decretum, ap. Corp. Jur. Canon. Romæ,
 1582. fol. (Lugdun. 1671. 3 tom. fol.) *bis.* See Antiquities,
 b. 15. ch. 4. s. 7. ch. 5. s. 4. v. 5. p. 376. n. 99. et p. 437. n. 23.]
- 688 SENECA, Lucius Annæus. Apocolocyntosis: int. Opera, Lips. 40
 1702. 8vo. (Paris. 1607. fol.) *semel.*
- 689 SENNES et Abdonis Acta: (ap. Suiceri Thesaur. Eccles. voce
 Παρὰβολαί.) Vid. infr. No. 736. *semel.*
- 690 [SERVATI, s. Servati, Tungrensis Acta: (ap. Crabb. Concil. t. 1.)
 Conf. ap. Labb. t. 2. p. 615.] *semel.*
- 691 SERVIUS Maurus Honoratus, Notæ in Virgiliti Æn. 9. (Oper. 350?
 Virgil. Colon. Allobrog. 1620. 4to.) *semel.*
- 692 SEVERIANUS, Gabalensis. [*Bishop of Gabala, in Spain*^z.] Ho- 401
 milia, ap. Oper. Chrysostom. t. 6. pp. 375, seqq. juxt. Ed.
 Ducæan. Ed. Savil. t. 7. (juxt. Ed. Bened. t. 6. q. v. supr.
 No. 167.) Item ap. Combefis. Auctar. Noviss. Paris. 1672.
 fol. *subinde.*
 1. Hom. 1. in Genesim.
 2. 17. De Fide: ex Codice Romano.
 3. 37. De Filio Prodigio.

^y This book was published anonymously, while Sellar was yet minister of Combeintine Head, Devon, of which benefice, as well as of another in London, he was deprived at the Revolution for *nonjuring*. He also wrote some tracts against Romanism, and was the author of a book which has often been

reprinted under the title of *The Week's Preparation for the Sacrament of the Lord's Supper*.

^z He was appointed by Chrysostome to preach at Constantinople during his own absence: hence his Homilies are found among the works of that father, and were sometimes attributed to him.

- 693 SEVERUS Antiochenus^a. Catena Patrum Græcorum in Sanctum Johannem, &c. (Antwerp. 1630. fol.) *semel.* 513
- 694 SEVERUS, Sulpicius. Opera: Amstel. 1656. 8vo. (Lugdun. Batav. 1647. 8vo.) Item, cum Notis Vorstii et Clerici, Lips. 1709. 8vo. Apud Gallandium, t. 8. p. 355. Biblioth. Max. t. 6. p. 324. 401
1. Historia Sacra. *sæpe.*
 2. De Beati Martini Vita, &c. *subinde.*
 3. Dialogi. *sæpe.*
- 695 [SEXTI Decretalia, l. 4. tit. 3. De Cognatione Spirituali, c. 3. (ap. Corp. Jur. Canon. t. 3.) Vid. supr. No. 202.] *semel.*
- 696 SHERLOCK, William^b, D.D. Dean of St. Paul's. A Discourse about Church-Unity: being a Defence of Dr. Stillingfleet's Unreasonableness of Separation. In answer to several late Pamphlets, but principally to Dr. Owen and Mr. Baxter. [Anonymous.] (Lond. 1681. 8vo.) *semel.* 1691
- 697 SHERLOGUS, Paulus. Commentarius in Cantica. (Lugdun. 1637. 3 tom. (ap. Selden in Uxor. Hebraic.) Vid. supr. No. 685. *semel.* See Antiquities, b. 22. ch. 4. s. 6. v. 8. p. 75. n. 45.
- 698 SIDONIUS, Caius Sollius Apollinaris Modestus, Arvernensis Episc. [*Bishop of Clermont, in Gaul.*] Opera, cum Notis Savaronis. (Paris, ex Officina Plantiniana, 1609. 4to.) Item ap. Biblioth. Max. t. 6. ap. Gallandium, t. 10. *sæpissime.* 470 al. 472
1. Epistolæ:
- | | |
|--------------------------|-------------------------|
| L. 1. Ep. 2. Agricolæ. | L. 5. Ep. 7. Thaumasto. |
| 5. Heronio. | 14. Afro. |
| 8. Candidiano. | 17. Eriplio. |
| L. 2. Ep. 10. Hesperio. | L. 6. Ep. 1. Lupo. |
| L. 3. Ep. 3. Hudicio. | 3. Leontio. |
| 12. Secundo. | 8. Græco. |
| L. 4. Ep. 3. Claudiano. | L. 7. Ep. 1. Mamerco. |
| 11. Petriaco. | 5. Agrælio. |
| 15. Elaphio. | 9. Perpetuo. |
| 22. Leoni. | L. 8. Ep. 11. Lupo. |
| 25. Domnulo. | L. 9. Ep. 3. Fausto. |
| L. 5. Ep. 3. Apollinari. | 16. Firmino. |
2. Carmina.
- | | |
|--------------------|-----------------|
| 2. Ad Athenium. | 16. Ad Faustum. |
| 13. Ad Majorianum. | |

^a The leader of the Monophysites. He is said to have been addicted to magic when a Heathen. On the expulsion of Flavian from the see of Antioch for orthodoxy, Severus got possession of the episcopal chair, but after-

wards fled to Alexandria, and thence to Constantinople, whence he was presently driven.

^b The father of Dr. Thomas Sherlock, who was Bishop of London in 1748.

- 699 SIFFRIDUS, s. Sigefridus, Presbyter Misnensis. Chronicon. 1307
 Francofurt. 1583. fol. (ap. t. 1. Germanicar. Rer. Scriptor.
 a Pistorio, &c. Ratisbon. 1726. 3 tom. fol.) *semel.*
- 700 SIGEBERTUS Gemblacensis. [*Monk of Gemblours*^c.] Chronicon. 1101
 Francofurt. 1583. fol. (ap. t. 1. Germanicar. Rer. Scriptor. &c. al.
 ut supra.) *bis.* 1112
- 701 SIGONIUS, Carolus^d. 1560
 1. De Republica Hebræorum Libri Septem. (Hanov. 1608.
 8vo.) *semel.*
 2. De Antiquo Jure Italiæ et Provinciarum, [al. Populi Ro-
 mani, seu Civium Romanorum.] Venet. 1560. 2 tom.
 4to. (Paris. 1573. fol.) *semel.* [As cited by Vicecomes,
 De Ritibus Baptismi, l. 2. c. 20. See Antiquities, b. 11.
 ch. 7. s. 5. v. 4. p. 126. n. 69.]
- 702 SILENTIARIUS, Paulus. Descriptio Templi S. Sophiae, Gr. et 558
 Lat., cum Notis Caroli Du Fresne. Paris. 1670. fol. (ap. t. 3.
 Byzant. Hist. Scriptor. Venet. 1729. fol.) *subinde.*
- 703 [SIMEON, Dunelmensis, *Monk of Durham.* Historia Ecclesiæ
 Dunelmensis. Lond. 1732. 8vo. See in Twysden's *Histo-*
riæ Anglicanæ Scriptores, vol. 1. *semel.*]
- 704 [SIMEON Metaphrastes^e. Acta, sive Vita, Luciani Confessoris 960
 ap. *Surium*, Januar. 7. in tom. 1. (ap. Labb. Concil. t. 4.) q. v.
semel vel bis.] Vid. infr. No. 739.
- 705 SIMEON, Thessalonicensis Archiepiscopus. 1410
 1. Commentarius de Templo et Ministris et Sacra Mystago-
 gia, Gr. et Lat.: (ap. *Goar* in *Euchologio Græcorum*.
 Paris. 1647. fol.) Vid. supr. No. 336. *semel.*
 2. Dialogus adversus omnes Hæreses: sive, Responsa ad
 Octoginta Quinque Quæstiones Gabrielis Pentapolitani:
 (ap. *Leon. Allatum*, De Missa Præsantificatorum, &c.)
 Vid. supr. No. 17. *semel.*
- 706 SIMPLICIUS, Papa. Epistolæ: (ap. Labb. Concil. t. 4.) 467
 1. ad Johannem Ravennatem.
 2. ad Florentinum.
- 707 SIRICIUS, Papa. Epistolæ: (ap. Labb. *ibid.* t. 2.) sæpe. 385
 1. ad Himerium Tarraconensem.
 2. ad Ecclesiam Mediolanensem.
 3. ad Episcopos Africanos.

^c He was a strenuous defender of the rights of the Emperors against the claims of the Popes. Hence Bellarmine says of him: *Porro Sigebertus in sua Chronologia iniquior fuit Gregorio Septimo ob studium erga Imperatorem; qua de causa non pauca mentitus est et præsertim cum narrat obitum ipsius Gregorii.* De Scriptor. Eccles. Colon. 1684. p. 173.

^d A learned Italian, born at Modena in 1524. Died 1585.

^e So called because he wrote the Lives of some 120 saints, not strictly according to facts, but *per metaphrasim*, or paraphrasing them agreeably with his own fancies and predilections. He held high offices of trust at Constantinople during the reigns of Leo the Philosopher and of Constantine

708 SIRMONDUS, Jacobus, Jesuita^f.

1637

1. Censura Anonymi de Suburbicariis Regionibus et Ecclesiis. Paris. 1618.
2. Historia Pœnitentiæ.
3. Notæ in Augustinum, Ennodium, &c.
4. Dissertatio de Usu Fermenti in Eucharistia.
- [1. Opuscula Varia. (Paris. 1675. 3 vol. 8vo.) *Referred to specially on three or four occasions.*
2. Opera Omnia, sive Varia, nunc primum collecta, &c. (Paris. 1696. 5 tom. fol.) Venet. 1728. 5 tom. fol. *sæpe.*

TOM. I.

1. Breviarium Fidei adversus Arianos.
2. Notitia Provinciarum et Civitatum Africae, Nomina Episcoporum, &c.
3. Prædestinatus, sive Prædestinatorum Hæresis, &c.
4. Sidonii Apollinaris Opera et Notæ, &c.
5. Ennodi Opera et Notæ, &c.

TOM. IV.

6. De Suburbicariis, et Regionibus, &c.
7. Historia Publicæ Pœnitentiæ.
8. Disquisitio de Azymo: sive, De Usu Firmenti, &c., ut supra.
3. Notæ in Augustini Sermones Quadraginta a Sirmondo editos. (Paris. 1631. 8vo.) *subinde.*
4. Concilia Antiqua Galliae, &c. Paris. 1627. 3 tom. fol. *As referred to by Valesius on Socrates, H. E. l. 6. c. 5. See Antiquities, b. 8. ch. 5. s. 4. v. 3. p. 68. n. 98.]*

709 SIXTUS, Papa. Epistola 3. ad Johannem Antiochenum. (ap. Labb. Concil. t. 3.) *semel.* 432

710 SIXTUS Senensis. Bibliotheca Sancta ex præcipuis Catholicæ Auctoribus Collecta. Colon. 1586. † Itidem 1626. fol. (Venet. 1575. 4to. 8) *ter.* 1550

711 SLEIDANUS, Johannes^h. De Statu Religionis et Reipublicæ, Carolo V. Cæsare, Commentariorum Libri Viginti Sex, cum Apologia et Indice. Argent. 1566. 8vo. (Francofurt. 1610. 8vo.) *bis.* 1542

Porphyrogenitus. The Lives are to be found in the Latin translation according to Surius, the original Greek not being exstant.

^f Confessor to Louis XIII. in 1637. He lived to the age of 92, and died in 1651.

^g It is said of Sixtus Senensis, originally a Franciscan, but after his release from the dungeons of the Inquisition a Dominican, that he destroyed all his manuscripts in his last illness. This

date therefore of 1575, which is subsequent to his death in 1569, is probably that of the second edition of the Bibliotheca. It is a work of much ability and learning, and the best of the kind that had then appeared. The last edition was that by Milante, with much supplemental matter, at Naples, in two volumes folio, 1742.

^h John of Sleidan, a small town in the Electorate of Cologne. A lawyer by profession. Much employed by Car-

- 712 **SMECTYMNUS**ⁱ. An Answer to a Book entituled, *An Humble* 1641
Remonstrance. In which the original of Liturgy and Epi-
 scopacy is discussed, and Queries propounded concerning
 both. The parity of Bishops and Presbyters in Scripture
 demonstrated. The occasion of their imparity in Antiquity
 discovered. The disparity of the ancient and our modern
 Bishops manifested. The antiquity of Ruling Elders in the
 Church vindicated. The prelatial Church bounded. (Lond.
 1641. 4to.) *semel*.
- 713 **SMITH, Thomas, B.D.**^k An Account of the Greek Church, 1671
 as to its Doctrine and Rites of Worship. To which is added
 an Account of the state of the Greek Church under Cyrillus
 Lucaris, Patriarch of Constantinople, with a relation of his
 sufferings and death. (Lond. 1680. 8vo.) *sæpe*.
- 714 [**SMYRNENSIS Ecclesiæ Epistola Encyclica sive Circularis ad**
Reliquas Ecclesias. (ap. *Eusebium*, H. E. l. 4. c. 15. Item ap.
Cotelerium, Patr. Apost. t. 2.) See Antiquities, b. 13. ch. 2.
 s. 2. v. 4. p. 291. n. 3. p. 292. n. 2.]
- 715 [**SOCOLAVIUS, Stanislaus.** *Censura Ecclesiæ Orientalis.* Cra-
 cov. 1582. fol. ?]
- 716 **SOCRATES Scholasticus.** *Historia Ecclesiastica: cum Notis* 439
Valesii. Paris. 1668. fol. (Cantabr. 1720. fol.) Amstel. 1695.
 fol. [Forming the first part of the second volume of the
 series. See before, *Eusebius*, No. 275, and afterwards, *Vale-*
sius, No. 786.] *passim*.
- 717 **SOLINUS, Caius Julius.** *Polyhistor, cum Pomponio Mela et* 250?
Æthico Cosmographo, a Martino Delrio emendatus. (Ant-
 werp. 1572. 8vo.) *bis*.

dinal Du Bellay in 1535. Joined the Reformers in 1542. Deputation to the King of England in 1545, and afterwards one of the Protestant envoys to the Council of Trent. Died in 1556. His work, as above, contains the history of his own times.

ⁱ 'The pseudonyme of a celebrated tract, in answer to Bp. Hall. The word is made up of the initial letters of the names of the authors, who were Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstowe. It is written with great fierceness of spirit and asperity of language, yet in a style superior to that of the Puritans in general; and it was a production of no small importance in its day. Bp. Hall answered it in his *Defence of the Humble Remonstrance*, 1641; to which Smectymnus replied in *A Vindication of the Answer*, 1641. Bp. Hall rejoined in *A Short Answer to the Tedious Vindication of Smectymnus*,

1641. Milton also wrote *An Apology for Smectymnus*.^l *Darling's Cyclopaed. Bibliograph.* Lond. 1854. col. 2766.

^k Chaplain to the English Embassy at Constantinople in 1668, and in 1671 a Prebendary of Salisbury. He refused to take the oaths at the Revolution, and was deprived accordingly. He published in 1678 '*Remarks upon the Manners, Religion and Government of the Turks.* Together with a *Survey of the Seven Churches of Asia* as they now lie in their ruins, &c.' and in the same year the second edition of '*De Græcæ Ecclesiæ hodierno statu Epistola* . . . auctior et emendatior, which I presume was the basis of the book in English as above. His first work was also in Latin, viz. '*Epistolæ Quatuor: De Moribus ac Institutis Turcarum. Notitia Septem Asiæ Ecclesiarum et Constantinopoleos.* Oxon. 1674. 8vo.'

^l 'The excellent and pleasant work of C. J. Solinus, *Polyhistor*, contain-

- 718 SOTOMAJOR, Antoninus à. Index Librorum Prohibitorum et Expurgandorum Hispanicus. (Madrit. 1667.) *semel.* 1667
- 719 [SOTUELLUS, *Sotwell*, and more correctly *Southwell*, Nathaniel, Jesuita. Continuatio Bibliothecæ Scriptorum Societatis Jesu Petri de Ribadeneyra: Opus inchoatum a P.P., continuatum a Ph. Alegambe usque ad annum 1642, recognitum et productum ad annum 1675, a N. Solnello. Romæ, 1676. fol. See Antiquities, b. 17. ch. 3. s. 5. v. 7. p. 24. n. 72.] 1676
- 720 SOZOMENUS, Hermias. Historia Ecclesiastica, cum Notis Valesii. Paris. 1668. fol. (Cantabr. 1720. fol.) Amstel. 1695. fol. Francofurt. 1672. fol. [Forming the second part of the second volume of the series. See before, No. 716. and afterwards, *Valesius*, No. 786.] *passim.* 440
- 721 SPALATENSIS. Vid. supr. Marc. Ant. *De Dominis*, No. 243.
- 722 SPANHEMIUS^m, Fredericus, S.T.P. 1670
1. Historia Imaginum. Lugdun. Batav. 1686. 8vo. (ap. t. 2. p. 709. Operum, Lugdun. Batav. 1701-3. 3 tom. fol.) [Where it forms the Sixth Book of the *Miscellanea ad sacram Antiquitatem et Ecclesiæ Historiam pertinentium*, in Ten Books, p. 707, under the title of *Restituta Historia Imaginum.*] *bis.*
 2. Summa Historiæ Ecclesiasticæ ad Sæculum XVI. (Lugdun. Batav. 1689. 2 vol. 8vo.) ?
- 723 SPARROW, Anthony. [Bishop of Exeter in 1667, and of Norwich in 1678.] A Rationale upon the Book of Common Prayer of the Church of England. (Lond. 1684. 12mo.) Oxford, 1839. 12mo. *semel.* 1667
- 724 SPARTIANUS, Ælius. Inter Augustæ Historiæ Scriptores. (Lugdun. Batav. 1661. 8vo.) Vid. supr. No. 62.
1. Vita Caracallæ. *bis.*
 2. Vita Hadriani. *semel.*
- 725 SPELMAN, Sir Henry, Knt. 1612
1. Concilia Britannica. Lond. 1664. 2 tom. fol. (Lond. 1639. 3 tom. fol.) *subinde.*
 2. Glossarium Archaiologicum. Lond. 1682. fol. (Lond. 1687. fol.) *semel.*
- 726 SPENCER, John, D.D. Dean of Ely. De Legibus Hebræorum Ritualibus, earumque Rationibus, Libri Quatuorⁿ: &c. Hagæ, 1686. 4to. (Cum C. M. Pfaffii Dissertatione, &c. Tubingæ, 1732. 2 tom. fol.) *bis.* 1677

ing the noble actions of human creatures, &c.' Translated by Arthur Golding: 1587.

^m Professor of Divinity at Heidelberg in 1655, and at Leyden in 1670, where he was four times Rector of the University.

ⁿ 'The chief object of this learned

work, *De Legibus Hebræorum*, was to prove in detail, that the rites and ceremonies of the Jewish religion were instituted in direct opposition to the practices of the surrounding idolatrous nations, and in order to establish the strongest distinction between the Jews and them. Yet it has been affirmed

- 727 SPONDANUS^o, [*De Sponda*,] Henricus. 1626
 1. *Annales Ecclesiastici ex Duodecim Tomis Cæs. Baronii in Epitomen redacti*, Paris. 1660. 2 tom. fol. † Lugdun. 1678. 2 tom. fol. (Lutet. Paris. 1639. Ed. Princeps.) *subinde*.
 2. *Annalium Baronii Continuatio ab Anno 1197, quo is desiit, ad finem 1646*. 2 tom. fol. Lugdun. 1678. 2 tom. fol. (Paris. 1647. 2 tom. fol.) *bis*.
- 728 STATIUS Publius Papinius. *Silvarum Liber Octavus, int. Opera*. 85
 (Lugdun. Batav. 1616. 8vo.) *semel*.
- 729 [STEPHANI, Henrici, Jun. *Thesaurus, vocibus Ὑπηχέω et Ἀκούω*. See *Antiquities*, b. 14. ch. 1. s. 12. v. 5. p. 16. n. 68.]
- 730 [STEPHANUS, *Etienne*, Robertus. *Auctores Veteres Historiæ Ecclesiasticæ Latine tantum*. Basil. 1539. per Hieron. Frobenium. Itidem Basil. 1549. &c. Vid. Walch. *Biblioth. Patrist.* c. 3. s. 34. Jenæ, 1836. p. 236. Vid. supr. *Christophorus*, No. 164. *Musculus*, No. 536.] 1539
- 731 STILLINGFLEET, Edward, D.D. Bishop of Worcester.^p *Works*. 1678
 (Lond. 1709-10. 6 vol. fol.)
 1. *Origines Britannicæ; or, The Antiquities of the British Churches, &c*. Lond. 1685. fol. (Works, as above, v. 3. p. 1.) *subinde*.
 2. *The Unreasonableness of Separation: or, An impartial Account of the History, Nature, and Pleas of the present Separation from the Communion of the Church of England*. Lond. 1682. 4to. (Works, v. 2. p. 439.) *subinde*.
 3. *Irenicum, A Weapon-Salve for the Church's Wounds: or, The Divine Right of particular forms of Church-Government discussed and examined*. Lond. 1662. 4to. (Works, v. 2. p. 147.) *ter*.
 4. *A Discourse concerning the Idolatry practised in the Church of Rome, and the hazard of Salvation in it; wherein a particular account is given of the Fanaticisms and Division of that Church*. London, 1672. 8vo. (Works, v. 5. p. 1.) *semel*.

by Orme and others, that the object of the work was to show that the Hebrew Ritual was almost entirely borrowed from the Egyptians, and accommodated to the tastes and prejudices which the Jews had acquired among that people. Witsius in his *Ægyptiaca* writes in opposition to Spencer.^o *Darling's Cyclopæd. Bibliograph.* Lond. 1854. col. 2811.

^o Born in 1568, and educated in the College of the Reformed at Ortez. Much noticed by Henry IV. of France,

when Prince of Bearn. Through reading the controversial work of Bellarmine and Perron he became a Romanist in 1595. In 1626 he was made Bishop of Pamiers by Louis XIII. Died at Toulouse in 1643. His abridgment of the *Annals of Baronius* was made with the Cardinal's consent.

^p Archdeacon of London in 1677. Dean of St. Paul's, 1678. Bishop of Worcester, 1689. Died in Westminster, 1699.

5. A Defence of the Discourse concerning the Idolatry, &c. Lond. 1676. 8vo. (Works, v. 5. p. 263.) *bis*.
6. An Answer to Mr. Cressy's Epistle Apologetical to a Person of Honour, touching the Vindication of Dr. Stillingfleet. Lond. 1675. 8vo. (Works, v. 5. p. 577.) *bis*.
7. Ecclesiastical Cases relating to the Duties and Rights of the Parochial Clergy, &c. Lond. 1698. 8vo. (Works, v. 3.) ?
- 732 STRABO. Geographia, Gr. et Lat. cum Notis Casauboni. Paris. 1620. fol. (Amstel. 1707. 2 tom. fol.) *subinde*. Only in the Ninth Book of the Antiquities. 5
- 733 STRABO^q, Walafridus. De Rebus Ecclesiasticis. [al. De Exordiis et Incrementis Rerum Ecclesiasticarum.] Ap. t. 10. Biblioth. Patr. Paris. 1654. (ap. t. 15. Biblioth. Max. Lugdun. 1677.) *sæpe*. 842
- 734 STUCKIUS, Johan. Gulielm. Tigurinus [of Zurich]. Antiquitatum Convivialium Libri Tres: sive, Hebræorum, Græcorum aliarumque Nationum, Conviviorum Genera, Mores, Consuetudines, Ritus, Ceremoniæque Conviviales, atque etiam alia explicita, cumque iis, quæ apud Christianos et alias Gentes in usu sunt vel fuerunt, collata. (ap. t. 1. Operum, Lugdun. Batav. 1695. 2 tom. fol.^r) *semel*. 1680
- 735 SUTONIUS, Caius Tranquillus. Duodecim Cæsares, et alia quæ exstant. (Oxon. 1661. 12mo.) *subinde*. 100
- 736 SUICERUS, Johannes Caspar, Professor Tigurinus. Thesaurus Ecclesiasticus e Patribus Græcis ordine alphabetico exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses, et hujusmodi alia spectant. (Amstel. 1682. 2 tom. fol.) Itidem 1728. Item, Traject. ad Rhen. 1746.^s *sæpissime*. 1660
- 737 SUIDÆ. Lexicon, cum Notis Æmilii Porti. Genev. 1619. 2 tom. fol. (Colon. Allobrog. 1619. 2 tom. fol.) † Item, cura Ludolphi Kusteri, Cantabr. 1705. 3 tom. fol. Ed. Gaisford, Oxon. e Prelo Academ. 1834. *subinde*.
- 738 SULPICIUS Severus. See before, *Severus*, No. 694.
- 739 SURIUS, Laurentius, Carthusianus. 1540
1. De probatis Sanctorum Historiis, partim ex Tomis A. Lipomani, partim etiam ex egregiis MSS. Codicibus, nunc recens recognitis, &c. (Colon. Agripp. 1576. 7 tom. fol.) *subinde*.
 2. De Rebus in toto orbe gestis ab anno 1500. ad 1574.^t (Colon. 1574. fol.) *bis terve*.

^q The pupil of Rabanus Maurus at Fulda, Dean of St. Gallen, and eventually, in 842, Abbot of Reichenau, in the diocese of Constance. He died in 849.

^r The second volume contains an Account of the sacred Rites, Sacrifices, and Superstitious Ceremonies of the Gentiles.

^s This is the same book as the edition of 1728 at Amsterdam, with a new title-page. This work is indispensable to the study of the Greek Fathers. An English Version with the original references verified and corrected is a great desideratum.

^t Surius died in 1578.

- 740 SUTLIF, [more correctly Sutcliffe or Soutliffe, and *Sutlivius* or *Sutclivius* in the Latinized name,] Matthew, D.D. Dean of Exeter. De Monachorum Institutione et Moribus. (Lond. 1600. 4to. *bis*.)
- 741 SYLVIUS, [*Dubois* or *Deleboe*,] Franciscus à Brana, Comes. S. 1530 Th. Profess. in Academ. Duacena. Additiones ad Carantzii [sive Caranzæ] Summam Conciliorum. Colon. 1701. 8vo. (Lovan. 1681. 4to.) Item, Genev. 1600. 8vo. *bis*.
- 742 SYMMACHUS, Q. Aurelius. Epistola et Relatio ad Theodosium pro Ara Victoriæ. (Paris. 1604. 4to.) *semel*. 384
- 743 SYMMACHUS Papa. Epistola 5. ad Cæsarium. Item, Epistola 6. contra Anastasium. (ap. Labb. Concil. t. 4.) *ter*. 498
- 744 SYNESIUS, Episc. Cyrenæus. 410
 1. Epistolæ: int. Opera, Gr. et Lat., Paris. 1605. (Cum Notis Petavii, Paris. 1640. fol. ^u) *sæpius*.
 2. Catastasis. (ibid.) *ter quaterve*.
- 745 SYNODICON Græcum. Vid. supr. *Pappus*, No. 582.
- 746 SYNODICON in Gallia Reformata: or, The Acts, Decisions, Decrees, &c. By John Quick. (Lond. 1692. 2 vol. fol.) *semel*. [See the full title in the first note on the Preface to the French Church's Apology, in the tenth volume of this new edition of the Whole Works.]

T.

- 747 TACITUS, C. Cornelius. Opera. Amstel. 1664. 8vo. (Lipsiæ, 1772. 2 vol. 8vo.) *bis*. 86
 1. Annalium l. 2. c. 22.
 2. Historiarum l. 2. c. 31.
- 748 TATIANUS, Syrus, Justini Martyris discipulus et Sophista. 172
 Oratio adv. Græcos, Gr. et Lat.: (ad calc. Operum Just. Mart. Colon. 1686. fol.) Item ap. part. 2. t. 2. Biblioth. Max. Ap. Gallandium, t. 1. Seorsim, ex Edit. Gulielm. Worth, ex vetustis exemplaribus et cum annotationibus integris Gesneri, Ducæi, Kortholti, &c. Oxon. 1700. 8vo. *semel*.
- 749 TAYLOR, Jeremy, D.D. Bishop of Down, Connor and Dro- 1660
 more ^x.
 1. Ductor Dubitantium: or, The Rule of Conscience, Lond. 1676. fol. (In vols. 11-14. of the Whole Works, Lond. 1839. 15 vol. 8vo.) *sæpe*.
 2. The Worthy Communicant: or, A Discourse of the Nature, Effects, and Blessings consequent to the worthy

^u Quæ editio secunda accuratior et uberior appellatur. See Walch, Biblioth. Patrist. Jenæ, 1834. p. 137.

^x Sizar at Caius College, Cambridge, in 1626. Afterwards Chaplain to Archbishop Laud, and also to King Charles

I. Fellow of All Souls College, Oxford, in 1636. Rector of Uppingham in 1638. Sequestered by the Parliament in 1642. Kept a school in retirement in Wales in 1645. Raised to the episcopal bench in 1660, and died in 1667.

reception of the Lord's Supper. Lond. 1660. 8vo. (In vol. 15 of the Works.) *subinde*.

750 TERTULLIANUS, Quintus Septimus Florus. Opera, cum Notis Fr. Junii. Franequeræ, 1597. fol. Item, cum Notis Rigaltii. Paris. 1634. folio. *passim*.

[1. Editio princeps: Beati Rhenani, cum Scholiis. Basil. 1521. fol. Reprinted there, 1525, 1528, 1536, and *Auctior* in 1539. This edition omits the Books *De Trinitate*, *De Testimonio Animæ*, *De Anima*, *De Spectaculis*, *De Baptismo*, and some others^y, and is consequently very incomplete.

2. Ludov. De la Cerdæ: Opera, Argumentis et Notis illustrata. Paris. 1624-30. 2 vol. fol.

3. Nic. Rigaltii, *Rigault*. Opera, ad vetustissimorum Exemplarium fidem, Observationibus ac Notis illustrata. Paris. 1634. Itidem, 1641, cum Indice et Glossario styli Africani. (Item, Lutet. Paris. 1675. fol.)

4. Phil. Priorii, *Le Prieur*: Opera, cum Variorum Commentariis. Paris. 1664. fol.^z

5. Pamelii: Opera, cum Annotationibus, &c., Rigaltii et Priorii. Accedunt Novatiani Tractatus de Trinitate et Cibis Judaicis, cum Notis Pamelii. Paris. 1695. fol.

There is also an edition by Mercer, cum Notis Pamelii, &c., (Colon. Agripp. 1617. fol.) to which I have had occasion to refer once or twice. There is likewise a good Venice edition with the *Apologus cum Notis Havercampi*, 1744. fol. The more recent editions are by Semler and Schutz, Halæ, 1770-75. 6 vols. in 3. 8vo. Oberthur, Wircebergæ, 1780. 2 vol. 8vo. Leopold. Lipsiæ, 1839. 4 parts in 2 vol. 8vo., and Oehler, Lips. 1853. 3 vol. 8vo., to which last I have sometimes referred, as also to Semler in additional notes.]

A Catalogue of the Treatises cited according to the order in which they stand in the Editio Pameliana of Paris, 1695.

1. Apologeticus adversus Gentes.
2. Ad Nationes.
3. De Testimonio Animæ adversus Idololatriam.
4. Ad Scapulam.
5. De Spectaculis.
6. Idololatria.
7. De Corona Militis.
8. De Oratione.
9. De Patientia.

^y See Walch, Biblioth. Patrist. ch. 2. s. 20., as before, p. 169.

^z Spoken highly of by Walch, who says of it: *Quæ tum ordine et dis-*

tributione Notarum, tum chartarum et typorum nitore omnium Litteratorum plausum meruit. Biblioth. Patrist. ch. 2. s. 16., as before, p. 138.

10. Ad Uxorem.
11. De Virginibus Velandis.
12. Adversus Judæos.
13. De Præscriptione Hæreticorum.
14. De Baptismo adversus Quintillam.
15. Adversus Hermogenem.
16. Adversus Valentinianos.
17. De Anima adversus Hæreticos et Philosophos.
18. De Resurrectione Carnis.
19. Adversus Marcionem.
20. Scorpiace: sive, Scorpiacum adversus Gnosticos.
21. Adversus Praxeam.
22. De Exhortatione Castitatis.
23. De Monogamia.
24. De Fuga in Persecutione.
25. De Jejunii adversus Psychicos.
26. De Pudicitia.

Being the whole of the Works, except the Tracts *De Pallio*, *Ad Martyres*, *De Cultu Fœminarum*, *De Carne Christi*, and the *Carmen de Jona et Ninive*, which are not cited in the Antiquities.

- 751 THECLÆ Acta: (ap. *Grabii*, Spicileg. t. 1.) Vid. supr. No. 342. 67
ter.
- 752 THELICÆ Acta: (ap. *Baronium*, ad annum 303.) Vid. supr. No. 78. *semel.*
- 753 THEOCRITUS, Poeta. Idyllium 14. [al. 13.] De Hyla, inter Opera. (Ed. Wharton. Oxon. 1770. 2 tom. 4to.) *semel.*
- 754 THEODORETUS, sive Theodoritus, Cyri in Syria Episcopus. 423
Opera Omnia, quorum plurima Græce, quædam etiam Latine, al.
&c., curante Jac. Sirmondo, sene 83 ann., et Frontonis Duçai 420
adjuto laboribus. Paris. 1642. 4 tom. fol.^a (Ex recensione
Jac. Sirmondi denuo edidit, Græca e Codd. locupletavit, &c.
Versionem Latinam recognovit, &c. J. L. Schulze, Halæ,
1769-74. 5 vol. in 10. 8vo.^b)

Citations according to the order of Schulze.

1. Quæstiones in Gen., Exod., Levit., Num., &c. (vol. 1. part. 1.) *subinde.*
2. Commentarii in Psalmos. (ibid. part. 2.) *bis.*
3. Explanatio in Canticum. (vol. 2. part. 1.) *semel.*
4. Interpretatio in Esaiam, &c. (ibid.) *semel.*
5. Interpretatio in Ezek., Dan., et in Duodecim Proph. Minor. (vol. 2. part. 2.) *bis.*
6. Commentarii in Omnes Pauli Epistolas. (vol. 3. part. 1.) *sæpe.*

^a A *Supplementarium* by Garnier was afterwards published by Harduin, Paris, 1684, which is necessary to the com-

pletion of this set of Theodoret's Works.
^b This is an accurate reprint of the edition by Sirmond.

7. *Historia Ecclesiastica*: *ibid.* part. 2. Item ex Edit. Valesii, Paris, 1673. fol. (Ed. Reading, Cantabr. 1720. fol. *The first part of the third volume of the series of the Ecclesiastical Historians.*) Item †Amstel. 1695. fol. *sæpissime*.

8. Philotheus: seu, *Historia Religiosa.* (vol. 3. part. 2.) *subinde*.

Cap. 2. De Vita Juliani.

.... 4. Eusebii.

.... 6. Simeonis.

.... 13. Macedonii.

9. Eranistes: seu, Polymorphus: *Dialogi Tres.* (vol. 4. part. 1.) *semel*.

10. *Hæreticarum Fabularum Compendium.* (*ibid.*) *sæpe*.

11. *Adversus Gentiles*, [al. *De Curandis Græcorum Affectibus*,] *Libri XII.* (*ibid.*) *subinde*.

Lib. 5. De Natura Hominis.

.... 8. De Martyribus.

.... 9. De Legibus.

12. *Epistolæ*, 42, 47, 77, 78, 81, 86, 110, 113, 119, 145, 146. (vol. 4. part. 2.) *sæpe*.

755 THEODORUS LECTOR. *Historia Ecclesiastica, cum Notis Valesii.* Paris. 1673. fol. (Ed. Reading, Cantabr. 1720. fol. *Forming the latter part of the third volume of the series of the Ecclesiastical Historians.*) †Amstel. 1695. fol. *subinde*. 518

756 THEODOSIUS II. Imperator. *Codex^c, cum Commentariis Jacobi Gothofredi:* &c. (Lugdun. 1665. 6 tom. in 3. fol.) *passim*. 438

IN TOM. I.

L. 1. tit. 3. De Paganis.

..... 12. De Assessoribus Domesticis et Cancellariis.

L. 2. tit. 1. De Jurisdictione.

..... 8. De Feriis.

..... 9. De Pactis.

..... 10. De Postulando.

..... 21. De Inofficiosis Dotalibus.

..... 33. De Usuris.

L. 3. tit. 3. De Patribus, qui Filios detraxerunt.

..... 5. De Sponsalibus, &c.

..... 6. Si Provinciæ Rector, &c.

..... 7. De Nuptiis.

..... 8. De Secundis Nuptiis.

^c Compiled by the celebrated lawyers Antiochus, Maximus, and Martyrius. Ritter's edition, Lipsiæ, 1736, in 6 volumes, is now generally considered

the best, having some improvements and a few additions as well as Sirmond's Appendix.

- L. 3. tit. 10. Si Nuptiæ ex Rescripto petantur.
 11. Si quis Nuptias invitæ petat.
 12. De Incestis Nuptiis.
 13. De Dotibus.
 16. De Repudiis.
 L. 5. tit. 3. De Bonis Clericorum.
 7. De Expositis.
 8. De his, qui sanguinolentos emptos vel nutriendos
 acceperint.

IN TOM. II.

- L. 6. tit. 2. De Episcopis.
 4. De Prætoribus.
 5. Ut Dignitatum Ordo servetur.
 23. De Decurionibus, &c.
 24. De Domesticis.
 26. De Proximis Comitibus, &c.
 33. De Decanis.
 35. De Privilegiis Militum Palatinorum.
 L. 7. tit. 8. De Metatis.
 13. De Tironibus.
 20. De Veteranis.
 L. 8. tit. 5. De Cursu Publico, Angariis, et Parangariis.
 8. De Executoribus.
 10. De Concussionibus Advocatorum.

IN TOM. III.

- L. 9. tit. 1. De Accusationibus et Inscriptionibus.
 3. De Custodia Reorum.
 4. Si quis Imperatori maledixerit.
 5. Ad Legem Juliam Majestatis.
 6. Ne præter crimen Majestatis, &c.
 7. Ad Legem Juliam de adulteriis.
 8. Si quis eam, cujus tutor fuerit, corruperit.
 12. De Emendatione Servorum.
 14. Ad Legem Corneliam de Sicariis.
 15. De Parricidio.
 16. De Maleficis et Mathematicis.
 17. De Sepulchris violatis.
 18. Ad Legem Fabiam, hoc est, Qui filios involant
 alienos.
 19. Ad Legem Corneliam de Falso.
 21. De Falsa Moneta.
 22. Si quis Solidi circulum exteriorem incididerit, &c.
 23. Si quis Pecunias conflaverit, &c.
 24. De raptu Virginum vel Viduarum.
 25. De raptu Sanctimonialium.

- L. 9. tit. 27. Ad Legem Juliam Repetundarum.
 28. De Crimine Peculatus.
 29. De his, qui Latrones, &c., occultaverint.
 33. De his, qui audent plebem contra publicam col-
 ligere disciplinam.
 34. De Famosis Libellis.
 35. De Quæstionibus.
 38. De Indulgentiis Criminum.
 39. De Calumniatoribus.
 40. De Pœnis.
 44. De his, qui ad Statuas confugiunt.
 45. De his, qui ad Ecclesias confugiunt.
 L. 10. tit. 19. De Metallis et Metallariis.

IN TOM. IV.

- L. 11. tit. 1. De Annona et Tributis.
 6. De Superindicto.
 7. De Exactionibus.
 8. De Superexactionibus.
 16. De Extraordinariis seu Sordidis Muneribus.
 17. De Equorum Collatione.
 20. De Collatione Donatarum, &c.
 24. De Patrociniis Vicorum.
 26. De Discussoribus.
 27. De Alimentis.
 30. De Appellationibus et Consultationibus.
 36. Quorum appellationes non recipiendæ.
 39. De Fide Testium.
 L. 12. tit. 1. De Decurionibus.
 6. De Susceptoribus Propositis et Areariis.
 7. De Ponderatoribus.

IN TOM. V.

- L. 13. tit. 1. De Lustrali Collatione.
 4. De Excusationibus Artificum.
 5. De Naviculariis.
 6. De Prædiis Naviculariorum.
 9. De Naufragiis.
 10. De Censu sive Ascriptione.
 11. De Censitoribus, &c.
 L. 14. tit. 3. De Pistoribus.
 4. De Suariis.
 7. De Collegiatis.
 10. De Habitu, quo uti oportet intra Urbem.
 13. De Jure Italico Urbis Constantinopolitanæ.
 14. De Canone Frumentario Urbis Romæ.
 16. De Frumento Urbis Constantinopolitanæ.

- L. 14. tit. 18. De Mendicantibus non invalidis.
 L. 15. tit. 3. De Itinere Muniendo.
 4. De Imaginibus Imperialibus.
 5. De Spectaculis.
 6. De Maiuma.
 7. De Scenicis.
 12. De Gladiatoribus.
 14. De infirmandis his, quæ sub Tyrannis aut Barbaris gesta sunt.

IN TOM. VI.

- L. 16. tit. 1. De Fide Catholica.
 2. De Episcopis, Ecclesiis, et Clericis.
 3. De Monachis.
 4. De his, qui super religione contendunt.
 5. De Hæreticis.
 6. Ne Sanctum Baptisma iteretur.
 7. De Apostatis.
 8. De Judæis, Cœlicolis, et Samaritanis.
 9. Ne Christianum mancipium Judæus habeat.
 10. De Paganis, Sacrificiis, et Templis.
 11. De Religione.
 12. De Episcopali Judicio.

Novellæ ipsius et Valentiniani, ad calcem Codicis :

- Tit. 7. De Repudiis.
 .. 21. Neque Donum Divinum, &c.
 .. 24. De Episcoporum Ordinatione.
 .. 25. De Pretio Solidi.
 .. 26. De Corporatis Urbis Romæ.
 .. 38. De Successione Curialium.

Novellæ sub nomine Valentiniani.

- Tit. 5. De Sepulchris.
 .. 12. De Episcopali Judicio.

- 757 THEOPHILUS, Alexandrinus Patriarcha. 385
 1. Epistolæ Heortasticæ: ap. t. 3. Biblioth. Patr. Paris. 1654.
 Item ap. t. 5. Biblioth. Max. (ap. *Gallandium*, t. 7. pp. 616, seqq.) *subinde*.
 2. Canonica Edicta, cc. 7, 9. (ap. *Beveregium*, Pandect. t. 2.) *bis*.
 758 THEOPHILUS, Antiochenus. Libri ad Autolyicum^d: ex Ed. 168
 Johan. Fell, Episc. Oxon. Oxon. 1684. 12mo. (ad calc. *Just.* al.
Mart. juxt. Ed. Benedict. 1742.) Vid. supr. No. 432. Item 182
 ap. *Gallandium*, t. 2. p. 77. *subinde*.
 759 THEOPHYLACTUS, Bulgariæ Archiepiscopus. 1077
 1. Commentaria in Quatuor Evangelia, Gr. et Lat. Paris.
 1631. fol. *subinde*.

^d Autolycus, his intimate friend, was a learned Heathen, who had written a defence of his own religion.

2. *Commentaria in Epistolas S. Pauli.* Lond. 1636. fol. *bis terve.*
 (Inter Opera Omnia, Gr. et Lat., curantibus J. F. Bernardo de Rubeis et Bonifac. Finetti. Venet. 1754-63. 4 tom. fol.)
- 760 **THERACI Acta:** (ap. *Baronium*, ad annum 303.) Vid. supr. No. 78. *semel.*
- 761 [**THIER**, or more correctly Thiers, Jean Baptiste. *Traité des Superstitions, &c.* Paris. 1679. 12mo. See Antiquities, b. 16. ch. 5. s. 8. v. 6. p. 270. n. 22., where reference is made to b. 4. ch. 3. of vol. 1. of an enlarged edition printed at Avignon, 1777. 4 vol. 12mo^e.]
- 762 **THOMAS Aquinas.** Vid. supr. *Aquinas*, No. 48.
- 763 **THOMASII**, [Thomasi,] Josephus Maria, Cardinalis. *Liber Sacramentorum* ^f. (Romæ, 1680. 4to.) [?]
- 764 **THORNDIKE** ^ε, Herbert, Prebendary of Westminster. 1643
 1. Of Religious Assemblies and the Public Service of God: a Discourse according to Apostolical Rule and Practice. Cambridge, 1642. 8vo. (Reprint for the Anglo-Catholic Library, Oxford, 1844. v. 1. part. 1.) *semel.*
 2. Just Weights and Measures, that is, The present state of Religion weighed in the Balance and measured by the Standard of the Sanctuary. (Lond. 1662. 4to.) *semel.*
- 765 **TIGURINE Liturgy.** See afterwards, *Werndly*, No. 818.
- 766 **TILLESLEY**, Richard. *Animadversions on Selden's History of Tithes, &c.* (Lond. 1619. 4to.) *semel.*
- 767 **TIMOTHEI Passio:** (ap. *Photii Bibliothecam*, cod. 254.) Vid. supr. No. 607. *semel.*
- 768 **TIMOTHEUS**, Alexandrinus Episcopus. *Canones*, [sive Responsa Canonica.] (ap. *Beveregium*, Pandect. t. 2.) Vid. supr. No. 94. Item, ap. Labb. Concil. t. 2. append. p. 1791. *sæpe.*
- 769 **TIMOTHEUS**, Constantinopolitanus Presbyter. *De iis, qui ad Fidem Catholicam accedunt:* ap. Combesium in t. 2. Auctar. Nov. Paris. 1648. fol. (ap. *Cotelerium*, Constit. Apost. l. 5. c. 15. t. 1. p. 319. n. 47. Ed. Antwerp. 1698.) *semel.*

^e The original work of Thiers on Popular Superstitions was brought out in one small volume at Paris, 1679. In 1704 his *Traité des Superstitions, qui regardent les Sacramens, &c.*, was published at Paris also in 3 volumes, 12mo. See Richard's Dictionnaire Universel, 1762, t. 5. p. 304., where that bibliographer describes these works. The Avignon edition of 1777, to which I have referred, appears to be a combination of the single volume of 1679, which my Ancestor cites in an additional marginal note, and of the three other volumes of the year 1704, with

some alterations and changes of the arrangement of articles.

^f See in the sixth volume of his Whole Works, Romæ, 1747-54. 7 tom. fol., under the title of *Tres Libri Sacramentorum Romanæ Ecclesiæ*. Thomasi is one of the chief expounders of the Liturgies and Ceremonies.

^ε Ejected by the Parliament from the Rectory of Barley, Hertfordshire, but he retained the Mastership of Sidney-Sussex College, Cambridge, and became a Prebendary of Westminster at the Restoration. He died in 1672.

- 770 TOLETUS, Franciscus, Cardinalis^h. Summa Casuum Conscientiæ, sive Instructio Sacerdotum. Duaci, 1633. 8vo. (Colon. Agripp. 1610. 8vo.) *ter*. 1560
- 771 TRENT, Review of the Council of. See before, *Ranchin*, No. 652.
- 772 TRIDENTINUM Concilium.
 1. Decreta et Canones, cum Declarationibus Cardinalium et Remissionibus Barbosaë. Colon. 1621. (ap. Labb. Concil. t. 14.) *semel*.
 2. Catechismus ad Parochos, &c. (Paris. 1671. 12mo.) *semel*.
- 773 TRITHEMIUS, Johannes, Ord. S. Benedict. De Scriptoribus Ecclesiasticisⁱ. Colon. 1531. 4to. (ap. Biblioth. Ecclesiast. Albert. Fabricii. Hamburgi. 1718. fol.) *bis*. 1483
- 774 TUDESCHIS, Nicolaus de, vulgo Panormitanus. Commentarius in Quinque Libros Decretalium. Lugdun. 1586. fol. (Nurembergæ, 1486. sine titulo et paginatione.) See Antiquities, b. 8. ch. 11. s. 6. v. 3. p. 210. n. 63. 1428
- 775 TURRETINUS, Franciscus, S. Th. Profess. Genev. Institutio Theologiæ Elencticæ, in qua Status Controversiæ perspicue exponitur, Præcipua Orthodoxorum Argumenta proponuntur et vindicantur, et Fontes Solutionum aperiuntur. (ap. vol. 1. Operum, Genevæ, 1688. 4 vol. 4to.) *semel*. 1653
- 776 TURRIANUS. Notæ in Canones Arabicos Concilii Nicæni: (ap. Labb. Concil. t. 2.) *semel*.
- 777 [TWYSDEN, Sir Roger, an Antiquary. Historiæ Anglicanæ Scriptores Decem, ex vetustis MSS. nunc primum in lucem editi, &c. (Lond. 1652. fol.) See Antiquities, b. 9. ch. 6. s. 19. v. 3. p. 375. nn. 30 and 31.] 1640
- 778 [TYPICUM Sabæ. The Ritual of the Monastery of St. Sabas. See Antiquities, b. 20. ch. 4. s. 9. v. 7. p. 297. n. 89.] 484

U.

- 779 ULPIANUS. Passim in Pandectis sive Digestis Juris Civilis. (ap. Corp. Jur. Civ. q. v.) Vid. supr. *Justinianus*, No. 433. See Antiquities, b. 3. ch. 4. s. 3. v. 1. p. 318. n. 80. 200
- 780 URANIUS. Vita Paulini, Operibus præfixa. (Antwerp. 1622. 8vo.) Vid. supr. No. 590. *ter*. 431
- 781 [URSULA Vindicata: sive, Vita et Martyrium Sociarum 11,000 Virginum: per Hermann. Crombach, sive Crombak. (Colon. 1647. fol.) See Antiquities, b. 20. ch. 7. s. 5. v. 7. p. 345. n. 72.] 1647

^h Elevated to that rank at Rome in 1593, died 1596. He was by birth of Cordova in Spain, and in early life Professor of Philosophy at Salamanca. Later in life he was among the revisers of the Sixtine edition of the Vulgate.

ⁱ In this work he gives an account of 870 authors, the greater part of whose writings he had probably read or examined, inasmuch as he gives the initial wording of most of them.

782 USHER or Ussher, [Usserius,] James, D.D. Archbp. of Ar- 1624
 magh. (The whole Works by Dr. C. R. Elrington, Dublin,
 1847. 16 vol. 8vo.) *sæpius*.

*The order of the Treatises referred to according to the Original
 Index of Authors.*

1. Britannicarum Ecclesiarum Antiquitates; quibus inserta est pestiferæ adversus Dei Gratiam a Pelagio Britanno in Ecclesiam inductæ Hæreseos Historia. Lond. 1687. fol. (Works, as above, vols. 5 and 6.) *subinde*.
2. De Christianarum Ecclesiarum Successione et Statu Historica Explicatio: ad calc. Brit. Eccles. Antiq. ut supr. Lond. 1687. fol. (Works, vol. 2.) *semel*.
3. Answer to a Challenge made by a Jesuit in Ireland, wherein the Judgment of Antiquity in the Points Questioned is truly delivered, and the Novelty of the now Romish Doctrine plainly discovered. Lond. 1686. ^k 4to. (Works, vol. 3.) *subinde*.
4. The Religion of the Ancient Irish: with the Answer to the Jesuit's Challenge, &c. Lond. 1686. 4to. (Works, vol. 4.) *ter*.
5. Historia Dogmatica Controversiæ inter Orthodoxos et Pontificios de Scripturis et Sacris Vernaculis. Lond. 1690. 4to. (Works, vol. 12.) *ter*.
6. De Macedonum et Asianorum Anno Solari Dissertatio, &c. Lond. 1648. 8vo. (Works, vol. 7.) *semel*.
7. Chronologia Sacra, cum Dissertatione de Symbolo Apostolico Romanæ Ecclesiæ. Oxon. 1660. 4to. (Works, last part of vol. 11, and first part of vol. 12, for the *Chronologia Sacra*, and vol. 7, for the rest under the following title: *De Romanæ Ecclesiæ Symbolo Apostolico Veteri, aliisque Fidei Formulis, tum ab Occidentalibus tum ab Orientalibus, in prima Catechesi et Baptismo proponi solitis: &c.*) *sæpe*.
8. Dissertationes Ignatianæ: (in Append. ad Cotelerii Patr. Apost. juxt. Ed. Antwerp. 1698.) In the Works, vol. 7, under the following title: *Dissertatio non de Ignatii solum et Polycarpi Scriptis, sed etiam de Apostolicis Constitutionibus et Canonibus Clementi Romano tributis*. Ed. Princeps, 1644. *subinde*.
9. Life and Letters. London, 1685. fol. (Works, vol. 1, for the Life, not cited in the Antiquities; and vols. 15 and 16, for the Letters, two only of which are cited.) *bis*.
10. Bibliotheca Theologica: (ap. Cave, Hist. Liter. t. 1. q. v.) *semel*.

^k First published in 1625.

11. De Episcoporum et Metropolitanorum Origine. Lond. 1687. 8vo. (Works, vol. 7, in English, in which it was originally written and first published in 1641, under this title: *The Original of Bishops and Metropolitanans briefly laid down.*) *bis.*
12. De Asia Lydiana sive Proconsulari. Ibid. (Works, vol. 7, also in English, in which the tract was first written and published in 1641, and with this title: *A geographical and historical Disquisition touching the Asia properly so called, the Lydian Asia, which is the Asia so often mentioned in the New Testament, the Proconsular Asia, and the Asian Diocese.*) *semel.*
13. Judgment of Several Subjects, with the Reduction of Episcopacy, &c. Lond. 1658. 8vo. (Works, vol. 12, under the following descriptive title: *The Reduction of Episcopacy unto the Form of Synodical Government received in the Ancient Church, proposed in the year 1641, as an Expedient for those Troubles, which afterwards did arise about the matter of Church-Government:* pp. 537, seqq. Then follow the Judgments upon several subjects at pp. 548, seqq.) *semel vel bis.*

V.

- 783 [VALENTINIANUS III. Imp. Novella: (ad calc. Cod. Theodosian.) Vid. supr. *Theodosius*, No. 756. *semel.* 370
- 784 VALERIANUS S. Cemeliensis Episcopus. [Bp. of *Cemele* in the Maritime Alps.] Homiliæ Viginti, et Epistola ad Monachos de Virtutibus et Ordine Doctrinæ Apostolicæ: ad calc. Oper. Leon. M. Lugdun. 1672. fol. (ap. *Gallandium*, t. 10. pp. 125, seqq.) *semel.* 439
- 785 VALERIUS Maximus. Dictorum Factorumque Memorabilium Libri Novem. (Antwerp. 1621. 12mo.) *subinde.* 30
- 786 VALESIIUS, [Henry de Valois,] Jesuita. Annotationes in Historias Ecclesiasticas Eusebii, Socratis, et cæterorum. Paris. 1659. Itidem, 1672. Amstel. 1695. (Ed. Reading. Cantabr. 1720. The whole series forming three volumes, folio.) 1660
1. In Eusebii Hist. Eccles. (t. 1.) *sæpius.*
 2. In Eusebii Hist. de Martyribus Palæstinæ. (ibid.) *ter.*
 3. Libros Quatuor de Vita Imp. Constantini. (ibid.) *subinde.*
 4. In Socratis Hist. Eccles. (t. 2. part. 1.) *sæpius.*
 5. In Sozomeni Hist. Eccles. (ibid. part. 2.) *sæpius.*
 6. In Theodreti Hist. Eccles. (t. 3. part. 1.) *sæpe.*
 7. In Evagrii Hist. Eccles. (ibid. part. 2.) *bis.*
 8. In Philostorgii Hist. Eccles. (ibid. part. 3.) *semel.*
 9. In Theodori Lectoris Hist. Eccles. (ibid. part. 4.) *bis.*

10. Epistola de Anastasi et Martyrio Hierosolymitano: (ad calc. Eusebii, ut supra, Cantabr. 1720. p. 786.) *semel*.
11. Dissertatio de Martyrologio Romano, quod edidit Roswedus. (ad calc. ibid. p. 792.) *semel*.
- 787 [VANDERHAER. Liturgicarum Antiquitatum Arcana, &c. 1600 (Duaci, ex Typographia Baltasar Belleri, 1605. 3 vol. 8vo.) See Antiquities, b. 15. ch. 1. s. 2. v. 5. p. 220. n. 13.]
- 788 VARRO, M. Terentius. De Lingua Latina, cum Notis Scaligeri. (Paris. 1585. 8vo.) *semel*.
- 789 VEDELIUS, Nicolaus, S. Th. Profess. Daventriæ. 1620
 1. Exercitationes in Ignatium. (Genev. 1623. 4to.) *semel*.
 2. De Prudentia Veteris Ecclesiæ. (Amstel. 1633. 8vo.) *semel*.
- 790 VEGETIUS, Flavius Renatus. De Re Militari. Lugdun. Batav. 330? 1592. 8vo. (Raphelengii, ex Officin. Plantin. 1607. 4to.) *semel*.
- 791 VENANTIUS Fortunatus. Vid. supr. *Fortunatus*, No. 304.
- 792 VERGILIUS, Polydorus. [*Polydore Vergil*¹.] De Inventoribus 1513 Rerum Libri Octo: &c. Basil. 1540. 8vo. (Itidem, 1570. 12mo.) Amstel. Elzev. 1671. 12mo. Liber prohibitus in Indice Sotomajor. *ter*.
- 793 VICECOMES, [Visconti,] Josephus. 1600
 1. Observationes Ecclesiasticæ. In quo de Antiquis Baptismi Ritibus ac Cæremoniis agitur. Opus sacra eruditione refertum, Veterumque Patrum lectioni lumen allaturum. (Paris. 1618. 8vo.^m) *sæpe*.
- 794 VICTOR, Sextus Aurelius. Vita Caracallæ, ap. Epitomen Historiæ Romanæ. (Antwerp. 1579. 8vo.) *semel*. 360
- 795 VICTOR, Antiochenus, Presbyter. Commentarius in S. Evangelium secundum Marcum: ap. t. 1. Biblioth. Patr. Paris. 1654. (ap. t. 4. Biblioth. Max. Lugdun. 1677.) *ter*. 401
- 796 VICTOR, Uticensis, sive Vitensis, Episcopus. De Persecutione 484 Africana sub Geiserico et Hunerico, Arianis Vandalorum Regibus Historiæ: ap. t. 7. Biblioth. Patr. Paris. 1654. (ap. t. 8. Bibliothec. Max. Lugdun. 1677.) Item ap. Grynæi Monumenta S. Patrum Orthodoxographa, t. 1. p. 799. Basil. 1569. 8 tom. in 2 vol. fol. *sæpe*.

¹ He was born at Urbino in Italy. Having been sent into England by Pope Alexander VI. to collect the Papal tribute he remained there, and became Rector of Church Langton and Prebendary of Hereford and Lincoln in 1507, and Prebendary of St. Paul's in 1513. After many years he again left this country and died at Urbino in 1555.

^m This is a reprint of the first volume of the entire set of Visconti's *Observationes Ecclesiasticæ: De Bap-*

tismo et Confirmatione: De Antiquis Missæ Ritibus, &c. Mediolan. 1615-26. 4 vol. 4to., the third volume of which my Ancestor seems to notice in his original Index of Authors under the title of *De Ritibus Eucharistiæ*, Mediolan. 1618. 4to. The work itself is very rare. The first volume of the four treats of Baptism, the second of Confirmation, the third of the Ritual of the Mass, and the fourth of the Vessels and Ornaments used in the Celebration.

- 797 VICTOR Tunonensis. [Tunonæ in Africa Episcopus.] Chronicon, in Appendice Chronici Eusebiani. Amstel. 1658. Vid. supr. No. 275. Item ap. Gallandium, t. 12. ? 555
- 798 VICTORINUS, S., Petavionensis, [Bishop of Petau in Germany.] Episcopus et Martyr. 200
 1. Tractatus de Fabrica Mundi: ap. Cav. Hist. Liter. t. 1. p. 103. Lond. 1688. *bis terve*.
 2. Commentarius, sive Scholia, in Apocalypsim: ap. t. 1. Biblioth. Patr. Paris. 1654. Biblioth. Max. t. 3. (ap. Gallandium, t. 4. p. 52.) ?
- 799 VICTORINUS, al. Victor et Victorius, Aquitanus sive Aquitanicus. Canon Paschalis, cum Notis Bucherii. (Antwerp. 1634. fol.) Vid. supr. *Bucherium*, No. 117. *semel vel bis*. 457
- 800 VIGILIUS I. Papa. Epistolæ: (ap. Labb. Concil. t. 5.) *subinde*. 540
 Ep. 2. ad Eutherium. Ep. 4. ad Justinianum. Ep. ad Rusticum.
- 801 VIGILIUS Tapsensis. Opera, [contra Arianos,] per Chifletium: Divione, 1664. 4to. *semel*. 484
- 802 VINCENTIUS Bellovacensis [Vincent of Beauvais]. Speculum Historiæ. Mogunt. 1474. (Venet. 1494. fol.ⁿ) *semel*. See Antiquities, b. 1. ch. 1. s. 4. v. 1. p. 5. n. 17. 1244
- 803 VINCENTIUS Lirinensis, Monachus. Commonitorium adversus Hæreses, cum Notis Filesaci. Paris. 1619. 4to. Vid. supr. *Filesacus*, No. 296. (Juxt. Ed. Baluzii cum S. Salviani Operibus. Pedepont. 1742. 4to.) Item ap. *Gallandium*, t. 10. pp. 103, seqq. 434
- 804 VIRGILIUS, Poeta. Georgic. l. 4. v. 291. See Antiquities, b. 9. ch. 2. s. 20. v. 3. p. 298. n. 28.
- 805 VITRUVIUS, Marcus Pollio. De Architectura Libri Decem; cum Annotationibus Gulielmi Philandri Castalionii. (Lugdun. 1586. 4to.) *semel*. 10 ?
- 806 VIVES, Johannes Ludovicus. Libri Duodecim de Disciplinis. Hi de Corruptis Artibus, &c. Illi de Tradendis Disciplinis, &c. (Oxon. 1612. 8vo.^o) *semel*. 1522
- 807 [VISIGOTHORUM Leges: (ap. *Gothofredum* ad Cod. Theodosian. l. 2. tit. 8. leg. 2.) Vid. supr. *Theodosius*, No. 756. *bis*.]

ⁿ In black letter. See the Supplementary or Carbonic Catalogue at the British Museum, 1852. According to Maittaire (Annal. Typograph. t. 4. p. 342. Amstel. 1733.) the *editio princeps* of this rare book was printed by Faust; which statement is refuted by Panzer, (v. 1. pp. 104, 105.) who contends that it first appeared *Augustæ Vindelicorum et quidem in Monasterio SS. Ulrici et Africæ*, and adds, *Maitt.*, p. 342, *post Saubertum*, p. 125, *cui pentameter ille*,

'*Fauste, nunc annotatur, &c.*' occasionem præbuit Johannem Faustum subornandi, &c.

^o Louis Vives, who was born at Valencia in Spain in 1492, and afterwards studied both at Paris and Louvain, read lectures at Oxford on Law and the Classics in the early part of the sixteenth century. He had been invited to England in 1522 to undertake the instruction of the Princess Mary. He died at the early age of forty-eight.

- 808 VOPISCUS, Flavius, Syracusius: (inter August. Hist. Scriptor. Lugdun. Batav. 1661. 8vo.) Vid. supr. No. 62.
 1. Vita Aureliani. *bis*.
 2. Vita Saturnini. *semel*.
- 809 VOSSIUS, Gerardus Johannes, L.L.D. Oxon.^p 1629
 1. Theses Theologicæ et Historicæ de Variis Doctrinæ Christianæ Capitibus, quas olim disputandas proposuit in Academia Leidensi. Bellositi Dubunorum, 1628. 4to.
 † Hag. Comit. 1658. 4to. (ap. t. 6. n. 5. Operum, Amstel. 1685-1701. 6 tom. fol.) *subinde*.
 2. De Baptismo Disputationes Viginti, et Una de Sacramentorum Vi et Efficacia. Amstel. 1648. 4to. (ap. t. 6. n. 6. Operum, ut supr.) *sæpe*.
 3. Dissertationes Tres de Tribus Symbolis, Apostolico, Athanasiano, et Constantinopolitano. Amstel. 1642. 4to. (ap. t. 6. Operum, ut supr.) *bis*.
 4. In Epistolam Plinii de Christianis, et in Edicta Cæsarum Romanorum adversus Christianos, Commentarius. (ap. t. 4. Operum, ut supr., inter Opuscula Varii Argumenti.) *semel*.
- 810 VOSSIUS, Isaac, D.C.L. Oxon.^q Notæ in Ignatium: (ap. *Cotelierum*, Patr. Apost. t. 2. p. 8. Ed. Antwerp. 1698.) *semel*.

W.

- 811 WAKE, William, D.D. Archbishop of Canterbury. Defence of the Exposition of the Doctrine of the Church of England against Mr. De Meaux. Lond. 1688. 4to. (In the 12th vol. of Gibson's Preservative, &c. Lond. 1848. 18 vol. 8vo.) *semel*.
- 812 WALKER, William^r, M.A. A modest Plea for Infants' Baptism, wherein the Lawfulness of the baptizing of Infants is defended. (Cambridge, 1677. 12mo.) *semel*.
- 813 WALL, William, D.D. Vicar of Shoreham, near Seven Oaks, in Kent. A History of Infant-Baptism, &c. Lond. 1705. 2 vol. 8vo. (Oxford, 1836. 4 vol. 8vo.^s) *bis*.

^p Archbishop Laud, whose great object was to encourage Arminianism, so much admired the works of Gerard Vossius, that while he resided at Leyden he bestowed on him a prebendal stall at Canterbury. Hence it was that he came over from Holland in 1629, and took a Doctor of Civil Law's degree at Oxford in order to be installed. He died at Amsterdam in 1649.

^q He was the son of Gerard John by his second wife, and was born at Leyden in 1618, but removed to England in 1670, and was created D.C.L. at Oxford. He afterwards became Canon of Windsor in 1678, where he

died in 1688. He has been charged with scepticism.

^r Of Trinity College, Cambridge. Afterwards Master of the Grammar School at Louth in Lincolnshire, Rector of Colsterworth in the same county, and finally Master of the Public School at Grantham. Died 1684. He assisted in the education of Sir Isaac Newton.

^s In this edition by Mr. Cotton the quotations have been verified, and the answer of Mr. John Gale, entitled *Reflections on Mr. Wall's History of Infant-Baptism*, has been added. The first edition of Mr. Wall's book was in 1705, in 2 volumes, 8vo., as above;

- 814 WALO Messalinus, al. *Salmasius*. Vid. supr. No. 672. *semel*.
- 815 WALTERUS Aurelianensis. *Capitula, cum Notis Cellotii*: (ap. ? Labb. Concil. t. 8.) *semel*.
- 816 WALTON, Brian, D.D. Bishop of Chester^t. *Prolegomena, seu Apparatus ad Biblia Polyglotta*. Tiguri, 1673. fol. (Lond. 1657. fol.) Item, Ed. Francisci Wrangham, *Clevelandiæ Archidiaconus*. Cantabr. 1828. 2 vol. 8vo. *bis*.
- 817 WATSON, Richard. *De Antiqua Libertate Ecclesiæ Britannicæ*. 1660 Lond. 1687. 8vo. [The Ancient Liberty of the Britannic Church and the Legitimate Exemption thereof from the Roman Patriarchate, &c. By Isaac Basier, D.D., and Chaplain in ordinary to his late Majesty of Great Britain, Charles the First. Translated and published for Vulgar Instruction by Ri. Watson. (Lond. 1661. 12mo.^u) See Antiquities, b. 9. ch. 1. s. 11. v. 3. p. 243. n. 51.]
- 818 WERNDLY, John Conrad. *Notes on the Tigurine Liturgy* v. (Lond. 1693. 8vo.) *semel*.
- 819 WESSELUS, Johannes. Groningensis. *De Indulgentiis Papalibus*. (ap. *Illyricum* in *Catalog. Test. Veritat.*, et ap. *Mornæum* in *Myst. Iniquit. Papat.*) Vid. supr. No. 301, et No. 529. *semel*.
- 820 [WETSTEIN, John Rodolph. *Notæ ad Origenis Dialogum contra Marcionitas, &c.* (Basil. 1678. 4to.) *semel*.]
- 821 WETTENHALL, or Wetenhall, or Whetenhall, Edward, D. D. 1678 Bishop of Cork and Ross. *Of Gifts and Offices in the Public Worship of God*. (Dublin. 1679. 8vo.)
1. *The Gift of Prayer*. *semel*.
 2. *The Gift of Singing*. *ter*.
 3. *The Duty of Preaching*. *bis*.
- 822 WHARTON, Henry, M.A. 1688
1. *Appendix ad Cavei Historiam Dogmaticam*^x. Lond. 1689. fol. (Ed. Basil. 1741-45. 2 tom. fol. ap. *Append. t. 2*.) *semel vel bis*.

the second, with large additions, followed in 1707; then another in 1720, when a third volume was given containing the Defence of the History. The three were badly reprinted in 1819. Mr. Wall received the thanks of Convocation for writing "his learned and excellent book," while the University of Oxford conferred on him the degree of D.D.

^t Prebendary of St. Paul's in 1639, and made Bishop of Chester at the Restoration, 1660. He died the year afterwards.

^u From the first few lines of the Epistle Dedicatory to Sir Richard Brown, prefixed to this translation, it appears that Watson had previously published the original Latin Diatribe

of Dr. Basier, though not under his name, at Bruges, 1659, 8vo. My learned Ancestor seems to have been acquainted with a reprint of the original still without the name of *Basier*, and probably under that of *Watson*, Lond. 1687. 8vo., as above. The Book is now difficult to be met with, either in Latin or in English; but I have seen a copy of the Translation, viz. Lond. 1661. 12mo., in the Archbishop's Library at Lambeth. Copies of the edition of that year and of 1659 are also to be found in the Bodleian at Oxford.

^v For the full title of this book, see the Index of Authors to the French Church's Apology, Sermons, &c., v. 10, under *Liturgia Tigurina*.

^x Mr. Wharton was prepared for this

2. *Auctarium Historiæ Dogmaticæ Usserii.* (Lond. 1690. 4to.) *ter.*
3. *A Defence of Pluralities or Holding two Benefices with Cure of Souls, as now practised in the Church of England.* Second Edition, with material Additions and Authorities by the Author's own hand, &c. (Lond. 1703. 4to.) *semel.*
- 823 WHEELOCKE, Abraham. *Notæ in Bedæ Gent. Anglor. Ecclesiast. Hist.* (Cantabr. 1643. fol.) *semel.* 1625
- 824 WHITAKER, William, D.D. *Regius Professor of Divinity at Cambridge.* *De Conciliis.* Herb. 1601. 8vo. (Cantabr. 1600. 8vo.) *semel.* 1579
- 825 WHITBY, Daniel, D.D. *Prebendary and Precentor of Sarum.* 1672
1. *The Absurdity and Idolatry of Host-Worship: proved by showing how it answers what is said in Scripture and the Writings of the Fathers, to show the Folly and Idolatry committed in the Worship of the Heathen Deities: and an Appendix against Transubstantiation.* (Lond. 1679. 8vo.) *bis.*
 2. *The Protestant Reconciler, humbly pleading for condescension to Dissenting Brethren in things indifferent.* (Lond. 1683. 8vo. Sec. Ed.^a) *semel.*
 3. *A Demonstration that the Church of Rome and her Councils have erred; by shewing that the Councils of Constance, Basil, and Trent have in all their Decrees touching Communion in One Kind contradicted the Received Doctrine of the Church of Christ, &c.* Lond. 1686. 4to. (Lond. 1688. 4to.^b) *semel.*
- 826 WHITGIFT^c, John, D.D. *Archbishop of Canterbury.* *Works,* 1583 (Lond. 1674. fol.) *The Defence of the Answer to the Admonition against the reply of Thomas Cartwright, Tractates 9.* *semel.*

work by having acted as amanuensis to Dr. Cave while he was compiling his *Historia Literaria.* He was Chaplain to Archbishop Sancroft in 1688. He died in 1695.

^y Originally published anonymously.

^z He was born at Holme, in Lancashire, in 1547. Educated at St. Paul's School, and at Trinity College, Cambridge. Became Master of St. John's College in 1580. Died 1595. He was a Calvinistic divine of profound learning and unwearied diligence and application.

^a Published anonymously, as also in the same year 'The Protestant Reconciler, Part the Second, earnestly persuading the Dissenting Laity to join in full communion with the Church of England.' Lond. 1683. 8vo. Whitby,

who was always an Arminian, became an Arian towards the close of life, and wrote his sentiments accordingly in his "*Ἐστέροι Φροντίδες, or Last Thoughts, containing his correction of several passages in his Commentary on the New Testament, &c.*" Lond. 1727. 8vo.

^b This book having an Appendix, and being two years later than the date given in the original Index of Authors, was probably the second edition of the tract. Probably in my Ancestor's day it was not known to have come from the pen of Dr. Whitby.

^c Lady Margaret Professor of Divinity at Cambridge in 1563. Regius Professor of Divinity and Master of Trinity in 1568. Bishop of Worcester in 1577. Archbishop of Canterbury in 1583. Died in 1603.

- 827 [WOLFIUS, Johannes. *Lectiones Memorabiles et Reconditæ*: 1567
Liber Rarus ex S. Scripturæ Venerandæ Antiquitatis Arcanis
exaratus. Francofurt. 1672. 2 tom. fol. *semel*.]

X.

- 828 XYLANDER, Gulielmus. *Notæ in Cedrenum*: (ap. t. 9. Byzant. Hist. Scriptor. Venet. 1729.) Vid. supr. *Cedrenus*, No. 156.

Z.

- 829 [ZAGA Zabo's Account of the Habassin Religion, in Dr. Michael Geddes' Church History of Ethiopia, (Lond. 1696. 8vo.), and in Damianus a Goes. See Antiquities, b. 8. ch. 10. s. 6. v. 3. p. 195. n. 3.]
- 830 ZENO, Veronensis Episcopus. *Sermones*: ap. t. 2. Biblioth. Patr. Paris. 1654. ap. Biblioth. Max. t. 8. (ap. *Gallandium*, t. 5. pp. 149, seqq.) *bis*. 366
- 831 ZEPPERUS, Gulielmus. *Legum Mosaicarum Forensium Explanatio*. (Herbornæ Nassoviorum, 1604. 8vo.) *bis*. 1604
- 832 ZIEGLER^d, Gaspar. *Animadversiones in Grotium de Jure Belli et Pacis*. (Wittebergæ, 1676. 8vo.) Vid. supr. *Grotius*, No. 357. *semel*. 1661
- 833 ZONARAS, Johannes. *Commentarius in Canones Conciliorum*, Gr. et Lat.: (ap. *Beveregium* in Pandect. Oxon. 1672. 2 tom. fol.) Vid. supr. No. 94. *sæpe*. 1120
- 834 ZOSIMUS, Comes. *Historia*, Gr. et Lat. Jenæ, 1713. 8vo. (Oxon. e Theatr. Sheldon. 1679. 8vo.) Item, cum Notis et Commentario Jo. Fred. Reitemeier, &c. Lips. 1784. 8vo. *ter quaterve*. 400
- 835 ZOSIMUS I. Papa. *Ep. 1. int. Epistolas et Decreta*: (ap. Labb. Concil. t. 2.) Item ap. *Gallandium*, t. 9. *semel*. 417
- 836 ZUINGLIUS, [*Zwingli*,] Ulricus. *Explanatio Articuli XVIII. Operum*, Tigur. 1581. 4 tom. fol.) *semel*. 1516
- 837 ZYGOMALAS, ap. *Crusium* in Turco-Græcia. (Basil. 1584. fol.) Vid. supr. No. 215. *semel*.
- 838 [ZIEDLER, Melchior. *De Polygamia*, p. 117. (Cited by Fabricius, Bibliograph. Antiquar. c. 20. De Polygam. s. 11.) See Antiquities, b. 16. ch. 11. s. 5. v. 6. p. 419, at the end of n. 78.]

^d He was an eminent jurist, and Professor of Civil Law at Wittemberg, where he died in 1690.

II.

INDEX OF COUNCILS,

ALPHABETICALLY ARRANGED,

AND DATED ACCORDING TO THE INDEX OF THE AUTHOR, OR
CORRECTED ACCORDING TO CAVE, WITH ABSTRACTS FROM
THE SAME SOURCE AND A FEW EXPLANATORY NOTES.

A.	Anno
1 AGATHENSE, [<i>Agde</i> ,] in Gallia Narbonensi a 35 episcopis, 3. Idus Septembr., vel, ut alii, 5. Cal. Septembr., ad disciplinam pristino vigori restituendam, habitum. Canones 48, quibus 25 alii postea accesserunt. (CC. t. 4. p. 1381.) <i>sæpissime</i> .	506
2 AGRIPPINENSE, al. Coloniense: in quo Euphratas, Coloniae Agrippinae Episcopus, ob negatam Christi Deitatem damnatus atque exauctoratus est. (CC. t. 2. p. 615. ^a) <i>semel</i> .	349 al. 346
3 ALEXANDRINUM, ab Athanasio, jam ab exsilio reverso, una cum episcopis suis numero fere 100, anno 339, habitum. In quo causa Athanasii sub examen revocatur, ejusque innocentia, adversus tum veteres, tum novas adversariorum calumnias, plenissime vindicatur. (Vid. ap. Socrat. Hist. Eccles. l. 1. c. 6.) Exstat etiam ap. CC. t. 2. p. 533.	339
4 ALEXANDRINUM, ab Athanasio et episcopis suis habitum, in quo Fidem Catholicam Joviano Imperatori accurate exponunt. (CC. t. 2. p. 823.) <i>bis</i> .	362 al. 363
5 ANCYRANUM, Ancyrae in Galatia ab 18 episcopis ex Asia Minori vicinisque provinciis congregatis habitum, ut disciplina ecclesiastica resarciretur et lapsi ad pœnitentiam rectius admitterentur. Canones 24. al. 26. (CC. t. 1. p. 1455.) <i>sæpius</i> .	314 al. 315
6 ANTIOCHENUM, innumerabilium fere episcoporum ex omnibus Orientis provinciis undique collectorum, contra Paulum Samosatenum iterum coactum. (CC. t. 1. p. 843.) <i>sæpius</i> .	270

^a But Cave tells us, that the Acts of this Council are considered to be spurious, inasmuch as Euphratas, who is therein condemned as a heretic, is found

the very next year among the orthodox bishops at the Council of Sardica. Hist. Liter. Basil. 1741. t. 1. p. 356.

- 7 ANTIOCHENUM in Encænii, s. occasione Encæniorum Magnæ Ecclesiæ Constantii Imp. jussu ibidem celebratorum, coactum ^b. Aderant sub ductu Eusebii Nicomediensis episcopi, teste Athanasio, 90, Sozomeno, 97, ex Cælo-Syria, Phœnicia, Palæstina, &c. Canones 25. (CC. t. 2. p. 559. et p. 590.) Item ap. Justellum, Biblioth. Jur. Canon. *semel vel bis*. 341
- 8 ANTISSIODORENSE, al. Autissiodorensē, [*Auxerre*,] in Gallia, ab Aunachario episcopo, una cum pluribus dioceseos suæ abbatibus et presbyteris, celebratum. Canones 45. (CC. t. 2. p. 308. cum Notis Cointii. Ibid. p. 956. cum Notis Sirmondi et Binii.) *sæpius*. 578
- 9 AQUILEIENSE, adversus Palladium Arianorum antesignanum a 32 episcopis, Italis ^d, Gallis, &c., habitum. (CC. t. 2. p. 978.) *semel*. 381
- 10 AQUISGRANENSE ^e, [*Aix la Chapelle*,] sub Carolo M. in Palatio Regio habitum. Canones 82, de disciplina et regimine ecclesiæ. (CC. t. 7. p. 966. Capitularia Aquisgranensia.) *semel*. 788
al. 789
- 11 ARAUSICUM Primum, [*Orange*,] in Gallia Narbonensi a 17. episcopis coactum: quo plurima ad jura et disciplinam ecclesiasticam pertinentia sancita sunt. Canones 30. (CC. t. 3. p. 1446.) *sæpe*. 441
- 12 ARAUSICUM Secundum, a 13 episcopis celebratum. Capitula 25, de Gratia et Libero Arbitrio. (CC. t. 4. p. 1666.) *semel vel bis*. 529
- 13 ARELATENSE Primum, [*Arles*,] in Gallia Constantini M. jussu a 300 episcopis celebratum contra Donatistas. Canones 22, ad ecclesiæ mores et disciplinam spectantes. (CC. t. 1. p. 1421.) *sæpius*. 314
- 14 ARELATENSE Secundum. Canones 56, de diversis legibus et consuetudinibus ecclesiasticis ex antecedentium Conciliorum, ut plurimum, desumpti. (CC. t. 4. p. 1010.) *sæpius*. 451
al. 452
- 15 ARELATENSE vulgo Sextum, jubente Carolo M. in Basilica S. Stephani congregatum. Canones 26, ad restituendam collapsam ecclesiæ disciplinam. (CC. t. 7. p. 1231.) *bis*. Item ap. Gratianum in Corp. Jur. Canon. citantem. c. 6. *semel*. 813
- 16 ARIMINENSE ^f in Italia, quo Constantii literis convocati conveniunt ex omni Orbe Romano episcopi plus quam 400. (CC. t. 2. p. 793.) *semel*. 359

^b In the four *formulæ* of the faith framed and recited at this Council, the term *ὁμοούσιος, consubstantialis*, is never met with. See Cave, Basil. 1741. t. 1. p. 355., and compare (ibid. p. 362.) the record of the C. Antiochense in Caria, anno 368.

^c Cointius dates this Council in 586, others in 590, and others still more erroneously place it in 614. See Cave, as above, p. 564.

^d St. Ambrose bore a conspicuous

part in this provincial Council, in which Palladius, Secundianus, and Attalus the Presbyter, were condemned.

^e Others put down the date of 816, others 830, and again others 836. Compare the context and notes where cited, viz. Antiquities, b. 15. ch. 9. s. 5. v. 5. p. 552. n. 29.

^f In this Council they at first confirmed the Nicene Creed, distinctly condemned all the dogmas of Arianism, and deposed Ursacius Valens and others,

- 17 ARVERNENSE Primum, [*Clermont*,] in Gallia apud Aquitanos a 15 episcopis coactum. Canones 16, de variis rebus et consuetudinibus. (CC. t. 4. p. 1803.) *semel*. 535
- 18 ARVERNENSE Secundum a 10 episcopis celebratum. Canones 16. (CC. t. 5. p. 401.) *semel*. 549
- 19 AUGUSTODUNENSE, [*Autun*,] in Gallia, in Ducatu Burgundensi sub S. Leodegario Augustodun. Episc. congregatum. Canones 15, de disciplina monastica; alium de clericis addidit Sirmondus. (CC. t. 6. p. 535.) *semel*. 670 al. 663
- 20 AURELIANENSE Primum, [*Orleans*,] in Gallia, presentibus episcopis 32, a Clodovæo Rege convocatum. Canones 31, ad mores, ritus, et consuetudines ecclesiæ utiles. (CC. t. 4. p. 1403.) *sæpe*. 511
- 21 AURELIANENSE Secundum, a 26 episcopis et presbyteris aliquot jussu Childeberti Regis celebratum. Canones 21, ad mores et ecclesiæ disciplinam spectantes. (CC. t. 4. p. 1779.) *subinde*. 533
- 22 AURELIANENSE Tertium, a 36 episcopis habitum. Canones 33, ad reformandam ecclesiæ disciplinam. (CC. t. 5. p. 294.) *subinde*. 538
- 23 AURELIANENSE Quartum, a 50 episcopis vel per se vel per vicarios presentibus, celebratum. Canones 38, de ritibus et negotiis ecclesiasticis. (CC. t. 5. p. 380.) *ter quaterve*. 541
- 24 AURELIANENSE Quintum, a 50 episcopis et 21 vicariis celebratum. Canones 24, quorum primo damnatis Nestorii et Eutychetis dogmatibus, reliqui ad ecclesiæ disciplinam spectant. (CC. t. 5. p. 390.) *subinde*. 549

B.

- 25 BARCINONENSE, [*Barcelona*,] in Hispania, a 7 episcopis sub Sergio Metropolitano habitum. Canones 10, de disciplina ecclesiastica. (t. 5. p. 378.) *bis terve*. 540
- 26 BASILIENSE Œcumenicum ex Decreto C. Constantiensis, &c., sub Martino V. et post ejus obitum Eugenio IV. PP. (CC. t. 12. p. 459.) *semel*. 1431
- 27 BRACARENSE Primum, al. Secundum, [*Braga*,] in Hispania Tarraconensi ab 8 episcopis habitum. Capitula 17 adv. Hæresim Priscillianam, et Canones 22, de disciplina ecclesiastica. (CC. t. 5. p. 836.) *sæpius*. 563 al. 561

but eventually overcome, partly by the intrigues of some, and partly by the entreaties and threats of Taurus, the Prefect of the city, and wearied by their long detention there, in general *quandam Fidei formulam ab Arianis conscriptam, omisso penitus SUBSTANTIE vocabulo, nolentes volentes consenserunt*. See Cave, as before, v. 1. p. 359.

§ The first Council of Braga, according to Labbe and Cossart's edition, termed *Bracarense* only in Crabbe, is extant in t. 2. p. 1507. Cave speaks of it as held in the year 411, but questions the authenticity of its Acts and Articles. But hence what my Ancestor terms with Cave *Bracarense* 1 will be according to Labbe 2, and 2 will be 3, and 3 will be 4.

- 28 BRACARENSE Secundum, al. Tertium, sub Merone Suevorum 572
Rege a 12 episcopis, præside Martino Dumiensi Archiep.
Bracarens., habitum. Capitula 10, al. 17, de disciplina eccle-
siastica. (CC. t. 5. p. 894.) sæpe.
- 29 [BRACARENSE Tertium, al. Quartum, cui præfuit Leocidisius 675
metropolitanus, ab 8 episcopis habitum. Capitula 9, al. 10. de
fide et disciplina. (CC. t. 6. p. 601.) ter.]

C.

- 30 CABILONENSE, al. Cabillonense, Primum, juxta Cave, q. v., Se- 650
cundum, [*Chalons*,] in Gallia a 38 episcopis et 80 vicariis habi-
tum. Canones 20, de moribus et disciplina. (CC. t. 6. p. 387.)
ter quaterve.
- 31 CABILONENSE Secundum, juxta Cave, q. v., Tertium, sive Pri- 813
mum in Sæculo Photiano, Caroli M. jusso celebratum. In
quo inter alia decretum est, ut juxta Caroli mandatum in
majoribus monasteriis et episcopis scholæ publicæ^h instituan-
tur, in quibus ingenuorum filii artis liberales edocerentur.
Canones 66. CC. t. 7. p. 1270.) *ter quaterve*.
- 32 CÆSARAUGUSTANUM, [*Saragossa*,] in Hispania, contra Priscil- 381
lianistas a 12 episcopis celebratum. Canones 8, de disciplina
ecclesiastica. (CC. t. 2. p. 1009.) *subinde*. 380
- 33 CALCHUTHENSE apud Anglos in regno Merciorum, a Gregorio 787
Ostiensi et Theophylacto Tudertino, Hadriani Papæ legatis,
habitum. Capitula 20, de Fide Nicæna retinenda variisque
negotiis ecclesiasticis. (Spelman. Concil. Britann. c. 1. p. 291.
Labb. et Cossart. CC. t. 6. p. 1861.) *bis*.
- 34 CARTHAGINENSE sub Cypriano, h. e., Septimum Sæculi Nova- 256
tiani, sive Sextum Cypriani, (juxta Cave, q. v.) qui synodum
71 episcoporum ex Provincia Africæ et Numidia convocavit, qui
sententiam antea latam de hæreticis rebaptizandis decreto suo
confirmarunt. (CC. t. 1. p. 740.)
- 35 CARTHAGINENSE Primum, juxta Cave Sæculi Ariani Quartum, 348
a Grato plurimisque Africæ episcopis, occasione turbarum,
quas Circumcelliones Donatistæ excitaverant, habitum. Can-
ones 14, circa varias ecclesiæ consuetudines. (CC. t. 2. p. 713.
Ibid. ab Holstenio emendat. Append. p. 1821.) sæpe.
- 36 CARTHAGINENSE Secundum sub Genethlio, juxta Cave, ejusdem 390
sæculi Quintum, ad instaurandos ecclesiæ mores coactum.
Canones sive Capitula 13. (CC. t. 2. p. 1158.) sæpe.
- 37 CARTHAGINENSE Tertium, juxta Cave ejusdem sæculi Sextum, 397
in secretario Basilicæ Restitutæ, sub Aurelio habitum. Canones
sive capitula 50, quæ ad disciplinam et regimen ecclesiæ præ-
cipue spectant. (CC. t. 2. p. 1165.) sæpissime.

^h This fact of the institution of men is a striking feature of the era of public schools for the sons of gentle- this Council. See more in Cave.

- 38 CARTHAGINENSE Quartum, juxta Cave ejusdem sæculi Septimum, frequenti satis episcoporum numero, præside Aurelio, habitum. Capitula 104, quædam jam condita, reliqua olim tradita et nunc collecta, ut disciplina ecclesiastica foede collapsa in integrum restitueretur. (CC. t. 2. p. 1196.) *passim*. 399
- 39 CARTHAGINENSE Quintum sub Aurelio, juxta Cave Sæculi Nestoriani Primum sive Africanum Secundum vulgo dictum; quo, expositis ecclesiæ Africanæ necessitatibus, præcipue clericorum inopia ad impetrandum ab Italiæ episcopis auxilium, decreta est ad Anastasium Romanum et Venerium Mediolanensem legatio. Canones 15, sive, juxta Cave, ecclesiasticæ disciplinæ capitula 32, quæ quidem non sunt omnia hujus Synodi, sed Concilii Carthag. Tert. anno 397, in hac demum Synodo repetita et confirmata. (CC. t. 2. p. 1067.) Exstant Gr. et Lat. in Cod. Can. Eccles. Afric. a can. 34 usque ad 65, inclusive. *sæpe*. 401
- 40 CARTHAGINENSE Septimumⁱ sub Aurelio, juxta Cave Sæculi Nestoriani Carthaginense Quintodecimum vulgo dictum Sextum, ab omnium Africæ provinciarum episcopis habitum. (CC. t. 2. p. 1589. Ibid. pp. 1603-70.) *semel*. 419 al. 418
- 41 CARTHAGINENSIS Collatio inter Catholicos et Donatistas, . . . quæ triplici congressu vel tribus diebus absolvitur. (CC. t. 2. p. 1335.) *sæpe*. 411
- 42 CHALCEDONENSE Secundum Sæculi Nestoriani, quod est, Generale sive Œcumenicum Quartum, Marciani Imp. literis in Ecclesia S. Euphemie martyris contra Eutychem convocatum. Aderant antistites 600. Aderat et amplissimus senatus et palatii proceres, judices, et moderatores ab imperatore constituti. Actiones 16. Item Canones 30^k, ad jura et disciplinam ecclesiasticam pertinentes, ad episcoporum vero ambitionem et avaritiam coercendam, ad clericorum præcipue monachorum audaciam, ferociam, *πολυπραγμοσύνην* retundendam, apprime utiles. (CC. t. 4. p. 755.) *sæpissime*. 451
- 43 CONSTANTINOPOLITANUM Primum, Generale sive Œcumenicum Secundum, juxta Cave Sæculi Ariani Constantinop. Quartum, mense Maio Theodosii Magni literis congregatum. Aderant ex Catholicis episcopi 150, ex Macedonianis 36, qui cum sententiam de Ὁμοιοσίῳ deponere nollent urbe discesserunt. 381 et 382

ⁱ My Ancestor terms this *the Seventh Council of Carthage*. (See Antiquities, b. 16. ch. 3. s. 10. v. 6. p. 169. n. 6.) Compare Cave, (Basil. 1741. t. 1. pp. 472-3.) who, after giving a full account of its occasion and object, says,—*Notet hoc loco prudens lector, multi fuisse decreta, in variis Africanis Conciliis condita, quæ compilator quidam haud satis doctus in unum corpus ex 105 capitibus conflatum compegit, quodque*

sub nomine Concilii Africani, seu Collectionis Variorum Canonum, habetur Conciliorum tomo 2. p. 1638. Et ita tandem celeberrimum hoc Concilium Carthaginense, seu 5, 6, vel 7, demum vocandum sit, tribus circiter conventibus absolutum, expedivimus.

^k These Canons are published in the fifteenth and sixteenth Acts of the Council.

- Duo conventus fuere : prior anno 381, et posterior anno sequenti. Canones, præfixa ad Theodosium præfatione, habentur numero 7, ab Ecclesia Catholica semper recepti et in Codicem Canonum Ecclesiæ Universæ relati. (CC. t. 2. p. 945.¹ Bevereg. Pandect. t. 2. p. 89.) *subinde.*
- 44 CONSTANTINOP. sub Gennadio Patriarcha, juxta Cave Sæculi Nestoriani Constantinop. Quintum, ab 81 episcopis adversus Simoniacos celebratum. Epistola Synodica Circularis. (CC. t. 4. p. 1025.) *semel.* 459
- 45 CONSTANTINOP. sub Menna Patriarcha, juxta Cave Sæculi Eutychiani Constantinop. Quartum, adversus Anthimum, Severum, aliosque Acephalorum principes a plus quam 50 episcopis celebratum. Acta sive Sessiones 5, Canones 14. (CC. t. 5. p. 1.) *subinde.* 536
- 46 CONSTANTINOP. Secundum, quod est Generale sive Œcumenicum Quintum, Justiniani Imp. jussu congregatum, a 165 episcopis sub Eutychio Patriarcha ad discutiendam Trium Capitulorum^m causam, toties nuper tantoque studio exagitatam, celebratum. (CC. t. 5. p. 416.) *subinde.* 553
- 47 CONSTANTINOP. Tertium, Generale sive Œcumenicum Sextum, juxta Cave Sæculi Monotheletici Constantinop. Tertium, Constantini Pogonati jussu in palatii secretario *Trullo* dicto congregatum. Actiones 18. (CC. t. 6. p. 593.) *subinde.* 680
- 48 CONSTANTINOP. vulgo dictum *Trullanum*, juxta Cave Sæculi Monothelet. Constantinop. Quartum, Œcumenicum revera Septimum, Justiniani cognomento *Rhinomete* mandato, anno 691, saltem 692, convocatum, in secretario imperiali, quod *Trullus* appellatur habitum, inde *Trullanum* dictum. *Quinisextum* etiam vocatum, eo quod *Quinta Sextæque* Synodi, quasi appendix et supplementum fuerit. Conciliis Œcumenicis solenne erit non modo difficiliora fidei capita explicare, hæreses excutere, controversias definire, sed et canones ad vitam moresque rectius ordinandos, componere. Quod cum Quinta Sextaque Synodo 692 al. 691

¹ For the *Symbolum* of this Council and the *Epistola Synodica ad Occidentales*, see also Theodoret, Hist. Eccles. l. 5. c. 9. See the Index of Authors preceding, No. 754.

^m The *Tria Capitula*, or *Three Heads or Articles of Dispute*, related to the works of Theodosius of Mopsuestia, the writings of Theodoret, bishop of Cyrus, against Cyril of Alexandria, and the Letter of Ibas of Edessa to Maris the Persian, which all seemed to favour Nestorianism; but the Great Council of Chalcedon in 451 had exempted from censure, if not justified them, by declaring the writers *Catholici*. (See Cave, as before, t. 1. p. 482.) On

this account the *Acephali*, who were of the Eutychian party, rejected the Council of Chalcedon, and many and long disputes had prevailed even among the Catholics, some wishing to have these writings condemned and their authors censured, while others opposed the condemnation, lest they should thus also seem to impeach the Council that had exempted them from *anathema*. Hence the strife; which was appeased, at least in the East, by the result of the present Council, which finally condemned and anathematized the writings in question as heretical. See Cave, as before, p. 560.

factum non sit, sui id officii esse hujus Concilii Patres censuerunt, canones 102 de moribus episcoporum, clericorum, laicorum, et de ritibus et de disciplina ecclesiæ sancire; adeoque quæ in duobus præcedentibus synodis desiderata sunt supplere, ut in Sermone Prosphonético ad Imperatorem ipsimet testantur; unde et *Sextæ Synodi* nomine non raro citari solent. (CC. t. 6. p. 1123.) *sæpissime*.

E.

- 49 **ELIBERITANUM**, sive Illiberritanum, in Bœtica Hispaniæ, ad restaurandam collapsam ecclesiæ disciplinam, moresque Christianorum reformandos, fervente jam persecutione, congregatum. Aderant episcopi 19, juxta alios codices 43, et in his Osius Cordubensis, presbyter 26, juxta alios, 36, astantibus diaconis omnique plebe. Canones 86, severioris disciplinæ et antiquæ virtutis ac pietatis indices. (CC. t. 1. p. 967.) *passim*.
- 50 **EPAONENSE**, sive Epaunense, [*Epone*,] in Galliæ Narbonensis provincia Viennensi, a 25 episcopis celebratum. Canones 40, ad restituendam disciplinam ecclesiasticam. (CC. t. 4. p. 1573.) *sæpius*.
- 51 **EPHESINUM** Primum, Generale sive Ecumenicum Tertium, Theodosii Imp. jussu a 200 circiter episcopis, sub Cyrillo Alexandr. Patriarch. contra Nestorium Constantinop. Patriarch., celebratum. Actiones 7. Canones 8. (CC. t. 3.) *sæpe*.
- 52 **EPHESINUM** *Latrociniale* dictum, juxta Cave, Sæculi Nestoriani Ephes. Tert. a 128 episcopis, præsidente vel tyrannicam potius vim exercente Dioscoro Alexandrino in Basilica B. Mariæ congregatum; quo, absoluto Eutychete et hæresi ejus confirmata, Flavianus alique episcopi Catholici damnantur, &c. (Acta extant ap. Act. I. C. Chalced. CC. t. 4. p. 115.) *semel*.

F.

- 53 **FLORENTINUM**, sive Ferrariense, [*Florence* or *Ferrara*,] sub Eugenio IV. Papa: quo Patrum Basileensium conatus pessunderet et Græcos spe suppetiarum a Latinis fascinosos in partes suas attraheret, Ferrariæ congregatum, Forentiæ postea transferendum. (Vid. ap. CC. t. 13.) *semel*.
- 54 **FRANCOFORDIENSE**, [*Frankfort*,] quod totius Occidentis Universale dici potest contra Imaginum Adoratores coram Carolo Magno, præsentibus Theophylacto et Stephano Hadriani Papæ legatis, a 300 circiter episcopis celebratum. Canones 56, ad mores et disciplinam pertinentes. (CC. t. 7. p. 1056.) *semel*.

G.

- 55 **GANGRENSE** [*Gangra*] in Paphlagonia contra Eustathium, Sebastenum an alterum non liquet, habitum. Canones 20, al. 21. (CC. t. 2. p. 413.) *sæpius*.

- 56 GERUNDENSE, [*Girone*,] in Catalonia Hispaniæ, a 7 episcopis habitum. Capitula sive Canones 10, ad disciplinam ecclesiasticam et litaniarum celebrationem. (CC. t. 4. p. 1567.) *subinde*. 517

H.

- 57 HERUDFORDIENSE, [*Hereford*,] in Britannia apud Anglos Saxones, sub Theodosio Archiepisc., celebratum; in quo sancitum est Canonica SS. Patrum Decreta ab Anglis esse observanda. Acta quædam et Capitula sive Canones 10. (Ap. Bedæ Hist. Eccles. l. 4. c. 5. Item ap. Spelman. Concil. Britann. t. 1. p. 152.) *bis*. 673
- 58 HIPPONENSE, a quamplurimis Africae episcopis ad corrigendam disciplinam habitum. In hoc Concilio Augustinus, adhuc presbyter, de Fide et Symbolo strenue disputavit, teste Possidio in ejus Vit. c. 7. Huic Synodo ascripti sunt Canones 40, in C. Carthag. Tert. repetiti varieque aucti. Sed ex hujus Concilii canonibus et Conciliorum sequentium conflatus est, anno 419, *Codex Ecclesiae Africanæ*, qui continet Canones 135. (CC. t. 2. et ap. Justelli Biblioth. Juris Canon.) *sæpissime*. 393
- 59 HISPALENSE Primum, [*Seville*,] in Hispania ab 8 episcopis, præside Leandro Archiepisc., habitum. De disciplina Capitula sive Canones 3. (CC. t. 5. p. 1588.) *bis*. 590
- 60 HISPALENSE Secundum, sub Isidoro Metropol. aliisque 7 episcopis congregatum. Canones de negotiis ecclesiasticis et adv. Acephalorum hæresim 13. (CC. t. 5. p. 1663.) *semel*. 619 al. 617

I.

- 61 ILERDENSE, [*Lerida*,] in Hispania Tarraconensi ab 8 episcopis habitum. De disciplina ecclesiastica Canones 16. (CC. t. 4. p. 1610.) *subinde*. 524
- 62 ILLIBERRITANUM. Vid. supr. *Eliberitanum*, No. 49.
- 63 ILLYRICUM, sive Illyricianumⁿ, Valentiniani mandato habitum. Vid. Ep. Synodal. de Fide ad Orientales, una cum Imperatoris de hac re Literis, ap. Theodoret. Hist. Eccles. l. 4. c. 9. (Item, CC. t. 2. p. 831.) *semel*. 365 al. 367

L.

- 64 LAODICENUM^o a Phrygiæ Pacatianæ vicinarumque provinciarum episcopis celebratum. De variis disciplinæ ecclesiasticæ capitulis Canones 60. (CC. t. 1. p. 1495.) Item ap. Beveregium, Pandect. t. 1. p. 553. *sæpissime*. 361 al. 367

ⁿ Cave contends that this Council, which Baronius places in 363, could not have been held before 367, inasmuch as the name of Gratianus with the title of Augustus, which he received only in that year, occurs in the inscription of the Imperial Letter. Pagi, in his *Critica* in Baronium ad annum 365,

dates the Council as late as 372.

^o According to Beveridge and Cave the date of this Council must be regulated by that of the Council of Illyricum, which it seems to have followed in the same year, whether 365 according to the former, or 367 as the latter contends.

- 65 LATERANENSE^p Quartum, Generale, sub Innocentio III. Papa, 1215
celebratum. Canones 70. (CC. t. 11. part. 1. p. 117.) *semel.*
- 66 LONDINENSE, Secundum Sæculi Hildebrandini, a Lanfranco 1078
Cantuarensi habitum. (Spelman. Concil. Britann. t. 2.) *semel.*
- 67 LUCENSE Primum, [*Lugo*,] in Gallæcia Hispaniæ a Theodomiro 569
Rege congregatum. Acta. (CC. t. 5. p. 874.) *semel.*
- 68 LUCENSE Secundum. Quid gestum sit non constat, sed missa 572
est ad hanc Synodum Martini Bracarensis Collectio Canonum.
(CC. ibid. p. 902.) *semel.*

M.

- 69 MATISONENSE, [*Mascon*,] in Burgundia Galliæ, præsentibus 581
21 episcopis, Guntramni Regis jussu congregatum. Canones
19, ad reformandos mores et refrænandos Judæos. (CC. ibid.
p. 966.) *sæpe.*
- 70 MALDENSE, [*Meaux*,] in Gallia. Canones 66, al. 80, partim col- 845
lecti, partim conditi. (CC. t. 7. p. 1813.) *semel vel bis.*
- 71 MILEVITANUM Primum in Numidia Africæ. Acta et Constituta 402
apud Cod. Can. Eccles. Afric. a num. 85 ad 90 inclusive. (CC.
t. 2. p. 1099.) Item ibid. Latine, p. 1654.) *sæpe.*
- 72 MILEVITANUM Secundum, a 60 aut pluribus episcopis contra 416
Pelagium et Cœlestium, celebratum. Canones 27. (CC. ibid.
p. 1537.) *subinde.*
- 73 MOGUNTIACUM, sive Moguntinum, [*Mayence* or *Mentz*,] sub 813
Carolo M. celebratum. Canones 56; de fide, spe, et caritate;
de vita clericorum et monachorum; de litanis et quatuor tem-
poribus observandis, &c. (CC. t. 7. p. 1239.) *subinde.*

N.

- 74 NAMNETENSE, sive Nannetense, [*Nantes*,] ad Ligerim fluvium 658
in Gallia. (CC. t. 6. p. 486.) *bis.* Item ap. Ivonem.
- 75 NARBONENSE, in Gallia, ab 8 episcopis celebratum. Canones 589
de disciplina ecclesiæ 15. (CC. t. 5. p. 1027.) *semel.*
- 76 NEOCÆSARIENSE, in Ponto Polemoniaco sive juxta alios in Cap- 314
padocia, a variis episcopis, quorum 19 nomina hodie subscripta
reperiuntur, habitum. Canones 15. (CC. t. 1. p. 1479.) *sæpe.*
- 77 NICÆNUM Primum, idemque Generale sive Œcumenicum Pri- 325
mum, mandato Constantini M. episcopis^q ex omni Orbe Ro-
mano ad ventilandam Arii causam convocatis. Canones 20.
(CC. t. 2. p. 27.) *sæpissime.*

^p Besides a great number of ambas-
sadors and a host of delegates from
absent parties, there were present at
this papal Council 412 bishops, and
among them the Latin Patriarchs of
Constantinople and Jerusalem, 71 me-
tropolitans, and upwards of 800 abbots
and priors.

^q The number is variously stated.

Eusebius, (de Vit. Constant. l. 3. cc.
7-9,) says 250, and that they came
from all the provinces of Europe, Asia,
and Africa. Eustathius of Antioch,
who was himself present, (ap. Theodo-
ret. H. E. l. 1. c. 18,) speaks of nearly
270, and Sozomen (H. E. l. 1. c. 17.)
says about 320. See more in Cave, as
before, Hist. Liter. t. 1. p. 351.

- 78 NICÆNUM Secundum, Græcis ut plurimum et Romanis Œcumenicum Septimum : sed si pro Œcumenico sit habendum, revera Nonum, Constantini adhuc pueri et Irenæ matris mandato, suadente hinc Tarasio, ex laico nuper Patriarcha facto, illinc instigante Hadriano Papa, congregatum. Actiones 8 et Constitutiones quædam pro adoratione imaginum. Canones 22. (CC. t. 7.) *subinde*.

O.

- 79 OXONIENSE, a Stephano Cantuarensi pro reformanda Ecclesia Anglicana congregatum. Capitula 49. (Spelman. Concil. Britann. t. 2. Labb. CC. t. 11. part. 1. p. 271.) *semel*.

P.

- 80 PARISIENSE, Secundum sæculi Photiani, ex omnibus provinciis Belgicæ Secundæ, Lugdunensis, Secundæ, Tertię, et Quartę episcopis, ad corrigendos Christianorum mores celebratum. Actorum libri tres. Capitula 54, 13, 27. (CC. t. 7. p. 1590.) *bis*.

R.

- 81 REIENSE, al. Regense, sive Rhegiense, [*Riez*,] in Gallia, a 12 episcopis habitum ; in quo, abrogata Armentarii Ebredunensis episcopi ordinatione, utpote a duobus tantum episcopis facta, Canones 8 statuta sunt. (CC. t. 3. p. 1284.) *ter quaterve*.
- 82 RHEMENSE, [*Rheims*,] Primum sæculi Photiani juxta Cave, sub Carolo M. habitum. Canones 44, de Fidei ratione, de Oratione Dominica ab unoquoque addiscenda, de septem principalibus vitiis, &c. (CC. t. 7. p. 1253.) *semel*.
- 83 ROMANUM, Sextum Sæculi Nestoriani, sub Hilario Papa, de ordinationibus episcoporum. Canones 5 et Epistolę 2. (CC. t. 4. p. 1060.) *semel*.
- 84 ROMANUM, Octavum Sæculi ejusdem, sub Felice Papa cum 38 episcopis celebratum ; in quo de recipiendis pœnitentibus, qui sub nupera persecutione Africana lapsi vel baptizati fuerant, actum est. (CC. *ibid.* p. 1149.) *ter quaterve*.
- 85 ROMANUM, Undecimum sæculi ejusdem, sub Symmacho Papa, a 72 episcopis habitum. Exorti gravi schismate in ordinatione Symmachi et jam sedato, de tollendo ambitu in comitiis pontificiis synodus congregata est. Capitula 5. (CC. *ibid.* p. 1312.) *semel*.
- 86 ROMANUM, Secundum juxta Cave Sæculi Eiconoclastici, sub Gregorio II. a 32 episcopis, adversus illicita conjugia habitum. Acta et capitula de hac re 17. (CC. t. 6. p. 1454.) *bis*.

S.

- 87 SALEGUNSTADIENSE ad Mœnum non longe a Francofurto celebratum. De moribus et disciplina Capitula sive Canones 20. (CC. t. 9. p. 844.) *bis terve*.

- 88 SANGARIENSE, al. Angariense in Bithynia juxta Helenopolim a Novatianis habitum; in quo Sabbatius presbyter, ex Judæo Christianus, ob dogma de Paschate more Judæorum celebrando damnatur. (Vid. ap. Socratem, H. E. l. 5. c. 21.) *semel.* 391
- 89 SARDICENSE, Sardicæ in Illyrico^r a 100^s circiter Occidentis episcopis, præside Osio Cordubensi, collectum, 76 ex Oriente episcopis cum cæteris coire recusantibus. Ecclesiastici regimnis Canones 20. (CC. t. 2. p. 660.) *sæpe.* 347
- 90 SINUESSANUM Fictitium. Not noticed by Cave. See in Crabbe's Collection, t. 1., and in Labbe and Cossart, t. 1., and where cited in the Antiquities, b. 2. ch. 14. s. 15. v. 1. p. 169. 303
- 91 SIRMIENSE Primum a pluribus Occidentis episcopis adversus Photinum hæreticum, Sirmii episcopum, in Synodo tum Mediolanensi, tum Sardicensi antea damnatum, habitum: ubi Photinus deponitur, verum, reclamante plebe, sede sua jam deturbari non potuit. (Ap. Hilar. Pictav. in Fragmentis. Vid. t. 2. Oper. Ed. Bened. Veron. 1730.) *semel.* 349

T.

- 92 TARRACONENSE, [*Tarragona,*] in Hispania, a 10 episcopis habitum. De ecclesiastica disciplina Capitula sive Canones 13. (CC. t. 4. p. 1562.) *subinde.* 516
- 93 TAURINENSE, [*Turin,*] in Pedemontio vel Sub-Alpinis, Taurinum quippe caput est Principatus Pedemontani, rogantibus Galliæ episcopis congregatum. Canones 8. (CC. t. 2. p. 1155.) *subinde.* 400
- 94 TOLETANUM, [*Toledo,*] vulgo dictum Primum in Hispania apud Carpetanos, præside Patrono, ad mores præcipue in clero reformandos, habitum. Capitula sive Canones 21. (CC. t. 2. p. 1222.) *sæpius.* 400
- 95 TOLETANUM Secundum, al. Primum Sæculi Eutychniani, ab 8 episcopis habitum. Capitula ecclesiasticæ disciplinæ sive Canones 5. (CC. t. 4. p. 1734.) *semel vel bis.* 431

^r In my Ancestor's Index of Councils he says, in *Thracia sive Mæsia*, but in the Antiquities (b. 9. ch. 4. s. 14. v. 3. p. 330.) he cites Holstenius as placing this city in Dacia Mediterranea.

^s The following passage, which I give in *extenso* from Cave, (Hist. Liter. as before, t. 1. p. 356.) is valuable and interesting to ourselves, as helping to illustrate the antiquity of the British Church: 'Convenisse ad hanc synodum ex Occidentis quidem partibus episcopos circiter 300, diserte affirmat Socrates, (H. E. l. 2. c. 20.,) Sozomenus, (H. E. l. 3. c. 12.,) alique omnes, qui eorum rationes secuti sunt; et ipsum

Athanasium ex Apologia Secunda pro se testem adducunt. In his numerantur Britanniarum episcopi: unde pro certo habent viri quidam in antiquitate ecclesiastica versatissimi, Britannos nostros una cum aliis episcopis huic concilio interfuisse. Et ita quidem habet Athanasii Versio Latina. Verum id non dicit ipse Athanasius, neque aliud scribit, quam, facto in Athanasii gratiam synodi decreto, episcopos plusquam 300, ex variis quas ibi recenset provinciis, illud calculo suo postea vindicasse.' *The implication, surely, is in favour of the fact that British bishops were there.*

- 96 TOLETANUM Tertium, al. Secundum ejusdem sæculi, a 78 589
episcopis ex omni Hispaniæ parte convocatis, celebratum; in
quo Gothi in Hispania, abjurata hæresi Ariani, fidem Ortho-
doxam profitentur. Canones de Fide Catholica 23, et disci-
plinæ ecclesiasticæ Capitula 23. (CC. t. 5. p. 997.) *subinde.*
- 97 TOLETANUM Quartum, al. Secundum sæculi Monotheletici, 633
a 62 episcopis Hispaniæ et Galliæ, præside Isidoro Hispa-
lensi, celebratum. Gesta, et Capitula sive Canones 75. (CC.
ibid. p. 1700.) *sæpissime.*
- 98 TOLETANUM Quintum, al. Tertium ejusdem sæculi, a 20 epi- 636
scopis sub Eugenio Toletano habitum. Capitula sive Canones
9 de rebus ecclesiasticis. (CC. ibid. p. 1735.) *subinde.*
- 99 TOLETANUM Sextum, al. Quartum sæculi ejusdem, a 51 vel, ut 638
alii, 48 episcopis habitum. Capitula sive Canones 19. (CC.
ibid. p. 1740.) *ter quaterve.*
- 100 TOLETANUM Septimum, al. Quintum ejusdem sæculi, a 28 646
episcopis et 11 vicariis habitum. Acta et disciplinæ ecclesias-
ticæ Capitula sive Canones 6. (CC. ibid. p. 1836.) *semel
vel bis.*
- 101 TOLETANUM Octavum, al. Sextum ejusdem sæculi, a 52 epi- 653
scopis, præse Rege Reccesvintho, coactum. Capitula sive
Canones 12, al. 13. (CC. t. 6. p. 394.) *ter quaterve.*
- 102 TOLETANUM Nonum, al. Septimum ejusdem sæculi a 16 epi- 655
scopis, sub Eugenio archiepisc., celebratum. Capitula sive
Canones 17. (CC. ibid. p. 451.) *semel vel bis.*
- 103 TOLETANUM Decimum, al. Octavum ejusdem sæculi, a 20 656
episcopis et 5 vicariis sub præsidio Eugenii collectum. Capi-
tula sive Canones 7. (CC. ibid. p. 459.) *bis.*
- 104 TOLETANUM Undecimum, al. Nonum ejusdem sæculi, a 19 675
episcopis et 2 vicariis et abbatibus aliquot celebratum. Acta,
et Capitula sive Canones 10, al. 16. (CC. ibid. p. 601.)
subinde.
- 105 TOLETANUM Duodecimum, al. Decimum ejusdem sæculi, a 681
35 episcopis, 3 vicariis, 4 abbatibus, plurimisque viris illustri-
bus Palatinis, habitum. Acta, et ecclesiasticæ disciplinæ Capi-
tula sive Canones 13. (CC. ibid. p. 1221.) *bis terve.*
- 106 TOLETANUM Sextodecimum, al. Quartodecimum ejusdem sæ- 693
culi, a 59 episcopis, &c., celebratum. Capitula sive Canones
13. (CC. ibid. p. 1327.) *semel.*
- 107 TOLETANUM Septemdecimum, al. Quintodecimum ejusdem 694
sæculi. Capitula sive Canones 8. (CC. ibid. p. 1361.) *bis
terve.*
- 108 TREVIRENSE, [*Treves,*] in Belgica Prima, præse Martino 386
Turonensi, habitum; in quo Ithacius ob animum sævum et
sanguinolentum a Catholicis depositus absolvitur, et Felix
Trevironum episcopus ordinatur. (Vid. ap. Sulpicium Seve-
rum, Dialog. 3. c. 15.) *semel.*

- 109 TRIBURIENSE^t, in villa regia super Rhenum, non longe a Moguntia, [*Mentz*,] a 26 circiter episcopis habitum. Capitula, sive Canones 58. (CC. t. 9. p. 348.) *quater*. 811 al. 895
- 110 TRIDENTINUM [*Trent*] continuatum. Citantur, 1545
 Sess. 21. cap. 4. Sess. 24. cap. 2. De refor- ad
 — 23. cap. 2. matione matrimonii. 1563
 — 24. cap. 8. — 24. cap. 12. De Re-
 — 24. cap. 9. formatione.
- subinde.*
- 111 TRULLANUM, sive Quinisextum. Vid. supr. No. 48.
- 112 TULLENSE Primum apud Saponarias, [*Toul or Savonieres*,] 859
 præsentibus Carolo Calvo ejusque nepotibus Lothario et Carolo regibus, a 12 provincialium episcopis celebratum. Canones 13. (CC. t. 8. p. 674.) See Antiquities, b. 13. ch. 4. s. 9. v. 4. p. 360. n. 19.
- 113 TURONENSE Primum, [*Tours*,] in Gallia Lugdunensi Tertia, 461
 a 10 episcopis coactum. Canones 13, ad refarciendam ecclesiæ disciplinam, quam Barbarorum incursiones labefactarant. (CC. t. 4. p. 1049.) *quater*.
- 114 TURONENSE Secundum, a 9 episcopis ob eandem rem celebratum. Canones 27. (CC. t. 5. p. 851.) *subinde*. 567
- 115 TURONENSE Tertium jussu Caroli M. coactum. Canones 51, 813
 de moribus et disciplina. (CC. t. 7. p. 257.) *subinde*.
- 116 TYRIUM, in causa Ibæ, episcopi Edisseni, hæresis Nestorianæ 448
 accusati, habitum: ap. C. Chalcedon. Act. 9. (CC. t. 4. p. 266.) *semel*.

V.

- 117 VALENTINUM, [*Valence*,] in Gallia Narbonnensi. Canones 4, 374
 de mœchis et digamis præcipue. (CC. t. 2. p. 904.) *quater*.
- 118 VALENTINUM, [*Valencia*,] in Hispania Carthaginensi, a 6 episcopis coactum. Canones 6. (CC. t. 4. p. 1617.) *subinde*. 524^u
- 119 VASENSE, al. Vasconense, [*Vaison*,] Primum, in Gallia Narbonnensi habitum. Canones 10. (CC. t. 3. p. 1456.) *subinde*. 442
- 120 VASENSE Secundum, ab 11 episcopis habitum. Ecclesiasticarum regularum Canones 5. (CC. t. 4. p. 1679.) *subinde*. 529

^t My Ancestor puts the Council of Tribur in close connection with that of Mentz in 813, and, dating it in 811 after Crabbe, speaks of it as 'another Synod in the time of Charles the Great, out of which the emperor made a rule in his Capitulars:' (see Antiquities, b. 23. ch. 1. s. 7. v. 8. p. 110.) but Cave takes no notice of it till 895, and in Labbe and Cossart we do not find it till the ninth volume of their Collection, whereas the era of Charlemagne is included in their seventh. Hence the rule inserted in the Capitulars, as referred to, cannot have come

from the Council of Tribur, but more probably from that of Nantes, of which my Ancestor also speaks (*ibidem*) in the context, and of which he makes 658 the era, and which is to be distinguished from another Council of Nantes towards the close of the seventh century, and placed by some collectors also in 859 just after that of Tribur. See Cave, Hist. Liter. Basil. 1741. t. 2. p. 68.

^u Verum cum habitum sit æra Hispanica 584, rectius ad annum Christi 546 erit referendum. Cave, Hist. Liter. Basil. 1741. t. 1. p. 554.

- 121 VENETICUM in Lugdunensi Tertia, al. Armorica, sive Britannia Minore, [*Vennes of Bretagne in France,*] Canones 16. (CC. ibid. p. 1054.) *sæpe.* 465
- 122 VERMERIENSE in Gallia, præsentè Pipino Rege habitum, in quo de incestu, fornicatione, et adulterio præcipue actum. Canones 21. (CC. t. 6. p. 1656.) Item, ap. Gratianum, Caus. 32. Quæst. 7. c. 23. q. v. *semel.* 752
- 123 VERNENSE ad Senam fluvium in palatio Pipini Regis coactum. Canones 25. (CC. ibid. p. 1664.) *semel.* 755

W.

- 124 WESTMONASTERIENSE, [*Westminster,*] al. Londinense, [*London,*] quod est juxta Cave Londinense Duodecimum sæculi Waldensis, coram Henrico II. ab episcopis et abbatibus provinciæ Cantuarensis, præsentè Richardo archiepiscopo, collectum. Canones 18, al. 19. (Hoveden. Annal. part. 2. Spelman. t. 2. CC. t. 10. p. 1461.) *semel.* 1175
- 125 WORMATIENSE, [*Wormes,*] juxta Cave Tertium sæculi Photiani. Canones 80, qui quidem in Codd. MSS. non parum variant, &c. (CC. t. 8. p. 941.) Citatur c. 15 ap. Gratianum, Caus. 2. Quæst. 5. c. 23. *semel.* 868

Z.

- 126 ZELLEENSE in Africa, ap. Ferrandum. Ap. Cave: *Teleptense*, rectius *Telense*, in provincia Byzacena congregatum. Sed quid in hac Synodo gestum sit nos fere latet, nisi quod Siricii Papæ ad Episcopos Africanos literæ in ea recitatæ sunt et pauci quidem Canones sub hujus Synodi nomine in Ferrandi collectione habentur. (CC. t. 2. p. 1577.) Hist. Liter. ut supr. t. 1. p. 472. *semel.* 418

III.

INDEX OF AUTHORS AND COUNCILS, CHRONOLOGICALLY ARRANGED.

Before Christ.

Some occasional references to Homer, Herodotus, Sophocles, Theocritus, Julius Cæsar, Cicero, Virgil, Horace, Ovid, and others, but all comparatively speaking of less importance.

The First Century—Sæculum Apostolicum.

AUTHORS.

A.D.		A.D.	
5	Strabo the Geographer, 732.	65	Hermes Pastor, 375.
10	Vitruvius the Architect, 805.	67	Josephus the Historian, 421.
30	Valerius Maximus, 785.	67	Theclæ Acta, 751.
31	St. James the Apostle, 416.	80	Pliny the Naturalist, 613.
34	St. Barnabas, 77.	80	Quintilian the Rhetorician, 646.
40	St. Mark the Evangelist, 498.	85	Statius the Poet, 728.
40	Philo Judæus, 604.	96	Tacitus the Historian, 747.
40	Seneca the Philosopher, 688.	100	Pliny the Younger, 614.
50	Dionysius the Areopagite, 236.	100	Ptolemy the Geographer, 643.
65	Clement of Rome, 172.		

The Second Century—Sæculum Gnosticum.

AUTHORS.

101	Ignatius, 402.	120	Nicetas Choniates, 543.
108	Polycarp, 616.	125	Apuleius the Magician, 47.
112	Suetonius, the Biographer of the Cæsars, 735.	130	Diogenes Laërtius, 234.
115	The Anonymous Author of the <i>Testamentum Duodecim Patriarcharum.</i>	132	Agrippa Castor, 5.
117	Hadrian the Emperor, 361.	140	Antoninus Pius, Imp., 43.
118	Celsus the Infidel.	140	Justin Martyr, 432.
		158 ^a	Pope Pius I., 611.
		167	Irenæus, 410.
		168	Theophilus of Antioch, 758.

^a So, according to Bellarmine and Baronius; according to Labbé and Cossart, 156; but Pearson and Dodwell put the era from 127 to 142. See Cave, as before, (t. 1. p. 65.) Pius, patria Aquileiensis, &c.

A.D.	A.D.
170	176
Dionysius of Corinth, 237.	Lucian the Atheist, 479.
170	177
Hegesippus, 372.	Athenagoras, 58.
172	192
Montanus, the Heresiarch,	Clement of Alexandria, 173.
172.	192
	Tertullian, 750.
172	196
Bardesanes, 75.	Athenogenes, 59.
172	196
Tatian, 748.	Polycrates of Ephesus, 617.

The Third Century—Sæculum Novatianum.

AUTHORS.

202	The Anonymous Author of the Acts of Felicitas and Perpetua, 597.	252	Novatian, 552.
202	Scyllitanorum Martyrum Acta, 683.	253	The Anonymous Author of the Tract, <i>De Baptismo non iterando</i> , 35.
210	Caius Romanus, 131.	253	Pope Stephanus.
220	Ulpian the Lawyer, 779.	253	Lucian the Confessor, 480.
220	Minucius Felix, 523.	254 ^d	Dionysius of Alexandria, 235.
220	Hippolytus Portuensis, 386.	254	Gregory Thaumaturgus, 345.
228	Dio Cassius, 148.	258	Pope Xystus.
230	Origen, 561.	259	Olympii Acta, 557.
233	Tryphon the Jew.	260	Pope Sixtus II.
240	Andronici Acta, 32.	262	Fructuosi Acta, 309.
250	The Apostolical Canons, 137.	269	Anatolius of Alexandria, 29.
250 ^b	Firmilian, 298.	270	Commodianus, 190.
250 ^c	St. Cyprian, 17.	275	Pope Eutychian, 278.
250	Pope Celerinus, 17.	276	Porphyry the Infidel.
250	Pionii Acta, 609.	278	Archelaus, Chascor. Episc. 50.
250	Solinus Polyhistor, 717.	290	Victorinus the Martyr, 798.
251	Cornelius of Rome, 197.	294	Lucian the Martyr, 481.
251	Pontius the Deacon, 624.	295	Maximiliani Passio, 511.

COUNCILS.

256	Carthaginense, sub Cypriano, de Rebaptizandis Hæreticis.	270	Antiochenum, contra Paulum Samosatenum.
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The Fourth Century—Sæculum Arianum.

AUTHORS.

301	Glycerii Acta, 334.	303	Thelicæ Acta, 752.
301	Peter of Alexandria, 601.	303	Theraci Acta, 760.
302	Emeriti Acta, 258.	303	Arnobius Afer, 54.
302	Felicis Acta, 288.	303	Lactantius, 442.
303	Ampelii Acta, 25.	303	Pamphilus Martyr, 575.
303	Euplii Acta, 273.	304	Agapes et Sociar. Acta, 3.
303	Saturnini Acta, 677.	313	Alexander of Alexandria, 13.

^b According to Cave, 233.

^c Cave, 248.

^d Cave, 247.

A. D.	A. D.
313 Perpetuæ et Felicitatis Acta, 597.	370 Pacianus, 570.
314 Gest. Purgat. Cæcilian. 330.	370 Ephrem Syrus, 261.
315 Arius the Heresiarch, 53.	370 St. Basil, 82.
315 Eusebius Pamphilus, 275.	370 Gregory Nyssen, 347.
316 Hosius of Corduba.	370 Cæsarius, his brother.
318 Pachomii Acta, 567.	370 Amphilocheus of Cappadocia.
320 Lampridius, 445.	370 Valentinian the Emperor, 783.
325 ^e Constantine the Great, 192.	370 Amphilocheus of Iconium, 26.
325 Eustathius of Antioch, 276.	370 Gregory Nazianzen, 346.
326 ^f Commodianus, 190.	370 Didymus of Alexandria, 231.
330 ^g St. Athanasius, 57.	373 St. Ambrose, 23.
330 Juvenus, 435.	373 Macarius of Egypt, 486.
330 Vegetius, 790.	378 St. Jerome, 381.
337 Pope Julius, 428.	380 Ammianus Marcellinus, 24.
340 Eusebius Emisenus, 274.	380 Ausonius, 66.
340 ^h Firmicus, 297.	380 Eunapius, 271.
340 Pachomius of Tabenna, 568.	380 Macrobius, 487.
347 Serapion.	380 Philastrius, 602.
350 Cyril of Jerusalem, 220.	380 Timothy of Alexandria, 768.
350 Servius Maurus, 691.	384 Marcellini et Faustini Libellus Precum, 287.
354 Hilary of Poitiers, 382.	384 Symmachus the Consul, 742.
360 Libanius the Sophist, 464.	385 Idacius, 401.
360 Aurelius Victor, 794.	385 Pope Siricius, 707.
361 Julian the Emperor, 423.	387 ¹ Theophilus of Alexandria, 757.
362 Opera sub nomine Dionysii Areopagitæ, 236.	387 Gaudentius, 317.
365 Ulphilas, or Urphilas, the Goth.	390 Paulinus of Nola, 590.
366 Pope Damasus, 225.	390 Ruffin, 667.
366 ⁱ Zeno of Verona, 830.	395 Honorius the Emperor, 390.
366 ^k Philo of Carpasia, 603.	398 St. Augustine, 64.
368 Epiphanius, 263.	398 St. Chrysostome, 167.
368 Optatus, 559.	398 Pope Anastasius.
370 Paphnutius the Hermit.	399 Anulinus, 45.
	400 Zosimus, 834.

COUNCILS.

303 Sinuessanum Fictitium.	314 Neocæsariense in Ponto.
305 Eliberitanum.	315 Alexandrinum contra Arium.
314 Ancyranum.	324 Gangrense contra Eustathium.
314 Arelatense Primum.	325 Nicænum Primum, Gen. I.

^e According to Cave 316, who dates the time of his conversion in 312, six years after he became Emperor in 306. *Anno 316 decennaliu celebravit, anno 325 vicennialia*. In that year, 325, he had overcome all his enemies, was master both of West and East, and began to attend to the affairs of the Church, as Eusebius says, *οὐδ' τις κοινὸς ἐπίσκοπος ἐκ Θεοῦ καθεστημένος*.

^f Cave, 270. See before, in the third century.

^g Cave, 326.

^h Cave, 337.

ⁱ Cave, 360.

^k Cave's date is 401.

^l Cave, 385.

A. D.		A. D.	
341	Antiochenum in Encæniis.	386	Trevirense.
347	Sardicense.	390	Carthaginense Secundum sub Genethlio.
348	Carthaginensi sub Grato.	391	Sangariense in Bithynia
349	Agrippinense s. Coloniense.	393	Hipponense in Africa.
351	Sirmiense contra Photinum.	394	Cabarsusitanum in Africa.
359	Ariminense.	397	Carthaginense Tertium sub Aurelio.
361	Laodicenum.	399	Carthaginense Quartum.
362	Alexandrinum sub Alexandro.	400	Taurinense.
374	Valentinum Galliæ.	400	Toletanum Primum.
381	Cæsaraugustanum Hispaniæ.		
381	Constantinop. Primum, Gen. 2.		

The Fifth Century.—Seculum Nestorianum.

AUTHORS.

401	Asterius of Amasa, 56.	430	Paulus Emisenus, 593.
401	Palladius Helenop., 572.	430	Possidius, 627.
401	Severianus of Gabala, 692.	431	Uranius, 780.
401	Sulpicius Severus, 694.	432	Pope Sixtus III., 709.
401	Victor of Antioch, 795.	434	Eucherius, 267.
402	Pope Innocent I., 408.	434	Sedulius, 684.
402	Mark, Deacon of Gaza, 499.	434	Vincent of Lirins, 803.
405	Prudentius, 641.	434	Proclus of Constantinople, 637.
405	Pelagius the Heresiarch.	436	Ibas Edessenus.
406	Vigilantius.	438	Theodosian Code, 756.
406	Atticus Sebastenus.	439	Socrates Scholasticus, 716.
410	Synesius, 744.	439	Valerianus Cemeliensis, 784.
412	Cyril of Alexandria, 219.	440	Bacchiarus, 70.
412	Isidore of Pelusium, 413.	440	Pope Leo the Great, 457.
415	Anianus, 33.	440	Salvian, 674.
416	Orosius, 562.	440	Sozomen, 720.
417	Pope Zosimus, 835.	444	Prosper of Aquitania, 640.
418	Pope Boniface I.	447	Turibius of Asturia in Spain.
418	Mercator, 517.	448	Eutyches the Heresiarch.
420	Euodius, 272.	448	Basil of Seleucia, 83.
420	Macrobius.	450 ^m	Musæus Massiliensis, 535.
420	Paulinus of Milan, 589.	450	Martian the Emperor, 503.
422	Maximus Taurinensis, 513.	457	Majorian the Emperor, 490.
423	Pope Celestine, 158.	457	Victor of Aquitania, 799.
423	Theodoret, 754.	458	Leo the Emperor, 455.
424	Cassian, 147.	460	Arnobius Junior, 55.
425	Philostorgius, 605.	461	Pope Hilary, 384.
428	Nestorius the Heresiarch.	467	Pope Simplicius, 706.
430	Chrysologus, 166.	470	Gregentius, 344.
430	Hilary of Arles, 383.	470	Mamertus, 494.

A.D.		A.D.	
470	Ruricius Lemovicensis, 669.	492	Pope Gelasius, 319.
470	Sidonius Apollinaris, 698.	495	Gennadius, 322.
483	Pope Felix III., 290.	496	Pope Anastasius II.
484 ⁿ	Typicum S. Sabæ, 778.	497	Basil the Cilician, 84.
484	Victor Uticensis, 796.	498	Julianus Pomerius, 424.
484	Vigilius Tapsensis, 801.	498	Pope Symmachus.
490	Alcimus Avitus, 68.	500 ^o	Cæsarius of Arles, 128.

COUNCILS.

401	Carthaginense Quintum sub Aurelio.	441	Arausicanum Primum.
311	Carthaginensis Collatio cum Donatistis.	442	Vasense Primum.
416	Milevitanum.	448	Tyrium.
418	Zellense, al. Teleptense.	451	Arelatense Secundum.
419	Carthaginense Sextum sub Aurelio.	451	Chalcedonense, Gen. 4.
419	Carthaginense Septimum sub Aurelio.	461	Turonense Primum.
434	Ephesinum, Gen. 3.	462	Bracarense Primum.
439	Reiense, sive Rhegiense.	465	Romanum sub Hilario.
		465	Veneticum.
		494	Romanum sub Gelasio.
		499	Ephesinum Latrocinale.
		499	Romanum sub Symmacho.

The Sixth Century.—Sæculum Eutychianum.

AUTHORS.

507	Fulgentius, 311.	533	Fulgentius Ferrandus, 292.
507	Laurentius Novariensis, 451.	533	Nicetius, 546.
510	Julianus Halicarnass., 425.	534	Marcellinus Comes, 496.
511	Ennodius, 260.	535	Tribonianus and the Justinian Code, 433.
511	Timothy of Constantinople, 769.	540	Facundus of Hermianum, 283.
513	Severus of Antioch, 693.	540	Pope Vigilius I., 800.
514	Cassiodore, 149.	544	Arator the Sub-deacon, 49.
514	Pope Hormisdas, 393.	546	Cyprianus Gallus.
518	Theodorus Lector, 755.	550	Junilius Afer, 429.
522	Homeritarum Acta, 388.	550	Primasius, 635.
526	Ephraem of Antioch, 262.	553	Eugippius Abbas, 269.
527	Simeon Stylites.	553	Liberatus, 466.
527	Justinian the Emperor, 433.	555	Cyril of Scythopolis, 221.
527	Procopius, 639.	555	Victor Tununensis, 797.
530	Pope Boniface II.	558 ^p	Paulus Silentarius, 702.
530	Jobius Monachus, 418.	560	Columba, the Founder of the Monastery of Durmach.
530	St. Benedict, the Monk.		
533	Dionysius Exiguus, 238.		

ⁿ So Cave; others, 454.

^o Cave, 502.

^p Cave, 555.

A.D.		A.D.	
560 ^q	Andreas Cæsariensis, 30.	581	Gildas Sapiens, 331.
560	Fortunatus, 304.	589	Columbanus ^r .
560	Martinus Bracarensis, 504.	590	Cresconius Afer, 211.
561	Anastasius Sinaita, 28.	590	Gregory the Great, 349.
564	Climacus, 175.	590	Leontius of Byzantium, 459.
570	Agathias, 4.	594	Evagrius Scholasticus, 279.
573	Gregory of Tours, 348.	595	Isidore of Seville, 411.
581	Eulogius, 270.	596	Augustine, the Monk.

COUNCILS.

506	Agathense.		pitulis, Gen. 5.
511	Aurelianense Primum.	563	Bracarense Primum, al. Secundum.
516	Tarraconense.	567	Turonense.
517	Epaunense.	569	Lucense Primum.
517	Gerundense.	572	Bracarense Secundum, al. Tertium.
524	Ilerdense.	572	Lucense Secundum.
524	Valentinum Hispaniæ.	578	Antissiodorensis.
529	Arausicanum Secundum.	581	Aquileiense.
529	Vasense Secundum.	581	Matisconense Primum.
531	Toletanum Secundum.	585	Matisconense Secundum.
533	Aurelianense Secundum.	589	Narbonense.
535	Arvernense.	589	Toletanum Tertium.
536	Constantinop. sub Menna.	590	Hispalense.
538	Aurelianense Tertium.		
540	Barcinonense.		
553	Constantinop. De Tribus Ca-		

The Seventh Century.—Sæculum Monotheleticum.

AUTHORS.

601	John Malala, 492.	620	Nennius, or Ninias, the Briton.
601	Hesychius, Patr. of Jerusalem, 378.	630	Chronicon Alexandrinum, 165.
610	Heraclius the Emperor, 374.	630	Johannes Moschus, 531.
614	Antiochus of the Monastery of St. Sabas, 40.	640	Eligius Lemovicensis, 257.
620	George of Alexandria, 324.	645	Maximus the Monk, 512.
620 ^s	George of Pisidia, 327.	655	Anastasius Apocrisiarius.
		694	Chronicon Saxonicum.

COUNCILS.

619	Hispalense Secundum.	638	Toletanum Sextum.
633	Toletanum Quartum.	646	Toletanum Septimum.
636	Toletanum Quintum.	650	Cabillonense Primum.

^q Cave puts him back as far as 500.^r According to Cave he was the disciple of Congallus, Abbot of Beanchor in the East of Ireland, not of Banochor, or Bangor, in Britain.^s According to Cave, 640.

A.D.		A.D.	
653	Toletanum Octavum.	675	Toletanum Undecimum.
655	Toletanum Nonum.	680	Constantinop., Gen. 6.
656	Toletanum Decimum.	681	Toletanum Duodecimum.
658	Namnetense.	692	Constantinop., vulgo dictum Trullanum sive Quinisex- tum.
670	Augustodunense.		
673	Herudfordense.		

The Eighth Century.—Sæculum Eiconoclasticum.

AUTHORS.

701	Venerable Bede, 88.	30	The Ordo Romanus, 560.
701	Luitprandus, the 18th King of the Lombards in Italy.	731	Pope Gregory III.
715	Liber Diurnus Pontificum Ro- manorum ^t .	744	Hildebrandus, the 19th King of the Lombards in Italy.
715	Pope Gregory II., 350.	768	Charlemagne, 144.
717 ^u	Germanus, Patr. of Constan- tinople, 328.	774	Paul the Deacon, 592.
730	John of Damascus, 224.	780	Alcuin, 10.
		790 ^x	Jesse of Amiens, 417.

COUNCILS.

747	Clovishoviense.	787	Nicænum Secundum.
752	Vermeriense.	788	Aquisgranense.
787	Chalchuthense.	794	Francofordiense.

The Ninth Century.—Sæculum Photianum.

AUTHORS.

801	Benedict, the Author of the <i>Regula Monachorum</i> , 90.	842	Walafridus Strabo, 733.
801	Nicephorus Chartophylax.	845	Hincmar, 385.
806	Nicephorus, Patriarch of Con- stantinople, 541.	847	Rabanus Maurus, 648.
810 ^y	Amalarius Metensis, Diaco- nus, 21.	858	Pope Nicholas I., 547.
827	Ansegisus, or Ansegius, Ab- bas, 39.	858	Photius, Patriarch of Con- stantinople, 607.
830	Isidore Mercator, 412.	860	Iso the Monk, 414.
840	Bertramus, or Ratramnus, 93.	870	Anastasius Bibliothecarius, 27.
841	Haimo, or Haymo, 362.	880	Nicetas of Paphlagonia, 544.
842	Harmartolus, 367.	886	Leo Sapiens, the Emperor, 458.
		890 ^z	Auxilius, 67.
		892	Rheginus, 658.
		900	Landulphus Sagax, 446.

^t See Cave, t. i. p. 621.

^u Cave, 715.

^x Cave, 799.

^y Cave, 812, distinguishing him from Amalarius Fortunatus, Archbp. of Treves, whose date is 810, but he was not the Author of the Ecclesiastical Offices, which Cave ascribes to the deacon of the name.

^z Cave, 894.

COUNCILS.

A.D.		A.D.	
811	Triburiense.	813	Turonense sub eodem.
813	Arelatense sub Carolo M.	845	Meldense.
813	Cabillonense sub eodem.	847	Parisiense.
813	Moguntiacum.	868	Wormatiense.
813	Rhemense sub Carolo M.		

The Tenth Century.—Sæculum Obscurum.

AUTHORS.

901	Simeon Metaphrastes, 704.	994	Odilo Arvernus.
990 ^a	Aimoinus Floriacensis, 7.	996	Burchardt of Wormes, 120.
990	Œcumenius, 556.		

The Eleventh Century.—Sæculum Hildebrandinum.

AUTHORS.

1007	Fulbertus Carnotensis, 310.	1066	John Xiphilin.
1013	Leo Grammaticus, 454.	1066	Bernoldus, 92.
1043	Michael Cerularius.	1073	Pope Gregory VII., 351.
1043	Nilus Doxopatrius, 548.	1077	Nicetas of Heraclia, 545.
1050	Michael Psellus.	1077	Theophylact, 759.
1054	Humbertus or Hubertus, 400.	1080	Micrologus, 520.
1057	Cedrenus, 156.	1092	Ivo Carnotensis, 415.

COUNCILS.

1022	Salegunstadiense.	1078	Westmonasteriense, al.
1076	Wintoniense sub Lanfranco		Londinense.

The Twelfth Century.—Sæculum Waldense.

AUTHORS.

1101	Radulphus Ardens, 649.	1121	Eadmer, 252.
1101	Sigebertus, 700.	1130	Algerus Scholasticus, 16.
1105	Odo Camaracensis, 555.	1130	Honorius Augustodun., 389.
1110	Goffridus, s. Godefridus, 338.	1130	William of Malmsbury, 493.
1110 ^b	Pope Paschal II., 586.	1131	Gratian the Monk, 343.
1110 ^c	Simeon of Durham, 703.	1141	Petrus Lombardus, 477.
1111	Rupertus Tuitiensis, 668.	1144	Otho Frisingensis, 566.
1115	St. Bernard, 91.	1150	Harmenopulus, 370.
1116	Euthymius, 277.	1152	Potho Prumiensis.
1120	Michael Glycas, 335.	1160	Gervasius Cicestriensis.
1120	Zonaras, 833.	1160	Cinnamus, 170.
1120	Hugo de Sancto Victore, 399.	1166	Alexius Aristenus, 15.

^a Cave, 1001.^b Cave, 1099.^c Cave, 1130.

A.D.	A.D.
1170 Maimonides, 489.	1198 Pope Innocent III., 409.
1180 Balsamon, 73.	1198 Hoveden, 397.
1185 Phocas, 606.	1198 Giraldus Cambrensis, 332.

COUNCIL.

1175 Westmonasteriense, al. Londinense.

The Thirteenth Century.—Sæculum Scholasticum.

AUTHORS.

1227 Pope Gregory IX., 352.	1250 John Semeca, 687.
1230 Alexander de Hales, 363.	1260 Burchardus, or Brocardus, Bonaventura, 121.
1240 ^d Matthew of Paris, 584.	1277 Martinus Polonus, 505.
1244 Vincentius Bellovacensis, 802.	1280 George Pachymer, 569.
1250 ^e Thomas Aquinas, 48.	1287 Durantes, or Durandus, 250.

COUNCILS.

1215 Lateranense Quartum.	1222 Oxoniense.
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The Fourteenth Century.—Sæculum Wicklevianum.

AUTHORS.

1301 Gulielmus de Nangiaco, 537.	Lyra, 483.
1305 Pope Clement V., 174.	1330 Matthew Blastar, 105.
1307 Siffridus, 699.	1330 Paludanus, 573.
1310 Petrus Cantor, 138.	1333 Nicephorus Callistus, 542.
1312 Marinus Sanutus.	1350 Nicholas Cabasilas, 125.
1320 Martin Delrio, 227.	1360 John Wickliffe.
1320 Lyranus, or Nicholas de	1390 Radulphus de Rivo, 650.

The Fifteenth Century.—Sæculum Synodale.

AUTHORS.

1401 John Huss.	1446 Antonini Chronicon, 42.
1404 John Gerson, 329.	1449 Wessel of Groningen, 819.
1406 Pope Gregory XII.	1460 Codinus, 183.
1410 Simeon of Thessalonica, 705.	1474 Platina, 612.
1422 William Lindwood, 471.	1480 Gabriel Biel, 101.
1428 Nicholas de Tudeschis, al. Panormitanus, 774.	1483 Trithemius, 773.
	1500 Leo Africanus, 453.

COUNCILS.

1415 Constantiense.	1438 Florentinum.
1431 Basileense.	

^d Archbp. of Paris, according to Cave, in 1288.

^e Cave, 1255.

The Sixteenth Century.—Seculum Reformatum.

AUTHORS.

A.D.		A.D.	
1501	Franciscus Venetus, 326.	1557	Xylander, 828.
1504	Albertus Crantzius, 209.	1558	Chytræus, 168.
1504	Fisher, Bp. of Rochester, 299.	1559	Martin Crusius, 215.
1510	John Faber, 280.	1559	Matthew Parker, 585.
1513	Pope Leo X.	1560	Bp. Juel, 422.
1513	Polydore Vergil, 792.	1560	Sigonius, 701.
1514	Erasmus, 265.	1560	Cardinal Tolet, 770.
1516	Zuinglius, 836.	1561	Card. Chs. Borromeo, 111.
1517	Martin Luther.	1561	Hotomannus, 396.
1517	Cardinal Cajetan, 130.	1561	Prateolus, 633.
1522 ^f	Ludovicus Vives, 806.	1562	Lindanus, 469.
1526	Curcellæus, 216.	1563	Theodore Beza, 95.
1530	Cornelius Agrippa, 6.	1567	Wolff, 827.
1530	Alphonsus a Castro, 19.	1567	Aerodius, 2.
1533	Leunclavius.	1570	Cardinal Baronius, 78.
1533	Guido a Monte Rocherii, 358.	1570	Maldonatus, 491.
1536	John Calvin, 132.	1570	Leunclavius, 462.
1539	Robert Stephanus, 730.	1570	Pamelius, 574.
1540	Duarenus, 245.	1570	Peter Pithœus, 610.
1540	Navarrus, or Azpilcueta, 539.	1571	Hospinian, 394.
1540	Surius, 739.	1573	Latinus Latinus, 447.
1542	Dr. Thos. Harding, 369.	1574	Anthony Augustine, 63.
1542	Sleidanus, 711.	1576	Gentiletus, 323.
1550	Brissonius, 115.	1577	Philip Mornay, 529.
1550	Cassander, 146.	1579	Rosinus, 666.
1550	Crabbé, 207.	1579	Dr. W. Whittaker, 824.
1550	Peter Martyr, 506.	1580	Durantus, 251.
1550	Musculus, 536.	1580	Albert Krantz, 440.
1550	Onuphrius Panvinus, 558.	1580	Lipsius, 472.
1550	Salmero, 673.	1580	David Powel, 632.
1550	Sixtus Senensis, 710.	1580	Joseph Scaliger, 680.
1551	Naogeorgus, 538.	1580	Junius, 430.
1552	John Bale, 72.	1582	William Perkins, 596.
1552	Melchior Canus, 139.	1583	Archbishop Whitgift, 826.
1552	Chemnitius, 163.	1585	Estius, 266.
1554	Pancirollus, 576.	1587	Fronto Ducæus, 307.
1555	Peter Canisius, 135.	1588	Sutcliffe, or Sutlif, 740.
1555	Furius Cæriolanus, 312.	1590	Cardinal Bellarmine, 89.
1555	Mercurialis, 518.	1590	Henry Canisius, 136.
1556	Andrew Masius, 508.	1590	Denys Gothofred, 340.
1557	Caranza, 142.	1590	Richerius, 660.
1557	Illyricus, 301.	1592	David Paræus, 583.

^f Wharton, 5001.

A.D.		A.D.	
1593	Genebrard, 321.	1600	Isaac Casaubon, 145.
1593	Rainoldus, 651.	1600	Cotovicus, 205.
1594	Richard Field, 295.	1600	Dr. Crakanthorpe, 208.
1596	Edward Brerewood, 112.	1600	M. A. de Dominis, 243.
1597	William Camden, 134.	1600	Ehinger, 256.
1598	James Gretser, 355.	1600	Gregory of Toulouse, 353.
1598	Scultetus, 682.	1600	Gruter, 356.
1600	Alemannus, 12.	1600	Cardinal Du Perron, 598.
1600	Bp. Andrews, 31.	1600	Quirorga, 647.
1600	Arcudius, 51.	1600	Ranchin, 652.
1600	Azorius the Canonist, 69.	1600	Vicecomes, 793.

COUNCIL.

1545 Tridentinum, *Trent*, to the year 1563.

The Seventeenth Century.

AUTHORS.

1602	Goldastus, 339.	1620	Vedelius, 789.
1604	Albaspinaeus, 8.	1620	Vincentius Riccardus, 659.
1604	John Buxtorf, 123.	1621	Petavius, 599.
1604	Zepper, 831.	1623	Critopulus, 214.
1606	Binius, 104.	1623	John Selden, 685.
1609	Cluver, 176.	1624	Samuel Petit, 600.
1610	Filesacus, 296.	1624	Archbishop Usher, 782.
1610	Rigaltius, 661.	1625	James Gothofred, 341.
1611	Bp. Buckeridge, 118.	1625	Peter Halloix, 365.
1611	Dr. Gataker, 316.	1625	Joseph Mede, 514.
1612	Chamier, 161.	1625	Meursius, 519.
1612	Episcopius, 264.	1626	Dailé, 223.
1612	Sir H. Spelman, 725.	1626	Spondanus, 727.
1613	Sixtinus Amama, 22.	1627	Reinesius, 656.
1613	Dempster, 229.	1629	Gerard Vossius, 809.
1613	Ferrarius, 294.	1630	Bochart, 107.
1614	Savaron, 678.	1630	Brockmand, 116.
1614	Rittershutus, 662.	1630	Bucherius, 117.
1615	Drexelius, 244.	1630	Goar, 336.
1619	Blondel, 106.	1630	Luke Holstein, 387.
1619	Bp. Carleton, 143.	1630	Hugh Menard, 515.
1619	Louis De Dieu, 232.	1630	Peter Du Moulin, 532.
1619	John Forbes of Corse, 303.	1631	Albertinus, 9.
1619	Archdeacon Mason, 509.	1631	Dr. Heylin, 379.
1619	Tillesley, 766.	1631	Salmasius, 672.
1620	Alstedius, 20.	1632	Bp. Morton, 530.
1620	Fabrotus, 282.	1632	Rivetus, 663.
1620	Dr. Godwyn, 337.	1633	William Prynne, 642.

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| A.D. | | A.D. | |
| 1635 | Grotius, 357. | 1665 | Pagi, 571. |
| 1635 | Christianus Lupus, 482. | 1666 | Dr. Gale, 313. |
| 1635 | Dr. Christopher Potter, 629. | 1667 | Sotomajor, 718. |
| 1636 | Launoïus, 449. | 1667 | Bp. Sparrow, 723. |
| 1637 | Sirmondus, 708. | 1670 | Zach. Cawdrey, 155. |
| 1638 | Bp. Montagu, 527. | 1670 | Dr. W. Faulkner, 286. |
| 1639 | Francis Potter, 630. | 1670 | Bp. Gunning, 359. |
| 1639 | Bp. Walton, 816. | 1670 | Mabillon, 485. |
| 1640 | Leo Allatius, 17. | 1670 | Papebrochius, 581. |
| 1640 | Bollandus, 109. | 1670 | Quesnel, 644. |
| 1640 | Bp. Cosin, 203. | 1670 | Sandius, 675. |
| 1640 | Hamon L'Estrange, 461. | 1670 | Spanheim, 722. |
| 1640 | De Marca, 495. | 1670 | Isaac Vossius, 810. |
| 1640 | Morinus, 528. | 1670 | William Walker, 812. |
| 1641 | John Gregorie, 354. | 1671 | Thomas Smith, 713. |
| 1641 | Smectymnuus, 712. | 1672 | Dr. Whitby, 825. |
| 1642 | Garnerius, 315. | 1673 | Bp. Pearson, 594. |
| 1643 | Hottinger, 395. | 1674 | Dodwell, 241. |
| 1643 | Thorndike, 764. | 1675 | Bp. Barlow, 76. |
| 1645 | Cabassutius, 126. | 1676 | Bp. Fell, 291. |
| 1645 | Capellus, 140. | 1676 | Nath. Southwell, 719. |
| 1645 | Habertus, 360. | 1676 | Dr. Wall, 813. |
| 1645 | Dr. Hammond, 366. | 1677 | Dr. Spencer, 726. |
| 1647 | Labbé, 441. | 1678 | Bp. Stillingfleet, 731. |
| 1648 | Matthew Poole, 625. | 1678 | Bp. Wettenhall, 821. |
| 1650 | Sir W. Dugdale, 248. | 1679 | Schelstrate, 681. |
| 1650 | Combesius, 188. | 1680 | Peter Allix, 18. |
| 1650 | Abraham Echellensis, 253. | 1680 | Baluzius, 74. |
| 1650 | Du Fresne, 306. | 1680 | Basnage, 85. |
| 1651 | Cardinal Bona, 110. | 1680 | Hankius, 368. |
| 1651 | Gabriel Henao, 373. | 1680 | Bp. Lloyd, 475. |
| 1652 | Dr. Lightfoot, 467. | 1680 | John Lyser, 484. |
| 1653 | Turretin, 775. | 1680 | Osiander, 563. |
| 1654 | John Fronteau, 308. | 1680 | Stuckius, 734. |
| 1656 | Hallier, 364. | 1681 | John Mill, 522. |
| 1660 | Cotelerius, 204. | 1683 | Dr. Clagett, 171. |
| 1660 | D'Achery, 222. | 1683 | Dr. Hickes, 380. |
| 1660 | Limborch, 468. | 1685 | Dr. Cave, 154. |
| 1660 | Suicer, 736. | 1687 | Du Pin, 608. |
| 1660 | Jeremy Taylor, 749. | 1688 | Dr. Geddes, 318. |
| 1660 | Valesius, 786. | 1688 | Dr. Maurice, 510. |
| 1662 | Lambecius, 443. | 1688 | Seller, 686. |
| 1663 | Dr. Barrow, 80. | 1688 | Henry Wharton, 822. |
| 1664 | Huetius, 398. | 1690 | Dr. Grabe, 342. |
| 1664 | Kortholt, 439. | 1690 | Renaudotius, 657. |
| 1664 | Le Moyne, 533. | 1691 | Dr. Comber, 189. |

A.D.		A.D.	
1691	Bp. Patrick, 587.	1698	Bp. Burnett, 122.
1691	Dr. John Patrick, 588.	1699	Fabricius, 281.
1691	Dr. W. Sherlock, 696.	1700	Le Quien, 645.
1694	Mr. Reeves, 655.	1700	Ostervald, 564.

The Early Part of the Eighteenth Century.

1702	Dr. Prideaux, 634.	1716	Archbishop Wake, 811.
1703	Bp. Hooper, 391.	1718	Bp. Kennet, 437.
1704	Bp. Beveridge, 94.	1720	Dr. Marshall, 500.
1705	Bp. Bull, 119.	1720	Wm. Reading, 654.
1712	Thomasius, 763.	1737	Archbishop Potter, 631.

Omitted in the Index of Authors between No. 218 and No. 219, p. 242.

CYPRIANUS §, Gallus, sive Tolonensis. Vita Cæsarii Arelatensis. Lugdun. 1613. 4to. (Item ap. Surium, t. 4. Aug. 27. Colon. Agripp. 1576. 7 tom. fol.) Vid. supr. No. 739. *ter*.

§ He was the disciple of Cæsarius, and flourished in 546. At the request of Cæsaria, the sister of his master, he wrote *The Life and Doings of Cæsarius* up to the year 530, which date is twelve years prior to the demise of the Saint in 542. Messianus the presbyter and Stephanus the deacon, also disciples of Cæsarius, added a second book recounting his *Miracles and*

Virtues. This was published in the first edition of Surius in 1576. But in 1613 Vincentius Barralis edited both books at Lyons in his *Chronologia Livinensis*: and this is the work to which my Ancestor refers in his original Index of Authors, though he does not expressly name it. The two books are also reproduced in the second edition of Surius of a later date.

IV.
T A B L E S
 OF THE
ERAS OF THE POPES AND EMPERORS,
 AS WELL AS OF THE MOST REMARKABLE OF THE
 PATRIARCHS OF CONSTANTINOPLE,
 IN CHRONOLOGICAL ORDER.

The respective dates are given according to Labbé and Cossart for the two former, and according to Le Quien for the latter.

I. THE POPES OF ROME.

First Century.

67 Linus.	91 Clemens I.
78 Cletus.	

The Second Century.

101 Anaclethus.	156 Pius I.
110 Evaristus.	165 Anicetus.
119 Alexander I.	173 Soter
130 Sixtus I.	177 Eleutherus.
140 Telesphorus.	192 Victor I.
152 Hyginus.	

The Third Century.

201 Zephyrinus.	255 Stephanus I.
219 Callistus I.	257 Sixtus II.
224 Urbanus I.	258 Dionysius.
231 Pontianus.	270 Felix I.
235 Anterus.	275 Eutychianus.
236 Fabianus.	283 Caius.
251 Cornelius.	296 Marcellinus.
252 Lucius I.	

The Fourth Century.

304 Marcellus I.	352 Liberius.
309 Eusebius.	366 Felix II.
311 Melchιάdes.	367 Damasus I.
314 Silvester I.	385 Siricius.
336 Marcus.	398 Anastasius I.
336 Julius.	

The Fifth Century.

A.D.		A.D.	
402	Innocentius I.	461	Hilarus, al. Hilarius.
417	Zosimus.	467	Simplicius.
418	Bonifacius I.	483	Felix II. al. III.
423	Celestinus I.	492	Gelasius I.
432	Sixtus III.	496	Anastasius II.
440	Leo I. M.	498	Symmachus.

The Sixth Century.

514	Hormisdas.	540	Vigilius.
523	Johannes I.	555	Pelagius I.
527	Felix III. al. IV.	559	Johannes III.
530	Bonifacius II.	573	Benedictus I.
532	Johannes II.	577	Pelagius II.
535	Agapetus I.	590	Gregorius I. M.
536	Silverius.		

The Seventh Century.

604	Sabinianus.	655	Eugenius I.
606	Bonifacius III.	655	Vitalianus.
607	Bonifacius IV.	669	Adeodatus.
614	Deusdedit.	676	Donus I.
617	Bonifacius V.	678	Agatho.
626	Honorius I.	683	Leo II.
639	Severinus.	684	Benedictus II.
639	Johannes IV.	685	Johannes V.
641	Theodorus.	686	Cono.
649	Martinus I.	687	Sergius I.

The Eighth Century.

701	Johannes VI.	752	Stephanus II. ^a
705	Johannes VII.	752	Stephanus II. al. III.
708	Sisinnius.	757	Paulus I.
708	Constantinus.	768	Stephanus III.
714	Gregorius II.	772	Hadrianus I.
731	Gregorius III.	795	Leo III.
741	Zacharias.		

The Ninth Century.

816	Stephanus IV.	858	Nicolaus I. M.
817	Pascalis I.	867	Hadrianus II.
824	Eugenius II.	872	Johannes VIII.
827	Valentinus.	882	Marinus I. seu Martinus II.
827	Gregorius IV.	884	Hadrianus III.
844	Sergius II.	885	Stephanus V.
847	Leo IV.	890	Formosus.
855	Benedictus III.	896	Stephanus VI.

^a Only 4 days.

The Tenth Century.

A. D.		A. D.	
901	Theodorus II.	939	Stephanus VIII.
901	Johannes IX.	943	Marinus II. seu Martinus III.
905	Benedictus VI.	946	Agapetus II.
906	Leo V.	955	Johannes XII.
906	Christophorus.	964	Benedictus V.
907	Sergius III.	965	Johannes XIII.
910	Anastasius III.	972	Donus II.
912	Lando.	972	Benedictus VI.
913	Johannes X.	975	Benedictus VII.
928	Leo VI.	984	Johannes XIV.
929	Stephanus VII.	985	Johannes XV.
931	Johannes XI.	996	Gregorius V.
936	Leo VII.	999	Silvester II.

The Eleventh Century.

1003	Johannes XVII.	1049	Leo IX.
1003	Johannes XVIII.	1054	Victor II.
1009	Sergius IV.	1057	Stephanus IX.
1012	Benedictus VIII.	1059	Nicolaus II.
1024	Johannes XIX.	1061	Alexander II.
1034	Benedictus IX.	1073	Gregorius VII.
1044	Gregorius VI.	1086	Victor III.
1046	Clemens II.	1087	Urbanus II.
1048	Damasus II.	1099	Paschalis II.

The Twelfth Century.

1118	Gelasius II.	1154	Hadrianus IV.
1119	Callistus II.	1159	Alexander III.
1124	Honorius II.	1181	Lucius III.
1130	Innocentius II.	1185	Urbanus III.
1143	Celestinus II.	1187	Gregorius VIII.
1144	Lucius II.	1188	Clemens III.
1145	Eugenius III.	1191	Celestinus III.
1153	Anastasius IV.	1199	Innocentius III.

The Thirteenth Century.

1216	Honorius III.	1276	Hadrianus V.
1227	Gregorius IX.	1276	Johannes XXI.
1241	Celestinus IV.	1277	Nicolaus III.
1243	Innocentius IV.	1281	Martinus IV.
1254	Alexander IV.	1285	Honorius IV.
1261	Urbanus IV.	1287	Nicolaus IV.
1265	Clemens IV.	1294	Celestinus V.
1271	Gregorius X.	1294	Bonifacius VIII.
1276	Innocentius V.		

The Fourteenth Century.

1303 Benedictus XI.	1352 Innocentius VI.
1305 Clemens V.	1362 Urbanus V.
1316 Johannes XXII.	1371 Gregorius XI.
1334 Benedictus XII.	1378 Urbanus VI.
1342 Clemens VI.	1389 Bonifacius IX.

The Fifteenth Century.

1404 Innocentius VIII.	1455 Callistus III.
1406 Gregorius XII.	1458 Pius II.
1409 Alexander V.	1464 Paulus II.
1410 Johannes XXIII.	1471 Sextus IV.
1417 Martinus V.	1484 Innocentius VIII.
1431 Eugenius IV.	1492 Alexander VI.
1447 Nicolaus V.	

The Sixteenth Century.

1503 Pius III.	1559 Pius IV.
1503 Julius II.	1566 Pius V.
1513 Leo X.	1572 Gregorius XIII.
1522 Hadrianus VI.	1585 Sixtus V.
1523 Clemens VII.	1590 Urbanus VIII.
1534 Paulus III.	1590 Gregorius XIV.
1550 Julius III.	1591 Innocentius IX.
1555 Marcellus II.	1592 Clemens VIII.
1555 Paulus IV.	

The Seventeenth Century.

1605 Leo XI.	1623 Urbanus VIII.
1605 Paulus V.	1644 Innocentius X.
1621 Gregorius XV.	1655 Alexander VII.

II. THE EMPERORS OF ROME,

The First Century.

Augustus Cæsar, cujus anno 42. natus est Christus.	
14 Tiberius.	69 Vitellius.
37 Caligula.	69 Vespasianus.
41 Claudius.	79 Titus.
54 Nero.	81 Domitianus.
68 Galba.	96 Nerva.
69 Otho.	98 Trajanus.

The Second Century.

117 Hadrianus.	180 Commodus.
138 Antoninus Pius.	193 Pertinax.
161 Marcus Aurelius Antoninus.	193 Didius.
161 Lucius Verus.	193 Severus.

The Third Century.

211 Caracalla.	260 Galienus solus.
217 Macrinus.	The Thirty Tyrants.
218 Heliogabalus.	268 Claudius Secundus.
222 Alexander Severus.	270 Aurelianus.
235 Maximinus.	275 Tacitus.
238 Pupienus et Balbinus.	276 Florianus.
238 Gordianus.	276 Probus.
244 Philippus cum Filio.	282 Carus cum Filiis.
249 Decius.	284 Dioclesianus.
251 Gallus cum Volusino.	284 Maximianus ejus collega.
254 Valerianus cum Gallieno.	

The Fourth Century.

304 Constantius Chlorus.	364 Valentinianus Senior.
304 Galerius Maximianus.	375 Gratianus.
306 Constantinus Magnus.	383 Valentinianus Junior.
337 Constantius.	392 Theodosius Magnus.
361 Julianus Apostata.	395 Honorius.
363 Jovianus.	

The Fifth Century.

425 Valentinianus Tertius.	472 Anicius Olybrius.
455 Petronius Maximus.	473 Flavius Glycerius.
455 Eparchius Avitus.	474 Julius Nepos.
457 Julius Majorinus.	473 Augustulus.
461 Libius Severus.	476 Odoacer } Ostrogoths rul-
465 Interregnum.	493 Theodoric } ing the West.
467 Flavius Anthemius.	

III. THE EMPERORS OF CONSTANTINOPLE.

The Fourth Century.

306 Constantinus Magnus.	363 Jovianus.
337 Constantius cum Fratribus, et tum solus.	364 Valens.
361 Julianus Apostata.	379 Theodosius Magnus.
	395 Arcadius.

The Fifth Century.

408 Theodosius Junior.	Zenonis Filio.
450 Marcianus.	474 Zeno Isaurus.
457 Leo Macelles cum Leone	491 Anastasius Primus.

The Sixth Century.

518 Justinus Primus.	578 Tiberius Constantinus.
527 Justinianus Primus.	582 Mauricius.
566 Justinus Secundus.	

The Seventh Century.

602 Phocas.	668 Constantinus Pogonatus.
619 Heraclius.	685 Justinianus Secundus.
641 Constantinus.	695 Leontius Patricius.
641 Heracleonus.	698 Tiberius Apsimanes.
641 Constans.	

IV. THE MOST REMARKABLE EMPERORS OF THE FOLLOWING CENTURIES.

705 Justinianus Tertius.	1081 Alexius Comnenus ^c .
717 Leo Conon.	1118 Johannes Comnenus ^d .
741 Constantinus Copronymus.	1143 Manuel Comnenus ^e .
780 Constantinus cum Matre Irene.	1259 Michael Palæologus ^f .
797 Irene Sola.	1285 Andronicus Palæologus ^g .
813 Leo Armenus.	1384 Manuel Palæologus ^h .
842 Michael Tertius.	1419 Johannes Palæologus Secundus ⁱ .
886 Leo Sapiens.	1453 Capture of Constantinople by Mahomet the Second, and end of the Eastern Empire.
912 Constantinus Porphyrogenitus ^b .	
1034 Michael Quartus, Paphlago.	
1057 Isaac Comnenus.	

V. THE PRINCIPAL MONARCHS OF THE RESTORED EMPIRE IN THE WEST.

800 Carolus Magnus.	1152 Fredericus Primus, Æno-barbus.
814 Ludovicus Pius.	1273 Radulphus Primus, Harspurgensis.
896 Ludovicus Tertius ^k .	1411 Sigismundus.
911 Conradus Primus.	1440 Fredericus Quartus ^m .
1001 Henricus Secundus.	
1056 Henricus Quartus ^l .	
1106 Henricus Quintus.	

^b He reigned for 48 years. ^c Reigned 24 years. ^d Reigned 24 years.
^e Reigned 37 years. ^f Reigned 24 years. ^g Reigned 45 years and 6 months.
^h Reigned 36 years. ⁱ Reigned 23 years. ^k The last of the race of Charlemagne.
^l Reigned 53 years. ^m Reigned nearly 50 years.

VI. THE MOST REMARKABLE OF THE PATRIARCHS OF CONSTANTINOPLE.

- | | |
|--|--|
| <p>4. 306. Metrophanes, bishop onlyⁿ,
al. in whose time Constantine
23. the Great transferred the
imperial court from Rome
to Byzantium, and changed
its name to Constantinople.</p> <p>15. 379. Gregorius Nazianzenus^o.
16. 381. Nectarius.
17. 398. Chrysostomus.
19. 406. Atticus.
22. 431. Maximianus.
23. 435. Proclus.
24. 447. Flavianus.
26. 458. Gennadius I.
27. 472. Acacius.
30. 496. Macedonius I.
33. 521. Epiphanius.
35. 536. Mennas.
37. 564. Johannes Scholasticus.
40. 594. Cyriacus.
46. 655. Petrus, Hæreticus.
50. 678. Theodorus I.</p> | <p>57. 715. Germanus I.
62. 784. Tarasius.
63. 806. Nicephorus, Antirrheti-
cus.
68. 846. Ignatius Michaelis.
69. 867.^p Photius, Tyrannus.
78. 928. Tryphon.
83. 983. Nicolaus Chrysoberges.
85. 999. Sergius.
87. 1025. Alexius.
88. 1043. Michael Cerularius.
90. 1064. Johannes Xiphilinus.
93. 1084. Nicolaus, Grammaticus.
102. 1155. Lucas Chrysoberges.
116. 1232. Germanus II.
122. 1267. Germanus III.
124. 1275. Johannes Beccus.
142. 1396. Callistus Xantopulus.
147. 1446. Gregorius Mamma.
167. 1520. Hieremias I.
188. 1621. Cyrillus Lucaris.
241. 1720. Hieremias III.</p> |
|--|--|

ⁿ Byzantium, originally a simple bishopric, was raised to the archiepiscopal or metropolitan rank in the fourth century, but the title of Patriarch of Constantinople was unknown till about the year 439. Afterwards, in 451, by the 28th canon of the great Council of Chalcedon, the privileges of the See of Constantinople, as New Rome, were declared equal to those of the See of Old Rome, and thus the bounds of her patriarchate were described and settled by the authority of that Council. See *Le Quien, Patriarch. Constantinop.* (t. i. pp. 9, seqq.) See also in *Cave, Concil. Chalcedon.* (Ed. Basil. 1741. t. i. p. 485.) *Horum canonum vicesimo octavo, &c.*

^o He is said to have named his church at Constantinople *Anastasia* in commemoration of the *revival of religion* he produced in the place by his faithful preaching and ministrations.

^p According to *Cave* 858, while he places his deposition by Basil the Macedonian in 867. *Le Quien* dates his restoration in 877, and his death in 891.

*All the Notes throughout the Indices of Authors and the Tables are by
the Editor.*

V.

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- not to be kept by women alone, 3, 188; 6, 452.
- VILLAGE-BISHOPS, in Arabia, 3, 272 and 273.
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- VIRGINS, ecclesiastical and monastical, how they differed, 2, 397-399.
- consecrated by the bishop, 2, 403 and 407.
 - their habit, veil, and mitre, 2, 402-404.
 - their place in the church, 2, 407 and 408; 3, 74-76.
 - excused from the capitation-tax, and other honours paid to them, 2, 408.
 - no solemn vow required of virgins at first, 2, 398 and 399.
 - when first subjected to ecclesiastical censure for marrying, 2, 399 and 400.
 - might marry, if consecrated under forty years of age, 2, 401 and 402.
 - marriage of professed virgins never declared null, 2, 400.
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 - sometimes made deaconesses, 1, 286.
 - ravishers of virgins punished with death, 6, 430 and 431.
- VISITATIONS, parochial, to be made once a year by the bishop, or else his diocese to be divided, 3, 370 and 371; *ibid.*, 387 and 388.
- primates might visit all dioceses in their province, 1, 189.
 - *Honor Cathedræ*, a pension paid to bishops at their visitations, 3, 419 and 420.
- VISITING-PRESBYTERS, termed *περιοδευταί*, 1, 167.
- VITURIARI, or DIDUMARI, officers of Apollo Didumæus, 6, 259.

- VOTIVA, good offices, allowed by law on the Lord's-day, 7, 237.
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- WAFERS, not used in the eucharist, 5, 251-254. *
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 ——— MONKS censured, 2, 346.
 ——— CLERGY censured, 2, 270; 6, 488 and 489.
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 ——— THE DEAD, 8, 135 and 136.
 ——— OF THE CATECHUMENS BEFORE BAPTISM, a mere civil rite of decency, 4, 246.
 WASHING HANDS, a ceremony used by men at their entrance into the church, 3, 56 and 194.
 ——— before consecration of the eucharist, 5, 285.
 WATCHING, with the dead before burial, 8, 138-141.
 ——— continual watching and prayer, day and night, how observed by some monks, 2, 379-385. See ACCOMETÆ.
 ——— women not to watch alone in the church. See VIGILS.
 WATER mixed with wine in the eucharist, 5, 254-259.
 ——— consecrated by prayer in baptism, 4, 166-169.
 ——— an ancient form of prayer for the consecration, 4, 169 and 170.
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 WEDNESDAY and FRIDAY, weekly fasts, called *stationary days*. See FASTS and STATIONES.
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 ——— voluntary whipping of monks, condemned and censured, 2, 372 and 373. See FLAGELLANTES.
 WHISPERERS censured, 6, 497 and 498.
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WOMEN'S GATE in the church kept by the deaconesses, 1, 296 and 297.

—— GALLERIES, or place in the church, 3, 73 and 74.

WORSHIP, not given to any creature, 4, 324-328. See ANGELS, IMAGES,

MARTYRS, RELICS, &c.

—— nor to the host in the eucharist, 5, 441-450.

—— daily worship at church, frequented both by laity and clergy,

4, 573; 7, 61. See also 2, 240 and 241.

Z.

Ζυγοκροῦσται, who gave a turn with their fingers to the scale, 6, 482.

ZYGOSTATES, the supervisor of the scale, *ibid.*

E R R A T A
CORRIGENDA AND ADDENDA

THROUGHOUT THE

ANTIQUITIES OF THE CHRISTIAN CHURCH.

BY THE EDITOR.

The first numeral refers to the Book, the second to the Chapter, the third to the Section.

I. i. 4. vol. I. pp. 4 and 5. nn. 13 and 14. Ignatius is styled *Τὸν Θεοφόρον* by Evagrius, *Hist. Eccles.* l. I. c. 16. See afterwards, VIII. 2. 4. vol. 3. p. 47. n. 22.

I. iv. 1. vol. I. p. 31. n. 35. For *λαμφοφοροῦσιν* read *λαμπροφοροῦσιν*.

II. iii. 5. vol. I. p. 79. n. 10. Hieronymi, Ep. 85. [al. 146.] ad Evagr. [Evang.]—Evagrius, or Evangelus, or Evangelius. See the Note of the Benedictine Editor, (Paris, 1699. t. 2. ad calc. col. 569.) *Editi libri non Evangelium sed Evagrium posuerunt. Omnes autem MSS. codices retinent Evangelum vel Evangelium. Eodem nomine vocabatur postea Episcopus Illyricanus. Vide Baron. ad annum Christi 516. Porro opusculum missum ab Evangelio superest adhuc in Appendice t. 3. novæ Edit. Operum S. Augustini.*

II. iii. 7. vol. I. p. 80. n. 17. Remove the syllable *ED.* and *the angular bracket* in the middle of the note after the word *παροιμία*, put *ἐν* for *in*, and placing a comma at *Canon* remove it from the word *there*, so that the clause may read thus,—Yet that book gives the Canon, (p. 130,) there numbered 56, but not the words *ἐν ἐτέρᾳ παροιμίᾳ*.

However, upon further consideration, I must regard the entire note as nearly superfluous: for I *now* think my Ancestor's text, which in this place is a little ambiguous, does not mean the 56th, otherwise the 57th canon of the Council of Nice, but the 13th of Ancyra, cited in the clause just preceding and given by me *in extenso*, according to Labbe and Cosart, at note 14.

It is however remarkable, that while Ehinger, as cited in note 17, (viz. Wittebergæ, 1614. p. 60.) gives the thirteenth canon of Ancyra *in Greek*, word for word, as it is repeated in Labbe's edition of the Councils,

Paris, 1671, and printed by me in note 14, he recites the *Latin version*, as Dionysius has it, with the words *in unaquaque parochia*: thus,—Chorepiscopis non licere presbyteros aut diaconos ordinare; sed nec presbyteris civitatis, sine præcepto episcopi vel literis, in unaquaque parochia.—The canon read thus deprives rural bishops and city-presbyters of the power of ordination altogether, without the express permission of the superior: read otherwise, with the words *ἐν ἐτέρᾳ παροικίᾳ*, it implies that they had the privilege of ordaining the inferior clergy in their own dioceses respectively, though not elsewhere without permission.

In Crabbe (Colon. Agripp. 1551. t. 1. p. 201.) this canon, there numbered 12, according to the *editio prima*, reads thus:—Chorepiscopis non licere presbyteros aut diaconos ordinare; sed nec presbyteris civitatis, sine præcepto episcopi vel literis, in unaquaque parochia aliquid impere; nec sine autoritate literarum ejus in unaquaque parochia aliquid agere. According to the *editio secunda* (ibid. col. dextr.) this canon is numbered 13, and is in the same words, except the first clause, which is varied thus:—*Vicariis episcoporum, quos Græci chorepiscopus vocant, non licere, &c.*—I note this variation, as one among numerous similar examples, shewing how, as the Papacy advanced and the episcopal office was unduly exalted and privileged, the authority of the rural bishop was extenuated, till presently the office was abolished. If the *chorepiscopi* were only the *commissaries* or *vicars* of bishops, it would follow that they were not real bishops themselves, and their order could be the more easily dispensed with.—Compare, however, what my Ancestor says about them, II. xiv. 4, 6, 12. vol. 1. pp. 162, 164, 167.

II. iii. 9. vol. 1. p. 85. For *Crab's edition* read *Crabbe's edition*.

II. iv. 1. vol. 8. p. 66. In the opening, for XXII. vi. read XXII. iv.

II. ix. last clauses of 4 and 5. vol. 1. pp. 117 and 119., noticing the form of salutation *per coronam*.

See VII. ii. 5. vol. 2. p. 332. n. 21., citing a passage from the second Book of Theodorus Lector, where *στέφανος* is used also in a metaphorical sense with respect to Simeon, surnamed Stylites:—*Ἐγνωκότες τὸν βίον τοῦ ἀνδρός, καὶ τὸν στέφανον πάλιν αὐτῷ ἐκοινωνήσαν.*

II. xx. 1. vol. 1. p. 246. n. 30. amend the note thus:—Suicer, Thes. Eccles. voce *διάκονος*, (t. 1. p. 870.) thus writes: *Laxior* [hujus vocis significatio], qua notat *ministerium* Verbi vel Evangelii; quo sensu Apostolus vocatur *διάκονος*, 2 Corinth. 6, 4. Ephes. 3, 7. Coloss. 1, 23. Apostoli dicuntur *διάκονοι τῆς ἀληθείας* ab Athanasio, Orat. contra Gentes, t. 1. p. 45. de Filio Dei (Ed. Patav. 1777. t. 1. p. 33 a. 5.) . . . *Αὐτός ἐστὶν ἡ κεφαλὴ τῆς ἐκκλησίας, ὡς τῆς ἀληθείας διάκονοι διδάσκουσιν ἐν ἁγίοις γράμμασιν.* After the printing of the first volume was finished, I was reminded of the above by the kindness of a literary friend as the passage, which my learned Ancestor had possibly in mind, though not very expressly to his purpose.

II. xx. 11. vol. 1. p. 262. n. 10. For Vasens. 1. read Vasens. 2.

III. xiii. 6. vol. 1. p. 367. n. 89. For *κελευσιν* read *κέλευσιν*.

IV. ii. 3. vol. 2. p. 16. In the opening, for IV. i. read IV. ii.

IV. vi. 2. vol. 2. p. 76. 'The *nullatenenses* of later ages, as Panormitan

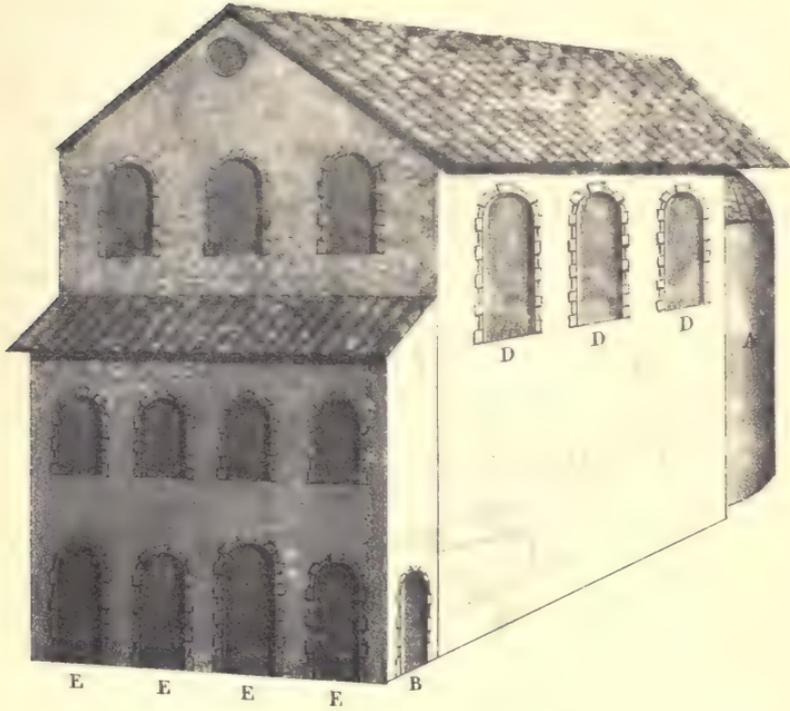
calls titular and utopian bishops, &c.' I did not succeed in verifying this term till long after the time when the sheet in which it occurs had passed through the press, and then I was indebted for its discovery to the kindness of Dr. Corrie, the Master of Jesus College, Cambridge, to whom also I feel grateful for some other assistance. It occurs under the title *De Officio Ordinarii*; Quoniam, num. 4. (Secunda de Primo Decretalium. Lugdun. 1534. fol. 120.) Multi sunt episcopi sine administratione episcopatum, ut sunt illi, qui vulgariter *nullatenenses* appellantur.—I presume quasi *nulla loca tenentes*. But I do not find the term in any Glossary, and am not aware of its use by any other Canonist.

IV. vii. 8. vol. 2. p. 103. In the P. S. at the end of the fourth Book, in the fifth line, for *Damasus* read *Ursinus*, as mentioned lower down.—Since the note was written my attention has been directed accidentally to Ciampini's *Vetera Monumenta, Romæ, 1690*, in two volumes, folio, where in Tabula I., facing p. 4, may be seen both the *Orthographia* and the *Ichnographia* of the *Basilica Siciniana*, or Hall of Sicinius: which Ciampini (part. 1, c. 1, p. 9.) speaks of as *ab ethnicis constructa*, and describes as a place of judicial proceedings and public business. In illustration of the original character and uses of such buildings, (p. 8,) he cites Pliny, Lib. 6. Ep. 33., thus describing a court of law when a great trial for damages was coming on:—*Nam fœmina, splendide nata, nupta prætorio viro, exheredata ab octogenario patre, intra undecim dies, quam ille novercam ei, amore captus, induxerat, quadruplici judicio bona paterna repetebat. Sedebant iudices centum et octoginta: tot enim quatuor consiliis conscribuntur: ingens utrinque advocatio, et numerosa subsellia: præterea densa circumstantium corona latissimum iudicium multiplici circulo ambibat. Ad hoc, stipatum tribunal, atque etiam ex superiore basilicæ parte, qua fœminæ, qua viri, et audiendi, quod erat difficile, et, quod facile, visendi studio imminebant.*

It would seem that when Ursinus, or Ursicinus, as he is termed in the *Vita Damasi*, was created *pseudo-pontifex*, he made use of this *Basilica Siciniana* for his church: and of which ancient building I insert a copy of the plan and elevation, (see the illustrations opposite:) the former of which so exactly resembles the area of an early Christian church, because, as Ciampini tells us, the Christians of the era of Constantine turned many of the secular *basilicæ* into the temples of the Great King.

After the citation from Pliny the Antiquary goes on to say, (p. 8:) *Postea cum a senatoribus, qui illuc veniebant, vel a iudicibus, qui ibi omnis generis causas cognoscere, vel ab hominibus peritis, qui clientibus inibi de jure respondere solebant, locus [any one or other of similar basilicæ] vacaret, mercatores ibidem ac nummularii negotiari cœperunt; quod innuit Basilica Argentariorum, &c. . . . nisi potius dicendum quod mercatores ad basilicarum construxerint loca, in quibus convenire possent, &c.* He then tells us, on the authority of Publius Victor, that there were eighteen such *basilicæ* or *halls* in imperial Rome, and adds, (p. 9:) *Prisci etenim Christianifideles in ædificiis construendis Gentilium imitatores ad eorum similitudinem sacra templa erigebant, vel ab Ethnicis jam erecta, ab omni profanæ super-*

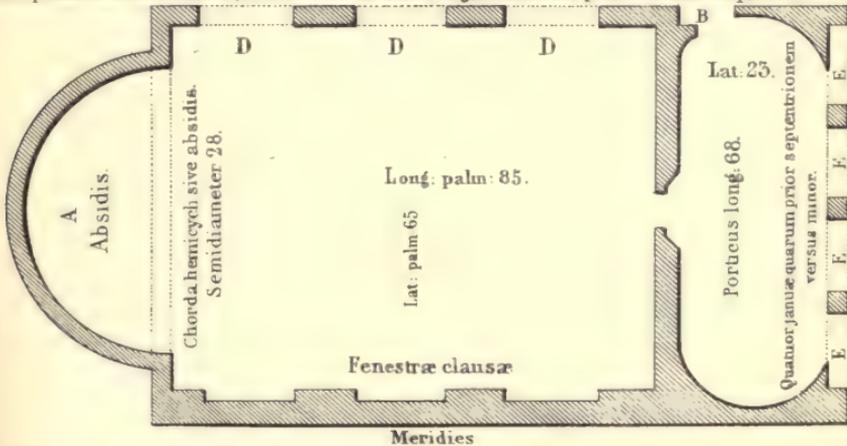
BASILICÆ SICINIANÆ
Orthographia.



SICINIANÆ BASILICÆ
Ichnographia.

[according to Ciampini.]

Tres in quolibet latere habet fenestras, tres ad meridiem sunt clausæ. Singularum latitudo palm 15. altitudo sesquialtera.





stitionis labe expiata, divinos in usus aptabant, ut innuit Ausonius in Gratianarum Actione pro Consulatu: 'Basilicæ olim negotiis plenæ, nunc votis pro tua salute susceptis.' Et Isidorus Originum libr. 5: 'Basilica prius vocabantur regum habitacula, nunc autem ideo basilicæ Divina Templâ nominantur, quia ibi Regi omnium Deo cultus et sacrificia offeruntur.'

I have thought these passages deserving of notice, as well as not inappropriate here, because they so fully account for the similarity between the *ichnographiæ* of ancient halls of business, as well as of Christian churches of the Nicene era. See the *Ichnographiæ Templorum Orientalium*, at the end of the third volume of this edition, and consult also the plan of the *Basilica Sesforiana*, as given by Ciampini, ubi supra, Tab. 2.

V. iii. 5. vol. 2. p. 137., the last part of n. 18. For *En! thecam* replace *enthecã*, which is the reading of all editions, from Frobenius, Basil. 1543, (t. 10. p. 1398 d.) where this Sermon is the 52nd, *Ad Fratres in Eremo*, to the most modern. Consequently the notice of *theca* and its distinction from *entheca* are superfluities. I fell into the mistake of supposing *En! thecam* the reading of *old editions* from a typographical error which deceived me, till the sheet containing n. 18, as above, had passed the press.

V. iv. 14. vol. 2. p. 172. n. 47. Council of Eliberis, c. 48.—'That is according to Crabbe's Edition, t. 1. p. 284., but according to the Edition of Labbe and Cossart it is canon 38, with a slight variation of the readings, not affecting the sense.

V. v. 3. n. 82. vol. 2. p. 180., corrected. The author's reference is correct according to Crabbe's edition, Colon. Agripp. 1551. (t. 1. p. 1047.) De his, quæ parochiis in terris, vineis, mancipiis, atque peculiis quicunque fideles obtulerint, antiquorum canonum statuta serventur, ut omnia in episcopi potestate consistant. De his tamen, quæ in altario accesserint, tertia fideliter episcopis deferatur, [duæ clericis. Decimæ autem, secundum quosdam, singulis annis tertia pars, aut in tertio tota. Sed tamen nos, sequentes Romanos, singulis annis quartam partem aut in quarto anno totam episcopi accipiant.]

According to Sirmond, (Lutet. Paris. 1629. t. 1. p. 181.) as well as Labbe and Cossart, (Paris. 1671. t. 3. p. 1407 c.) this canon is numbered 15, and finishes at *deferatur*; all the rest within the brackets being left out.

Till I looked carefully into Crabbe, I thought with Grischovius that the citation was incorrect; and I much regret that, through an accident, I did not make the discovery till just after the sheet containing the note had passed through the press.

This is one among many similar instances in proof that my learned Ancestor had full authority even for those statements, which, from the alteration of editions or some other cause, Grischovius was unable to *verify*, and accordingly daggered them as erroneous.

VI. iii. 9. vol. 2. p. 251. n. 97. For *πίστεως ἔδοξε* read *πίστεως ἔδοξε*.

VI. iv. 4. vol. 2. p. 269. For *συσταταικαί* read *συστατικαί*.

VII. ii. 13. vol. 2. p. 347. 'Hospinian and Bale, &c.'—In which of his numerous works John Bale, who was Bishop of Ossory in 1552, exactly applies the designation of *Apostolicals* to the monks of Bangor, I fail to discover. But my Ancestor, citing him, I apprehend, through Dr. Cave, (Hist. Liter. Lond. 1688, 1689. vol. 1. p. 291.) had probably in mind Bale's *Scriptorum Illustrium Britanniae cent. 1. c. 38.* (Basil. ap. Oporin. 1657. pp. 36, 37.) where he speaks of Pelagius as *Famati illius collegii Banochorensis præpositus*, adding, *in quo Christianorum philosophorum duo millia ac centum, ad plebis in Christo commoditatem, militabant, manuum suarum laboribus, juxta Pauli doctrinam, victitantes.*—Compare Broughton's True Memorial of the Ancient, most Holy, and Religious State of Great Britain, &c. Cum permissu Superiorum, 1650, ch. 4. pp. 39, seqq., where he speaks of the Monks of Bangor, as of the most primitive and apostolical origin, of no Egyptian order, but themselves the founders of many monasteries in many nations. Broughton, in the margin, refers to Bale as cited above. The confusion between the British Banochor or Bangor, and the Irish Benchor founded by Congellus, seems to lie chiefly with Hospinian.

VII. ii. 13. vol. 2. p. 347. n. 72. For *incrementa largissima cæpit*, which is according to the text of Hospinian as cited, read *cepit*, which the sense obviously requires.

VII. ii. 14. vol. 2. p. 351. 'The monasteries, beside the common names of *μοναστήρια* and *μοναί*, &c.'

They were sometimes termed *λαύραι*. See Du Fresne's Glossarium Mediæ et Infimæ Græcitatatis, Lugdun. 1688. t. 1. col. 792., and compare IX. viii. 5. vol. 3. p. 416. n. 91. of this work.—See also Du Fresne's Glossarium Latinitatis, (Paris. 1733. t. 4. col. 81.) where he distinguishes between a *laura* and a *monasterium* in their stricter meanings:—*Differebat tamen laura a monasterio, quod, ut ait Cyrillus in Vita S. Sabæ, in cænobiis illi viverent, qui vitam exercebant communem; in lauris vero, qui a congressione separatam et quietam. In laura igitur vitam exercebant anchoritæ, suis quique distincti cellis, unique suberant abbati.*

Λαύρα in its first and legitimate meaning is a *narrow street*. Hence I conceive, the term came to be applied to an assemblage of hermitages or cells, so placed as to form a *kind of street*, though each anchorite had his cabin to himself.

VII. iii. 22. vol. 2. p. 392. *Per drungos*. Vid. Du Fresne, Med. et Infim. Latinit. (Paris. 1733. t. 2. col. 1657.) *Drungus, globus militum. Vegetius, l. 3. c. 16. Scire dux debet contra quos drungos, hoc est, globos hostium, quos equites oporteat poni. Et c. 19. Aut a vagantibus globis, quos vocant drungos.* Vopiscus in Aureliano: [corrigere, Probo: int. Aug. Hist. Scriptor. p. 943.] *Omnium gentium drungos usque ad quinquagenos homines ante triumphum duxit.* Isaac Pontanus vocabuli etymon a Germanico *gedrung* et *gedren*, quod idem sonat, accersit. Vide plura ibid. Vide etiam Salsasium in locum Vopisei supra citatum. (ibid. p. 943. n. 1.) *Vocem drungus, quod putant esse barbaram, non est. Origine enim Græca est, sed barbære facta a Græcis recentioribus. 'Ρύγχος est rostrum. Militum mul-*

titudinem cuneatim rostratimque pignantium, fronte scilicet in angustum desinente, videntur *δρῶγγον*, id est, *ρύγχος* vel *rostrum* appellatione: nam et *capita porcina* hujusmodi cuneos vocabant. Non ignoro tamen apud Vegetium, l. 3, c. 19, *drungum* sive *globum* a *cuneo* sive *porcino capite* separari. ED.

VII. iv. 6. vol. 2. p. 404. n. 10. Optat. cont. Parmenian. l. 6. p. 96. Du Fresne (Glossar. Med. et Inf. Latinit. 1681. t. p. col. 589.) notices the word *nitrella*, and cites the passage from Optatus, l. 6, as referred to, according to the Paris Edition of 1631. fol. But *mitella* is the more classical and correct term. See Facciolati and Forcellini (Lond. 1828.) in voce. *A little mitre*, *μῆριον*, *parva mitra*. Virg. in *Copa*. *Copa Syrisca caput Graia redimita mitella*. Cic. *pro Rabir. Post. c. 10.* . . . *Adolescentes cum mitella videmus*.—See also Dupin's note on the cited place. (Ed. Paris. 1702. p. 94. n. 54.) *Mitra* seu *mitella*, generatim vittæ seu fasciæ genus, quo redimitur aliquid, apud Homerum usurpatur pro cingulo militari, quo ilia et venter cingebantur. Apud Herodotum, Moschum, aliosque Græcos *μίτρα* sumitur pro fascia, quæ caput involvebat. Latinis idem etiam est *mitra*. Cicero pro Rabirio: *Deliciarum causa et voluptatis non modo cives Romanos et nobiles adolescentes et quosdam etiam senatores, summo loco natos, non in hortis et suburbis suis, sed Neapoli, in celeberrimo oppido, cum mitella sæpe videmus*. Mitrarum mitellarumque, quibus redimita erant capita præsertim fœminarum, meminere poetæ Latini, ut Virgilius, Propertius, Juvenalis, Claudianus. Ut autem observat Servius ad Æneidos l. 9. *mitræ fœminarum sunt ut pilei virorum*. Tertullianus in *Libr. de Velandis Virginibus*, *Christus est, inquit, qui et alienas sponas et maritatas velare jubet, utique multo magis suas: sed vos admonemus alterius pudicitia, mulieres, quæ in nuptias incidistis, ne sic velaminis exolescat. . . . Mitris enim et lanis quædam non velant caput, sed colligant a fronte quidem protectæ, qua proprie caput est renudæ. Aliæ modice linteolis, credo, ne caput premant, nec ad aures usque demissis cerebro tenus operiuntur*. Ex hoc loco Tertulliani intelligere est, mitras seu mitellas ornamentum fuisse tum maritarum, ut loquitur, tum etiam virginum Deo desponsatarum. Inde etiam colligitur, quo modo *mitella* signum esset professæ virginitatis, quia scilicet *mitræ* illæ non erant omnium virginum: nam pleræque non videbantur in Africa antequam nubere, ut ex hoc libro Tertulliani constat; et, licet velarentur, mitras tamen instar maritarum non habebant, ut illæ, quæ virginitatem professæ fuerant. *Mitra* ergo erat signum virginitatis. Observa etiam jam tum, tempore Tertulliani, mitras illas fuisse laneas.—The word *renudæ* in the above citation from Tertullian is corrupt: read *nudæ*. See Ed. Oehler, Lips. 1853-54. t. 1. p. 908.

VII. iv. 8. vol. 2. p. 408. n. 27. For *vóvis* read *vovis*.

VIII. i. 2. vol. 3. p. 4. n. 17. Citing Tertullian contra Valentinianos, (c. 3.) 'The house of our dove is plain and simple, delights in high and open places, affects the light, loves the figure of the Holy Ghost, (that is, fire and light, as I think Junius rightly interprets it,) and the orient or morning sun, which is the figure of Christ.' Vid. Junium in loc. (FRAN-

queræ, 1597. Notar. p. 169.) *Figuram Spiritus Sancti*, qui lux et ignis est. *Orientem Christi figuram*, qui Sol est justitiæ prodiens ex alto. Luc. 1.—Conf. B. Rhenan. Annotat. ad eund. loc. (ibid. ad calc. Notar. p. 61.) *Amat figuram Spiritus Sancti*. Subaudi lucem: nam lux figura Spiritus Sancti.

VIII. i. 4. vol. 3. p. 7. text and nn. 30, 31. With respect to the 31st Canon of the Council of Trullo or the Sixth General Council, Joseph Bingham states that ἡ βαπτίζοντας is an interpolation, and cannot be found in the original. But it is so read in the edition of Labbe and Cossart and that of Colet, as well as by Beveridge (Pandect. t. 1. p. 191 a, b, d.), and is recognised by Balsamon and Zonaras: on whose authority also Beveridge justifies the reading in opposition to the Paris edition, (Collectio Regia,) 1644, 37 tom. fol. See the Annotation, (ad calc. t. 2. p. 132.)

Hæc verba [ἡ βαπτίζοντας] in Parisiensi editione desiderata ex MS. Bodleiano supplevimus, in omnibus enim MSS. leguntur: et Scholiastes Balsamonem et Zonaram ea legisse scholia ipsorum fidem faciunt.

VIII. i. 7. vol. 3. p. 11. n. 56. *Ad mensam*, which is the reading of the old edition of Erasmus: the Benedictine and Vallarsius (t. 1. p. 117 e.) read *Ad mensas*, quibus per singulas hebdomadas vicissim ministrant.

VIII. i. 13. v. 3. p. 28. Such a *cœnaculum* is described by Lucian, or whoever was the author of the Dialogue called *Philopatris*; but there I find no mention of the term ὑπερφῶν in the passage of the *Philopatris*, to which my Ancestor must surely allude, where Critias describes how he was induced to visit the assembly of the jugglers, γόητες ἄνθρωποι, and adds, (Ed. Bipont. t. 9. p. 260.) Καὶ δὴ διήλθομεν σιδηρέας τε πύλας καὶ χαλκείους οὐδούς. Ἀναβάθρας δὲ πλείστας περικυκλωσάμενοι ἐς χρυσόφορον οἶκον ἀνήλθομεν, κ. τ. λ. However, an *upper room* is clearly described, which the Author, writing from memory in this case and making no express citation, had doubtless in mind.

VIII. i. 14. vol. 3. p. 29. n. 41. Νῦν ἀντὶ τῆς ἐκκλησίας τὸ ὄρος κατέληφε μεθ' ὁμοίου στρατιωτικοῦ.—And just afterwards (infr. a. 11.) ἐκκλησία is used in the same sense: Ἐλαυνεν [Ἀπόστολος] ὥσπερ εἶχεν, αὐτόθεν ἀπὸ τῆς ἐκκλησίας, ἐλθὼν δὲ εἰς τὸ χωρίον, κ. τ. λ.—The term is also used in the same way by Socrates, Hist. Eccles. 1. 4. c. 24; and by Sozomen, 1. 7. c. 15. See Orig. Eccles. VIII. ii. 4. vol. 3. p. 45 n. 15. and p. 48. n. 28.—In the same note, viz. ibid. 41, for ὄρος read ὄρος.

VIII. i. 17. vol. 3. p. 38. *Abdias Babylonius and Anacletus*. The former was the supposititious author of an apocryphal book, *Historia Certaminis Apostolici*, which professes to have been written by one of the seventy-two Disciples of our Lord. See Fabricii Codex Apocryphus Novi Testamenti, collectus, castigatus, &c. Hamburg, 1703. 8vo. v. 2. pp. 402, seqq.

The latter, called Cletus by the Latins, was bishop of Rome from the year 78 to 91. There are some spurious Decretals under his name. Eusebius, Hist. Eccles. 1. 3, cc. 13 and 15, as well as Irenæus, 1. 3, c. 3, call him Ἀνέγκλητος.

THE FIRST CHURCH OF THE CHRISTIANS IN BRITAIN.

a

c

North

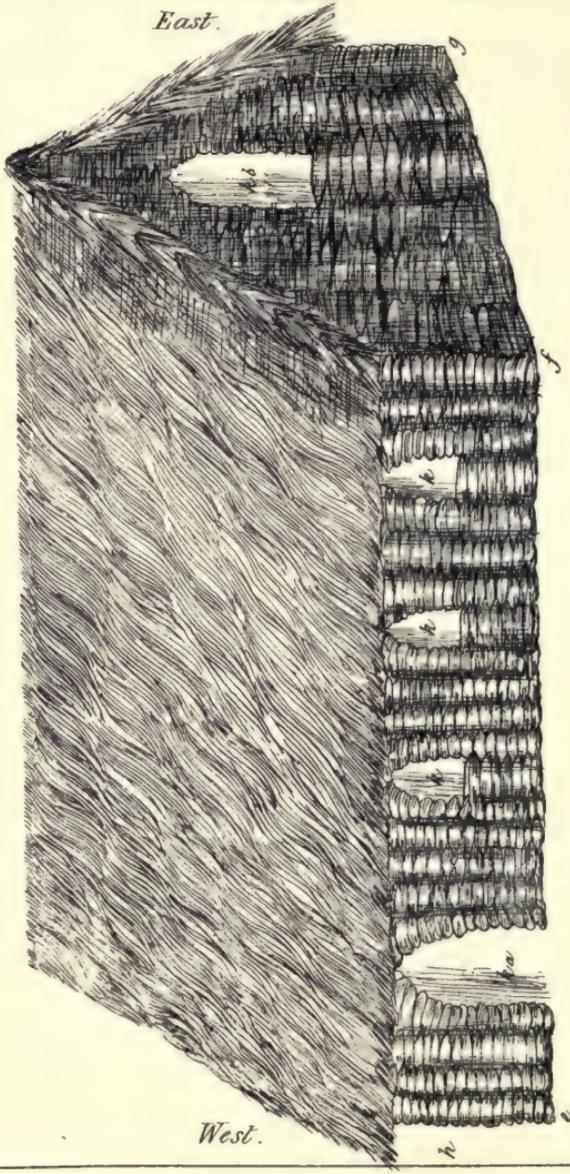
East

West

South

d

J. Nethercote sculp. del.



VIII. ii. 1. vol. 3. pp. 40 and 41. *Casa Candida, Whitern* or *Whit-church* in Britain, and the churches of Cyrene in the deserts of Libya in the time of Sulpicius Severus.

This illustration is copied from a plate in Sammes's *Britannia Antiqua Illustrata*, Lond. 1676, v. 1, p. 213, which is said to be an exact representation of the first British Church built by Joseph of Arimathæa, soon after his mission to Britain by Philip the Deacon, at a place called *Ineswithren*, in the British tongue, but afterwards named *Glastonbury*; which spot was granted to this primitive Apostle of the British by Arviragus their king. The dimensions of the church are given according to Sir Henry Spelman's authority, (Lond. 1639. t. 1. p. 11.) as he collected them from a plate, which was fixed on a pillar in the new church, and preserved after the destruction of the Abbey of Glastonbury.

a, b, c, d. The compass of the church-yard, the extent whereof is not certainly known, but so large as to contain (according to Melkinus, who lived in the year of our Lord 550,) a thousand graves, amongst whom lies Joseph of Arimathæa, about the south angle of the oratory, about k and f, where also St. Patrick, abbot of this place, was entombed under a stone pyramid, which was afterwards, according to the devotion of the time, overlaid with silver.

e, f. The length of the church, sixty foot.

f, g. The breadth of the church twenty-six foot.

h. The walls of the church (according to Malmesbury), made of twigs winded and twisted together, after the ancient custom that kings' palaces were used to be built; so the King of Wales, by name Heolus Dha, in the year of our Lord 940, built a house of white twigs to retire into, when he came a hunting into South Wales: therefore it was called Tygyu, that is, *The White House*. For, to the end it might be distinguished from vulgar buildings, he caused the twigs, according to his princely quality, to be barked. Nay, castles themselves in those days were framed of the same materials, and weaved together; for thus writes Giraldus Cambrensis of Pembroke Castle: Arnulphus de Montgomery, saith he, in the days of King Henry the First, built that same castle of twigs and slight turf. Such reed-houses as these we all along see in Ireland, and in many places in England.

i. The roof, which according to the usual custom of the Britains was of straw, or, after the nature of the soil in that place, of hay or rushes. So Bede (Hist. lib. 3. cap. 10.) 'A great fire being kindled in the midst of the house, it happened that some sparks, flying high, set the roof of the house on a flame, which easily took fire, because it consisted of wicker and straw. After the same manner was the old Roman Capitol itself built according to Ovid, [Fast. 3, 183.]

*Quæ fuerat nostri, si quæras, regia nati,
Adspice de canna straminibusque domum.*

Ka. The door, the top whereof reaches to the eaves of the house, which in those days were very low.

Kb. The east window over the altar.

KKK. The south windows.

Having delivered thus much concerning the antiquity of this Christian church, I will conclude the same with some necessary observations thereupon.

The character upon this plate is not so ancient, as not above 300 years old, if so much, and though there might be in other places, which is difficult to prove, churches built so early; yet that they were encompassed, according to modern custom, with churchyards will hardly be granted. There were many churches in the cities of Britain, soon after the first times of Christianity, but never any church-yards till the time of Cutbert, the tenth Archbishop of Canterbury from St. Augustine, who, in the year of our Lord 798, procured the privilege of having church-yards in cities from the Pope. Whoever of the ancient or primitive Christians made mention of burying any body in churches? or, in those times, of the dedication of churches to saints? or that the blessed Virgin Mary was called upon and worshipped by her contemporaries? And this is to be observed, that there is no mention made concerning dedication before the time of the building of that church, which is reported to have been in the year from the Passion 31, nor in the time of Joseph of Arimathea, or about five hundred afterwards, until St. David, who was made archbishop of Menew, Anno Dom. 519, and held that seat 65 years; for he is reported to have lived 145 years that first discovered it.

With these observations of Mr. Sammes, however obscurely and awkwardly worded, we must, I think, readily concur: yet at the same time, putting together the statements of Bede with the account of Sulpicius Severus, relative to the little church in the desert region of Cyrene, there is every reason for believing that there were many such unpretending structures in the very early days of Christianity among the ancient Britons and elsewhere. In the present day some parallel cases may be instanced, from the records of our Missionary Stations, among previously uncivilized barbarians.

Our own country does not supply very ample information as to the form of ancient places of worship: but the comparatively recent discoveries at Perranzabuloe, or St. Pieran in the Sand, on the north-west coast of Cornwall, may serve to throw some light on the shape and character of Ninyas's building of stone. See Mr. Trelawny's Perranzabuloe, or the Lost Church found. Lond. 1834. ch. 1. pp. 26-31.

It has been erroneously supposed that many of the Anglo-Saxon churches of an early date were constructed entirely of wood; but there is only one instance on record, viz. Begeland in Yorkshire mentioned in Domesday Book, (Lond. 1783. vol. 1. fol. 320. vers. col. 2.) *Ibi presbyter et ecclesia lignea.*

VIII. vi. 12. vol. 3. p. 91. n. 21. Tertullian de Pœnitent. c. 9. Among modern editors also Oehler (Lips. 1853. t. 1. p. 660.) reads *Caris Dei &c.* See note ε. *Caros Dei appellat martyres et confessores.* Cf. ad Martyr. c. 1. *Quam pacem quidam in ecclesia non habentes a martyribus in carcere exorare consueverunt. Scripturam aris pro caris defendit Durantus, De Rit. Eccles. 1, 15. Cf. Ambros. Ep. 33 ad Sororem Marcellinam: Milites irruentes in altaria osculis significare pacis insignia. De adgeniculatione cf. infra, cap. 10. Ergo cum te ad fratrum genua protendis. Cassian. Collat. 4. 30. Cunctorum fratrum genibus provolutus, &c. Adde Euseb. Hist. Eccles. 5, 27. Desid. Herald. 1. 1. p. 278.*

The correctness of the expression in Tertullian *Caris Dei* rather than *Aris* is confirmed by Chrysostome, Hom. 73. de Barlaam Mart., (Ed. Bened. t. 2. p. 687 a.) where he terms the martyrs τούς Θεοῦ φίλους. See b. 20. ch. 7. s. 6. v. 7. p. 348. n. 76.

VIII. vi. 15. v. 3. p. 95. 'The Pontifical speaks of silver altars dedicated by Constantine, &c.'

See Vita Silvestri I. Pap. (Colet's Edition of the Councils, Venice 1728. t. 1. col. 1433.) *Ex Libello de Munificentia Constantini . . .* Altaria septem ex argento purissimo, pensantia libras ducentas.

Compare remarks on the adorning of fonts afterwards ch. 7, s. 5, of this Book, v. 3, p. 122.

VIII. vii. 4. vol. 3. p. 122. For ἵπνόμος, a *waterpipe*, read ἵπόνομος.—Ibid. 'Whereas Procopius in his *Historia Arcana* gives it (the font) the name of δεξαμενή, the *receptacle*, Suidas mistakes it for the communion-table, &c.'—See Procopius, Hist. Arcan. ch. 3. (ap. Byzant. Hist. Scriptor. t. 2. p. 285 c.) . . . 'Ἐς αὐτήν που θείαν δεξαμενήν, κ. τ. λ. See Alemannus on the words of the Latin version, *In sacrum Sophiae templi emissarium*. (ap. Procop. ibid. p. 343.) In Græco est δεξαμενή. Suidas, qui hunc locum descripsit, sic eam vocem exposuit: Τοῦτ' ἔστιν ἡ τράπεζα ἢ τὰ θεία δεχομένη mensa, quæ sacra mysteria recipit. Græcis Patribus κολυμβήθρα et βαπτιστήριον est divini lavacri locus; δεξαμενή vero conceptaculum aquarum, quæ sacris perficiendis inservissent. Ab aliis dicitur ἵπνόμος. Gregorius M. Hom. 17, in *Evang. cloacam* appellavit. Hic Photius delituit.—Conf. ap. Oper. Greg. M. (Ed. Bened. Paris. 1705. t. 1. col. 1505 b. n. 18.) Ingrediuntur electi, sacerdotum manibus expiati, cœlestem patriam: et sacerdotes ipsi per vitam reprobam ad inferni supplicia festinant. Cui ego rei, cui similes dixerim sacerdotes malos, nisi aquæ baptismatis, quæ peccata baptizatorum diluens illos ad regnum cœlestem mittit, et ipsa postea in cloacas descendit?—It appears from this passage, in connection with its context, that Gregory does not term the font itself *cloaca*, but speaks of the *receptacle* or *reservoir under the font*, into which the baptismal waters, after having been used, passed off, and so were wasted and dispersed.—The term δεξαμενή is twice used in Herodotus for a *tank* or *small reservoir* or *receptacle* of water or other fluid. See 3, 9 and 6, 119.—'Υπόνομος is used by Thucydides (2, 76) for an *underground passage* or *mine*, and in Aristotle's *Meteorologies* it means a *waterpipe* beneath the surface or a sewer. Hence with respect to Du Fresne's comment (see n. 52, in connection with the reference above), while *natatorium* may be synonymous with κολυμβήθρα, meaning literally the *piscina* or *font*, ἵπόνομος corresponds with *cloaca*, which received the waters from the font and passed them away.

VIII. vii. 6. vol. 3. p. 124. . . . 'And even at Florence itself they have but one font or baptistery, &c.'—I am not sure that this remark is equally true at the present date, though Florence, as well as Pisa, is still remarkable for its great baptistery, which is entirely a separate building, and is called *The Church of St. John*. The fact, moreover, that Gargioli

in his *Description de la Ville de Florence* (Flor. 1819. p. 28.) terms this place the *Baptistère de la Ville*, seems to imply that there is still no other font or baptistery in that city, as was certainly the case in the time of Durantus and Vicecomes respectively, who wrote in the earlier portion of the seventeenth century. At the close of the description Gargioli adds (p. 37.) . . . On doit faire observer que la République Florentine nommait et créait les Chevaliers sur les fonts baptismaux, employant plusieurs cérémonies superstitieuses dans l'acte de déferer cet honneur aux citoyens, qui se rendaient dignes d'une pareille distinction.

VIII. vii. 14. vol. 3. p. 138 and n. 20. . . 'Whence he [Marinus Sanutus, who flourished anno 1312,] was surnamed *Torcellus*, which is the name for an organ in the Italian tongue.'

Wharton in his Appendix to Cave's *Historia Literaria* has *Torsellus*; and so the word is printed in all editions of that book from 1688 to 1742. But perhaps my learned Ancestor has his own reasons for the orthography he adopted. Wharton had probably in mind the Italian *torsello*, the common meaning of which is, according to Baretto, *a packet of goods, a pincushion, and the like*. Torriano, however, in his *Vocabulario Italiano* (Lond. 1659.) after recognising the same significations of the word, with some others, such as *a little pillow for leaning on, &c.*, adds, *also a certain musical instrument used in churches*. The statement of the text, as above, with respect to the origin of Sanutus's surname, rests upon the authority of Wharton, according to the original edition of the *Historia Literaria*: but, according to the Oxford edition of 1743, (vol. 2. append. p. 15. n. 6. at the foot of the page.) I find it stated, upon the authority of Fabricius, (Biblioth. Lat. Med. et Infim. Ætat. Hamburg. 1734-46. t. 5. ad calc. p. 88.) that Wharton drew his information through Bongarsius from Santovinus, who, in the sixth book of his *Description of Venice*, says,—*In Æde S. Raphaëlis Venetiis instrumenti musici cujusdam formam exstare: ei nomen rigabello: cujus in ecclesiis usus fuerit ante organa illa pneumatica, quæ hodie usurpantur. Rigabello successisse aliud, quod torsello dictum sit, cujus usum induxisset homo Germanus. Hunc, quum favore Marini sustentaretur, causam cognomini dedisse ut Torsellus inde diceretur. Instrumenta illa qualia fuerint nec nos scimus.*

Fabricius also notices that Sanutus was variously termed *Torsellus*, *Torcellus*, and *Torselli*.

It is supposed that the primitive organ was constructed somewhat after the form of *a little tower or turret*, which in Italian is *toricella*. This term, as a literary friend has suggested, is probably the true origin of the name, and not *torsello* at all. If so, *Torcellus* accordingly, quasi *Toricellus*, will be the complete orthography of Sanutus's surname, and not *Torsellus*, as Wharton spelt it. This etymology seems well borne out by the following passage from Burney's *History of Music*: (Lond. 1782. vol. 2. p. 66.) 'At the time of Cassiodorus, who flourished under king Vitigas the Goth, in 514, the *hydraulicon*, or *water-organ*, began to lose its favour, and the wind-organ blown by hand-bellows became common, of which he gives the following account: *The organ is an instrument*

composed of divers pipes, formed into a kind of tower, which by means of bellows is made to produce a loud sound, &c.—See Cassiodor. in Ps. 150 (Venet. 1729. t. 2. p. 477.) Organum itaque est quoque turris quedam diversis fistulis fabricata, &c. All this is curious, and I hope not undeserving these explanatory remarks. I will only add, if the pipes were placed in a cluster or bundle together (*torsello*), and so formed a kind of little tower (*torricella*), both etymologies are defensible, though I think the testimony of Cassiodore, who expressly uses the term *turris*, gives the preference to the latter.

Baudrand, in Ferrarius's Geographical Lexicon, tells us, upon the authority of Petrarch, that organs were invented at Signia, now *Segni*, in Latium. See Antiquities, b. 9. ch. 5. s. 5. vol. 3. p. 349. n. 74. It is also remarkable that there was an ancient episcopal see at a place called *Torcellum* in Venetia. See *ibid.* s. 16. p. 362.

VIII. vii. 15. vol. 3. p. 145. 'Audœnus Rothomagensis, that mentions the use of the *tintinnabula*.' Read *Audoënus*, which is more correct. See also Bona, *Rer. Liturg.* l. 1. c. 22. n. 6. (Venet. 1764. p. 231.) where, having previously found fault with Surius for introducing the word *campana* instead of *tintinnabulum* into the *Acta S. Eligii* contrary to the letter of the MSS., he cites the Life of that saint by Audœnus for the use of the latter term, and the existence of such kind of bells in the time of Eligius, anno 640, as published by Dacherius in his *Spicilegium*. See the Paris Edition of 1723, where the authority occurs in ch. 20. of the second book of the *Vita Eligii*. (t. 2. p. 108.) *Alio tempore cum diœceses suas, &c.* The biographer relates how the holy father had forbidden the celebration of divine service in a certain church, for some offence or other, till he should again grant permission. But when the bishop was gone away, the presbyter in charge determined to summon the faithful as usual, in spite of the interdict. Accordingly *signum ecclesiæ statuta hora, sicut mos erat, pulsare cepit*, but the *tinnulum*, more obedient to authority than the self-willed priest, would not speak,—*veluti sibi interdicto silentio nullum ad pulsantis nisum signum reddidit sonum*. The persevering minister pulls the rope for some time in vain. The bell is obstinately dumb. So, when *diutius funem terebrans cerneret tinnulum omnino manere mutum*, he confers on this grave subject with the brethren, who, recollecting the bishop's bann, lose no time in communicating with the chief pastor; when, after a good deal of fuss, *discurrentibus nuntiis cum optimatum et seniorum epistolis*, Eligius is prevailed on to return to the spot, and immediately removes the difficulty,—*solo verbo reconciliavit locum, et mox signo tacto sonus pristinus rediit in tintinnabulum!* From the expressions *signum pulsare* and *funem terebrans, &c.*, it would seem that these *tintinnabula* were rung, not by turning them up or halfway over, as our church-ringers do, that the clapper suspended within may fall sharply against the side, but rather by pulling a sort of hammer against the metal by means of a string, or by lifting the knocker up and letting it suddenly fall down again on the outside of the bell, which itself was stationary.

VIII. xi. 2. vol. 3. p. 206. 'The elaborate treatise of Rittershusius upon

this subject (asylums) among the London Critics, &c.'—The *Critici Sacri*, London, 1660, or Amsterdam, 1698, the 8th volume of which contains Rittershuys's Treatise, *De Jure Asylorum*, &c.

IX. i. 10. vol. 3. pp. 236–237. In the opening for XI. i. read IX. i. §. 10.

IX. iii. 2. vol. 3. p. 304. 'The bishops of Nyssa and Thermae.' Holstein, correcting Carolus à Sancto Paulo in what he says of Thermae, (p. 230.) observes, (n. 4. in loc.) *Vitio creata hæc civitas*. Γέρμης *ibi* [viz. among the Subscriptions in the Council of Ephesus, where, according to Labbe and Cossart, (t. 3. p. 692 c.) it is *Timotheus episcopus Civitatis Termanorum Hellesponti*] *legendum pro Γέρμης: nam iste Timotheus vigesimo postea anno Synodo Chalcedonensi quoque* interfuit: ubi Act. 6. expresse Γέρμης editum legitur, et sic antiquissimus interpret Latinus MS.—See also Ferrarius, (Lexic. Geogr. p. 259.) Therma, Germa Antonino, &c.—Compare also Antonine's Itinerary, Col. Agripp. 1600. p. 44.

IX. vi. 2. vol. 3. p. 364. Some think also that Gallia had once the name of *Septem Provinciæ*, &c.—See Carolus à Sancto Paulo, (Geogr. Sacra, l. 5. cc. 3, 4. pp. 123, seqq.) where he seems to contradict the assertion that Gallia was never divided into *Seven Provinces*; for there (p. 125.) they are thus named: 1. Pr. Viennensis. 2. Pr. Aquitanica Prima. 3. Pr. Aquitanica Secunda. 4. Pr. Novempopulania. 5. Pr. Narbonensis Prima. 6. Pr. Narbonensis Secunda. 7. Pr. Alpium Maritimarum. Moreover, by another kind of division at the end of the fifth book, as cited above, the geographer seems to make out *Seventeen Provinces*, which he expressly refers to in the Index at the close of the volume.

X. ii. 5. vol. 3. p. 455. n. 58. For examples of the terms φωτιζόμενοι and βαπτιζόμενοι, used to describe such persons as were *about to be baptized*, but not in the act of undergoing the ceremony, viz. the *competentes* and *electi*, see the *Constitutiones Apostolicæ*, l. 8. cc. 7 and 8, as cited XIV. v. 9. vol. 4. p. 201. n. 92. See also, p. 202, nn. 93 and 94.

X. iv. 2. vol. 3. p. 515. n. 36. For *ad Origenis &c.* read *ad Origenis &c.*

X. iv. 12. vol. 3. p. 533. n. 59. Dr. Elrington, the Editor of the Reprint of Archbishop Usher's whole works, Dublin, 1847, &c., has taken, I think, an improper liberty with the original text of the tract *De Symbolis*, by substituting references to the *Benedictine edition* of Augustine for the Archbishop's own references to the *old edition by Frobenius*. Thus in respect of the present citation Dr. Usher referred originally to the 3rd, 9th, and 10th volumes of Augustine, citing the tracts *De Fide et Symbolo* and *De Symbolo ad Catechumenos*, and the 119th sermon *De Tempore*. But Dr. Elrington, omitting all notice of the second reference, changes *tomo tertio* for *tomo sexto* in the first place, and puts *quinto* for *decimo* in the last, while he alters the words *Sermonis 119 de Tempore* into *Sermonis ducentesimi decimi tertii*: and this he does in order to accommodate a text written long before to an edition which appeared between 1691 and 1700, nearly half a century after the Archbishop's death, which occurred in 1655. If this method of alteration runs through the numerous volumes

of Dr. Elrington's edition of Usher, it must cause much ambiguity and confusion. The text of the author should have been preserved intact, and the varied arrangement of the later and better editions should at the same time have been noticed in the margin.

XI. iii. 7. vol. 4. p. 36. n. 17. Between the lunar brackets for CC. t. 1. read CC. t. 2.

XI. vi. 9. vol. 4. p. 112. n. 24. *Optionem carceris*. *Optiones præterea dicuntur carcerum custodes*. Acta SS. Perpetuæ et Felicitatis: (ad calc. Lactant. de Mort. Persecut. Oxon. 1680. p. 17.) *Pudens, miles optio, præpositus carceris*. Vid. Du Fresne, Glossar. Med. et Infin. Latinit. Francofurti ad Mœnum, 1681. t. 2. p. 50.

XIII. v. 7. vol. 4. p. 407. Ὑπηχεῖν and Ὑπακούειν. See afterwards, b. 14. ch. 1. s. 12. v. 5. p. 16. nn. 67 and 68. Especially the additional remarks at the end of n. 68.

XIII. v. 7. vol. 4. p. 415. n. 77. Φωτιζόμενοι, used for such as were preparing for baptism in the 44th canon of the Council of Laodicea.

XIII. viii. 2. vol. 4. p. 498. n. 28. For Ep. 54. [al. 22.] read Ep. 85. [al. 22.]

XIII. viii. 7. vol. 4. p. 508. n. 70. *Assignata oratione* from Tertullian, *De Oratione*, c. 12., or c. 16. according to Oehler's edition, Lips. 1853. t. 1. p. 567., where in note (e) on the place he says: Interpretantur vulgo *peracta* vel *finita* oratione, quod sensus postulare videatur, sed est *oratione dicata*. Cf. Scorp. c. 8. *Perennes cruoris sui maculas silicibus assignans*. De Patient. c. 13. *Virginem [patientia] assignat [sc. Deo.] &c.* The Lexicons do not recognise *assignare* in the sense of *perigere* or *finire*, but when we consider that the last act in executing a deed ever was to *affix one's sign and seal*, why should not *assigno* have the sense of *perago* in the later Latin, especially in the Latinity of Tertullian?

XIII. viii. 9. vol. 4. p. 523. n. 11. 'Καρ' οἶκον, *domi, privatim*, (Beng.) as contrasted with ἐν τῷ ἱερῷ. So Wolf., Scal., Heinr., Olsh., Meyer, De Wette. Not *domatim*, from *house to house*, as Erasmus, Salmasius, Kuinoel, and others: the word *may* bear that meaning, (see Luke 8, 1,) but we have no trace of such a practice, of holding the ἀγάπαι successively at different houses. The κλάσις τοῦ ἀπροῦ took place at *their house-meeting*, wherever that was.' Alford's Greek Test. London, 1852. v. 2. p. 47.—Mr. Alford's last remark agrees with my Ancestor's idea, 'or in *their house*, meaning the church, or house of prayer;' but he seems at the same time to contradict the rendering of καρ' οἶκον by *domi* or *privatim*, which he approves at the commencement of the note: for although *privatim* might refer to a *meeting-house*, *domi* can only have relation to *a man's own house* = chez nous, as the French have it, or *at home*, as we say. I am disposed to think, with Beza, that *the breaking of bread from house to house*, has no relation either to the Lord's supper or to the Agapæ, which latter were scarcely instituted, but simply implies the cheerfulness and contented minds with which they took their daily meals respectively *at home*.

XIV. i. 12. vol. 5. p. 16. n. 68. For ὑπηχεῶ, read ἐπηχεῶ.

XIV. ii. 4. vol. 5. p. 37. n. 45. Cassiodor. Hist. Tripart. l. 10. c. 39.

(Ed. Venet. 1729. t. 1. p. 324.) Apud Romanos in unoquoque anno semel psallunt *Alleluia* primo die Paschæ, ita ut Romani velut pro juramento habeant, ut hunc hymnum audire mereantur: in qua ecclesia neque episcopus neque alter quis quam populo docet.

XIV. iii. 3. vol. 5. p. 55. n. 23. For Hom. 73. read Hom. 63. Cur in Pentecoste, &c.

XIV. iv. 7. vol. 5. p. 113. n. 42. For *ap. Gallandium*, t. 5. read t. 4.

XV. i. 1. v. 5. p. 213. n. 6. Since the note on the words, *And this is that MS. which Cardinal Bona so much magnifies in the Queen of Sweden's library*, was printed, I have discovered that the literary friend alluded to unwittingly led me into error; inasmuch as that celebrated MS. has been for many years in the Vatican, as I will presently explain, and consequently the *Missale Perantiquum* described by my friend, however similar to the MS. to which Bona refers, is not identical with it; and thus the absence of the *Apologia*, commencing *Ante tue immensitatis conspectum*, &c., is easily accounted for.

This MS., however, which Bona, as cited by my Ancestor, calls the *Missale vetus Gallicanum*, (Rer. Liturg. l. 2. c. 1. n. 1.) he had termed before the *Missale Gothicum*, (ibid. c. 12. n. 6.) speaking of it, I suppose, in 1669, which was the date at which he became a Cardinal, as well known in the Library of the Queen of Sweden, and as being then considered, by persons conversant with such matters, to be at least nine hundred years old. This indeed would carry it back to the era of King Pepin.

Moreover, in Sala's edition of Bona's works, (August. Taurin. 1747. t. 1. p. 244.) we learn from the annotation on the words *Missale Gothicum*, that Cardinal Tomasi [Thomasius] published this MS. at Rome in 1680, in *suis Antiquis Sacramentorum Codicibus*, (p. 265,) and accordingly there I find the *Apologia Sacerdotis* word for word as given by Bona, as I also do in Mabillon's *Liturgia Gallicana*, (l. 3. n. 37.) in the *Missa prima die sancto Paschæ*, (Paris. 1685. p. 251,) who in the twelfth section of the Preface to that book informs us how the MS. first came into the possession of Christina, Queen of Sweden between 1632 and 1689, and afterwards found its way to Rome.

This *codex manuscriptus* originally belonged to the Abbey of Fleury: but upon the capture of Orleans and the pillage of that city and many neighbouring places by the Huguenots in 1562, it fell, with other treasures of the same kind, into the hands of some of their soldiery, from whom it was purchased for a small sum by one Peter Daniel, a lawyer of Orleans. Upon the death of Daniel it became the property of Paul Petau [Petavius], a senator of Paris, and descending to his son Alexander was afterwards sold by him to the Queen of Sweden; and eventually, upon Christina's death in 1689, as Sala also states, (as above, p. 245,) it was procured by Pope Alexander VIII. for the Vatican, where it may still be found.

If, however, this MS. was at Rome in 1680, which is the date of Tomasi's work, we must conclude that either he transcribed it while it was still in the library of Christina, or that she herself had previously presented it to Pope Alexander VII., or to his successor of that name. If so, it may

possibly have been at Rome when Bona wrote: if otherwise, according to the statement of Sala, it could not have reached the Vatican till after the date even of Mabillon's work, and possibly his publication of it, as well as that of his predecessor Tomasi, may have drawn attention to so great a literary curiosity, and have led to its acquisition by Pope Alexander VIII. This, however, I leave to be decided by abler critics. At any rate the MS. is at Rome, and not at Stockholm; and I deem it but honest thus to confess the error into which I fell, when printing the fifth volume of this new edition of the *Origines Ecclesiasticæ*, by adopting too readily the information of my friend, and thus retract a former statement, which I cannot now otherwise correct.

I have only to add, that from a little ambiguity in my Ancestor's context, (as above, v. 5, p. 213,) *Thus it is in the forms of confession in Gregory's Sacramentarium, and others, published by Menardus. And this is that MS. which Cardinal Bona so much magnifies, &c.*, a casual reader might suppose that Hugh Menard had actually published the contents of it in the Sacramentary which he brought out at Paris in 1641-2, in 4to., with Annotations, &c., and which is reproduced in the Benedictine edition of Pope Gregory's works, Paris 1705, and again recently in 1849 in the 78th volume of Migne's *Patrologiæ Cursus Completus*. But this is not the case, though Gregory's Sacramentary also contains some *formulæ* identical with corresponding prayers and confessions in Christina's MS.; of which however I find the following recognition in a marginal note on the title, *Hic incipiunt Apologiæ*: (See Migne, *ibid.* p. 226.) *Hæc Apologia cum sequenti in Ed. Vatic. et Gussanvil. continetur. In vet. Miss. Gallic. alia reperitur Apologia, licet quoad sensum vix discrepet.* Now the second of the *Apologiæ* in Gregory's Sacramentary is the same *verbatim* as the specimen I have given from the *Missale Perantiquum* at Stockholm, as described by my informant, *Ante conspectum Divinæ Majestatis tuæ, &c.*: (see Antiquities as above, the latter part of note 6, on p. 214.) while that which the Annotator terms *vet. Miss. Gallic.* is indeed the very MS., which passed, as I have described, from the Abbey of Fleury, through the hands of the Lawyer of Orleans, the Senator of Paris, and the Queen of Sweden, to the shelves of the Vatican at Rome about 1689 at the latest, if not before. Were I a richer man, I would go there and examine it with my own eyes. But, like my learned Ancestor, I am crippled for want of books.

XV. iv. 5. vol. 5. p. 367. n. 64. For *Pierre Chantre l'église de Paris* read *de l'église, &c.*

XVI. iv. 5. vol. 6. p. 204. n. 22. For Ep. 3. [al. 4.] ad Antonian. read Ep. 52. [al. 55.] ad Antonian.

XVI. 12. 17. vol. 6. p. 482. *Ζυγοκρούσται*. In Liddell and Scott's Greek-English Lexicon (Oxford 1843,) this word is insufficiently rendered *one who uses a false balance*. The exact meaning, which the Author gives while citing the Constitutions, *one who gives a turn to the scale with his fingers*, is far more in accordance with the etymology *ζυγὸν* and *κρούω*.

XVII. v. 15. vol. 7. p. 67. last line but two. For *eensure* read *censure*.

XIX. ii. 6. vol. 7. p. 201. For 3. the initial number of the section, read 6.

XXII. i. 3. vol. 8. p. 5. n. 18. Philastr. Hær. 59. [al. 29.] The reading *nefandi cœtus* as in the nominative case agreeing with *æstimantes*, as given by Gallandius is, surely, correct. The reading of the Bibliotheca Maxima (t. 5. p. 708 a.) *coitus* is not construable as a nominative and scarcely so as a genitive case. According to Gallandius we may translate the passage thus: *And their infamous assemblies believing the resurrection entirely to consist in the procreation of children, &c.*

Index of Authors, vol. 8. p. 195. No. 39. For *Ansesigus* read *Ansegisus*.

Ibid., p. 219. No. 132. Calvin's Opera (Amstel. 1667. 9 tom. fol.) N. B. The first volume of this edition of Calvin's Works was published last of all in 1671, the other eight having come out four years before in 1667. See the Bodleian Catalogue under *Calvinus*.

Ibid., p. 295. No. 583. For *David* read *Philippus*, and instead of the era 1592 supply the date 1620.

Ibid., p. 303. Before *Prudentius* place the serial number, 641.

Ibid., p. 308. No. 669. For *Limovicencis* read *Lemovicensis*.

Ibid., p. 314. No. 715. For *Socolavius* read *Socolovius*.

Ibid., p. 257. No. 332. For *Giraldius, &c. 200.* read *Giraldus sive Gyraldus, Sylvester, &c. 1198. al. 1200.*

OMITTED.

IX. iv. 19. vol. 3. p. 333. For *Laureacum* read *Lauriacum*.

END OF THE EIGHTH VOLUME.

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